Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 155. NEW YORK, WEDNESDAY, JANUARY 2, 1867. VOL. IV.—NO. 13.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fourth Story, Room 23), NEW YORK.

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THE LIFE QUESTION IN ENGLAND.

FURTHER REMARKS OF MR. ROBERTS IN HIS APPENDIX.

Parable of the Rich Man and Lazarus.—Luke xvi. 19. (See page 35.) This is either a literal narrative or a parable. If literal, it destroys the very theory which Mr. Nightingale has quoted it to support. It clashes with the popular theory of the death state, in the following particulars: We read—verse 22—"that the beggar died and *was carried*"—not his immaterial soul, but he, his bodily self, "by the angels into Abraham's bosom; the rich man also died and was buried, and in hell," where he had been buried ("hell" and "grave" being synonymous)—"he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom;" "and he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue." Abraham denied the rich man's request, adding as a supplementary reason, "Between you and us there is a great gulf fixed, so that they which would pass from hence to you cannot." Immaterial souls or spirits can "wing their flight" in space; to them a gulf ever so deep, would offer no obstruction in the transit. The rich man asked Abraham to send Lazarus to his five brethren, to testify to them, lest they should come to the same place of torment; Abraham answered, "If they hear not Moses and the prophets, neither will they be persuaded though one *rose* from the dead." According to the popular view, rising from the dead would not have been necessary in the case. A spirit commissioned from "the vasty deep" would have been quite sufficient to communicate any warning necessary in the circumstances. The whole narrative has an air of reality, of tangibility about it which does not comport with the common view of the state of the dead. Besides, what an incongruity to think of heaven and hell being within sight of each other, and of conversation passing between the occupants of the respective places! Yet if we insist upon the story as a literal narrative, we are committed to all these minutest particulars—bodily conveyance to heaven or hell—material finger, material water, material tongue, &c., and therefore compelled to reject the popular immaterial theory with which it is so thoroughly at variance. But is it a literal narrative? Few will say it is. None will say so who fairly confront the difficulties of the case. What then? It is a parable. Clearly so. Mostly all are agreed upon the point. If so, its strength as an argument for the orthodox side ceases; for the essential characteristic of a parable is, that its intended import is something very different from its literal outline. "Well, but all parables have their foundation in fact," says the orthodox advocate. Truly so; and so has this, in a certain way. The death-state theory which it embodies was the belief of the Pharisees, to whom he was addressing himself. This is apparent from the treatise on "Hades," by Josephus, (himself a Pharisee), which will be found at the close of his compiled works, and in which the reader will find a clear account of "Abraham's bosom," "the gulf fixed," "the carrying angels," &c., calculated to convince him of the wide dissimilarity of the Jewish theory embodied in the parable of the rich man and Lazarus, from the commonly received doctrine of going to heaven and hell. The parable was founded on a theoretical fact; but it may be asked, Why did Christ parabolically employ a belief that was fictitious, and thus give it his apparent sanction? We answer that Christ was not using it with any reference to itself, but purely with a view to an effect on those to whom it was addressed. He wanted to impress upon them the lesson conveyed in the concluding words of Abraham, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead;" and in no more forcible way could he have done this than by framing a parable based upon their own theory of the death-state. This did not involve his sanction of the theory, any more than he approved slavery by introducing it into his parable of the ungrateful debtor (Matt. xviii. 25). It may be urged that it was unlike Christ to perpetuate delusion and withhold the truth on such an important question. To this, the reply will be found in the following (Matt. xiii. 10, 13): "And the disciples came to him and said, Why speakest thou to them in parables? Jesus answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, and to them *it is not given*. For whosoever hath, to him shall be given, and he shall have more abundantly; but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables, because seeing they see not, and hearing they hear not, neither do they understand."

"Their angels behold the face of my Father which is in heaven." Matt. xviii. 10. See page 35. Whose angels? the angels of "the little ones which believe." Matt. xviii. 6. Mr. Nightingale endeavors to synonymise "spirits" with "angels," and to make it out that "their angels" means "the little ones" themselves; but this is a liberty so entirely at variance both with the sense and philology of the case, as to be undeserving of reply. The "little ones" are those who "receive the kingdom of God as a little child" and "their angels" are the angels of God who supervise their interests. "The angel of the Lord encampeth round about them that fear him." Psalm xxxiv. 7. "Are they (the angels) not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. This fact is a good reason why we should "take heed that we despise not one of these little ones." But adopt Mr. Nightingale's version of the matter, and the reason vanishes. "Take heed that ye despise not one of these little ones, for their redeemed spirits are in heaven." This would involve a paradox. Yet without it, the proof for immortal soulism which Mr. Nightingale sees in it, is nowhere to be found.

"In the ways of righteousness is life, and in the pathway thereof is no death." Prov. xii. 28. See page 39. Mr. Nightingale quotes this to prove that as regards the righteous, at any rate, there is no such thing as even momentary extinction of being. If the passage proves this, we claim that the converse be admitted as established also, that in the way of unrighteousness is *death* and in the pathway thereof *no life*. The terms of an affirmative proposition have the same value in a negative. Hence, if this passage prove the literal immortality of the righteous, it proves the literal mortality of the wicked, which is more than Mr. Nightingale is prepared to accept. The passage in fact bears out the proposition that the Bible is against the doctrine of the immortality of soul. I have not said that the Bible is against the doctrine of immortality; very far from it. The Bible reveals immortality as a gift of God in reserve for a certain class who fulfil his will in righteousness. All others are excluded. Hence personified wisdom in Prov. viii. 36, says, "All they that hate me love *death*" The passage quoted by Mr. Nightingale falls in with this doctrine and destroys his own. It therefore requires no further comment.

"Fear not them which kill the body, but are not able to kill the soul." Matt. x. 28. See page 39. This was Mr. Nightingale's great triumph. He felt he had here some little foothold, and he recited the passage with an emphasis entirely absent from his other efforts, but he snatched his triumph too early. He began comment before finishing the verse. He exultantly inquired why Mr. Roberts had not given them that passage, and so on, and then stumbled over the concluding sentence, "but rather fear him that is able to destroy both soul and body in hell." Instantly perceiving the disaster which this elaboration of Christ's exhortation brought upon his theory of imperishable and immortal-soulism, he suggested that "destroy" in this instance meant "afflict," "torment." It was necessary to make this suggestion in order to save himself from utter discomfiture; but a more unwarrantable suggestion was never hazarded by a theorist in straits. In all the instances in which *apollumi*—the word translated "destroy" is used, it is impossible to discover the slightest approach to the idea of affliction or torment. We append all the New Testament instances in which it is used: "The young child to destroy him"—Matt. ii. 13; "Might destroy him—Matt. xii. 14; Mark iii. 6; xi. 18; "Will miserably destroy those wicked men"—Matt. xxi. 41; "Destroyed those murderers"—Matt. xxii. 7; "Persuaded the multitude that they should ask Barabbas, and destroy Jesus"—Matt. xxvii. 20; "Art thou come to destroy"—Mark i. 24; Luke iv. 34; "Into the waters to destroy him"—Mark ix. 22; "and destroy the husbandmen"—Mark xii. 9; Luke xx. 16; "To save life or to destroy"—Luke vi. 9, "Not come to destroy men's lives"—Luke ix. 56; "The flood came and destroyed them all"—Luke xvii. 27, 29; "Of the people sought to destroy him"—Luke xix. 47; "To steal, and to kill, and to destroy"—Luke x. 10; "Destroy not with thy meat"—Rom. xiv. 15; "I will destroy the wisdom of the wise—"1 Cor. i. 19; "Were destroyed of serpents"—1 Cor. x. 9. "And were destroyed of the destroyer"—1 Cor. x. 10; "Cast down but not destroyed"—2 Cor. iv. 9; "Is able to save and to destroy"—Jas. iv. 12; "Afterwards destroyed them that believed not"—Jude v. In all these cases, "destroy" has a very different meaning from "afflict" or "torment." The reader has only to substitute either of those words for "destroy" in any of the passages, to see how utterly out of place such a paraphrase of the word would be. If "destroy" in every other case has its natural meaning, why should an exceptional meaning be claimed for it in Matthew x? No reason can be given beyond the one already hinted at, viz., the necessities of Mr. Nightingale's theory. This is no sound reason at all, and therefore we put it aside, and inquire what Jesus means by exhorting his disciples to "Fear not them that kill the body, but are not able to kill the soul; but fear him that can destroy both soul and body in hell." We reply, there is a life in relation to those who are Christ's, which cannot be touched by mortal man, however they may treat the body and the poor mortal life belonging to it. This life Paul says "is hid with Christ in God" (Col. iii. 3), "and when Christ who is our life shall appear, then shall we appear with him in glory." Verse 4. This life is the "treasure in the heavens which faileth not," spoken of by Jesus, and said by Peter to be "reserved in heaven." Now when men kill the saints, they only terminate their mortal existence. They do not touch that real life of theirs, which is related to the eternal future, and which has its foundation in their connection with Christ in the heavens. This is in Christ's keeping, and can be touched by no man. We are not to fear those who can only demolish the corruptible body, and cannot do anything to prevent the coming bestowal of immortality by resurrection. We are to fear him who hath power to destroy both body and soul (life) in Gehenna; that is, in the coming retribution by destructive fire-manifestation, which will utterly consume the ungodly from the presence of the Lord. We are to fear God, who has the power to annihilate from the universe, and who will use the power on all such as are unworthy. We are not to fear those who can at best only hasten the dissolution to which we are Adamically liable.

INHUMANITIES OF PARENTS.

CORPOREAL PUNISHMENT.

A few weeks ago a Presbyterian minister in Western New York whipped his three-year old boy to death for refusing to say his prayers. The tiny fingers were broken; the tender flesh was bruised and actually mangled; strong men wept when they looked on the body; and the reverend murderer, after having been set free on bail, was glad to return and take refuge within the walls of a prison to escape summary punishment at the hands of the outraged community. At the bare mention of such monstrous cruelty every heart grew sick and faint; men and women were dumb with horror; only tears, and a hot demand for instant and extreme retaliation availed.

The question whether, after all, that baby-martyr were not fortunate among his fellows would undoubtedly be met by resentful astonishment. But it is a question which may well be asked, may well be pondered. Heart-rending as it is to think for an instant of the agonies which the poor child bore for four or five hours, after his infant brain was undoubtedly so bewildered by pain and terror as to be utterly unable to understand what was required of him, it still cannot fail to occur to deeper reflection that the torture was short and small in comparison with what the next ten years would have held for him if he had lived; and that while to earn entrance on the spiritual life by the briefest experience possible of the physical is always "greater gain," it is most emphatically so where the conditions of life upon earth are sure to be unfavorable.

If it were possible in any way to get a statistical summing up, and a tangible presentation of the amount of physical pain inflicted by parents on children under twelve years of age, the most callous-hearted persons would be shocked and surprised; and if it were possible to add to this an accurate and scientific demonstration of the extent to which this pain, by weakening the nervous system, and exhausting its capacity to resist and endure disease, diminishes the chances of life, the world would stand aghast.

Too little has been said on this point. The opponents of corporeal punishment approach the subject habitually, either from the sentimental or the moral point of view. An argument strong enough one would suppose to palsy every hand which might be lifted to strike a child, can be made on each of these grounds. But the question of the direct and lasting *physical* effect of a blow—even *one* blow—on the delicate tissues of a child's body, on the frail and trembling nerves, on the sensitive organization, which is trying, under a thousand unfavoring conditions, to adjust itself to the hard work of both living and growing, has yet to be properly considered.

Every one knows the sudden sense of insupportable pain, sometimes reaching, for a moment the point of positive dizziness and nausea, which is produced by the accidental hitting of the ankle or elbow against a hard substance. It does not need that the blow be very hard to bring involuntary tears to adult eyes. But how much does this amount to in comparison with a dozen or more quick, tingling blows from a heavy hand on flesh which is and must be as much more tender and sensitive than ours as are the precious souls which dwell in it purer than ours! Add to this physical pain the overwhelming terror which only utter helplessness can feel, and which is the most recognizable quality in the cry of a very young child under whipping, and the instinctive sense of disgrace and outrage, which often keeps the older child stubborn and still, and you have an amount and an intensity of suffering from which even tried nerves might well shrink. Again, who does not know, or at least what *woman* does not know, that violent weeping for only fifteen minutes is quite sufficient to cause a feeling of languor and depression, a positive exhaustion of the nervous system, for a whole day? And yet, it does not seem to occur to mothers that little children must feel it far more than grown people, in proportion to the length of time and violence of their crying. Who has not seen, who has not *often* seen, a poor little child receive a second whipping within an hour or two of the first, for some small ebullition of nervous irritability—perhaps a sudden and uncontrolable fit of crying over some little disappointment—which was simply inevitable in its spent and worn condition.

It is safe to say that, in families where whipping is regularly recognized as a punishment, few children under ten years of age, and of average behavior, have less than one whipping a week. Sometimes they have many more. Sometimes the whipping is very severe. Here you have, in one short year, sixty or seventy occasions on which, for a greater or less time—say from one to three hours—the child's nervous system is subjected to a tremendous strain from the combined operation of fright, physical pain and prolonged crying. Will any physician tell us that this fact is not an element in that child's physical condition at the end of the year? Will any physician tell us that there may not be in that child's life crises, when the issues of life and death will be so equally balanced that the tenth part of the nervous force lost in these fits of crying, and in the endurance of that pain, would be sufficient to turn the scale?

Nature's retributions as well as her rewards are cumulative. Because her "sentence against evil works is not executed speedily, the hearts of the sons of men are fully set in them to do evil." But the sentence always *is* executed, sooner or later, and that inexorably! In the first flush of his manhood, your son, oh, unthinking mother, may fall by the way for lack of the strength which God gave him, a constitution fitted to accumulate, and which but for you he would have attained!

It is easy to say, and it universally *is* said by people who cling to the old and antagonize the new: "All this outcry about corporeal punishment is sentimental nonsense. The world is full of good men and women who have grown up so in spite of being whipped; and as for myself, I know I never had any more whippings than was good for me, and I deserved." Are you, then, so clear, and pure, and strong in your physical and spiritual nature and life that you feel sure that no other system and condition of training could have made either your body or your soul better? Are these men and women, of which the world is full, so able-bodied, pure-minded, and whole-souled, that you think it needless to look about for any method of making the next generations better? And above all, do you believe that it is a part of the legitimate outworking of God's plan and intent in creating human beings to have more than one-half of the whole number who are born die in their childhood? And if you do not believe that this fearful mortality is a part of his plan, is it wise or christian to refuse to consider all the possibilities, even those seemingly most remote, of diminishing it?

No argument is so hard to meet (simply because it is *not* an argument) as this assumption of the propriety and good policy of "the thing that hath been." It is one of the devil's very best sophistries, by which he keeps good people undisturbed in doing the things he likes. It has been in all ages the bulwark behind which evils and cruelties have made stand and have slain their tens of thousands. It is the last enemy that shall be destroyed!

Among the lower classes, the frequency and severity of corporeal punishment of children are appalling. The facts only need to be held up closely and persistently before the community to be recognized as horrors of cruelty, far greater than some which have been made subjects of legislation.

It was my ill fortune to be obliged to spend several of the hottest weeks of last summer in New York. Within near neighborhood of my rooms were blocks of buildings, occupied by stores on the first floor and by tenements above. In these lived the families of small tradesmen and mechanics of the better order. During those scorching nights every window was thrown open, and all sounds were borne, with great distinctness, through the hot, still air. Chiefest among them were the shrieks and cries of little children, and blows and angry words from tired and over-worked mothers; at times it became almost unbearable; it was hard to refrain from a wild attempt at rescue; ten, twelve, twenty sharp, hard blows, whose sound rang out plainly, I counted again and again; and mingled with them the convulsive screams of the poor children, and that most piteous thing of all, the reiteration of "Oh, mamma! oh, mamma!" as if through all the helpless little creatures had an instinct that the word ought to be, in itself, the strongest appeal. These families were all the better class of work people, comfortable and respectable. What sounds there were to be heard during those nights in the really wretched haunts of the city the heart struggled away from fancying. But the shrieks of those children, those babies, will never wholly cease in the air; ever since then the question has been ringing in my ears, "Why does not the law protect children before the point at which life is endangered?" If a cartman can be arrested in the streets for brutal beating of a horse, which is his own by right of purchase, and which he can *kill*, for the sake of hide and hair, any day that he so chooses, ought not a man or a woman to be at least as severely dealt with for the cruel whipping of a child, who is not theirs, but God's, and the taking of whose *life* by *one* blow is murder?—*N. Y. Independent.*

Would any one suppose the author of the foregoing rational remarks could be a believer in eternal torments? Must he not "stand aghast" at the idea of a God, who is the Creator of all men, having determined, for their sins, in this short and trying life, to torture them eternally, and to remain deaf to all the cries and entreaties of the tormented victims for a release or mitigation of their agonies; and all this torture with no design to reform or make better, nor to bring about an end of such a miserable existence, but with a fixed purpose to perpetuate that existence and increase, without limit, its capacity for suffering and woe? To use the emphatic language of an eminent minister, in his sermon on the "Future Misery of the Wicked"—he says:

"God is present in hell, in his infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture—the presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his *love*, so hell would be no hell if God did not there display his *wrath*. It is the presence and agency of God which gives everything virtue and efficacy, without which there can be no life, no sensibility, no power. God is, therefore, himself present in hell, to see to the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt; his fiery indignation kindles, and his increased fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert *all* his divine attributes to make them as wretched as the capacity of their nature will admit?"—*Benson.*

There, neighbor *Independent*, what is your baby-whipping compared to that account of your God's inflictions? Why, your clerical whipper, who whipped his child to death in that barbarous manner which made "men and women dumb with horror," was a saint compared with *your* God; for his child's sufferings ended with his life; but *your* God takes care that his victims shall not die; "he maintains their being"!

How long will good men continue thus to dishonor God and furnish infidelity with food? Moloch was kind compared with the God that theologians, claiming to be "orthodox," present, pretending that such is the God of the Bible! Moloch devoured his victims almost instantly. Not so the God of Mr. Benson and his school. If our friend of *The Independent* is so disturbed in New York, with the "shrieks and cries of little children," during "those scorching nights," we wonder how he will stand it in heaven, during an eternity of such operations as those described by the "evangelical" BENSON! Will he listen and look on unmoved? Will his heart then be turned to stone? Will he shout "Hosannah," as "the wails of the damned" eternally vibrate on his ear? If so, will he not be a worse man then than now? Think, O, think of the shocking character you give *your* God: more unfeeling than you now are! One word more and we have done. Remember "The wages of sin is *death*." "The soul that sinneth, it shall die." Rom. vi. 21. Ezek. xviii. 4, 20. Cease to reproach the God of the Bible by such blasphemy as that uttered by BENSON and those entertaining such views.—EDITOR OF HERALD OF LIFE.

MEMORY.—Many are discouraged from studying the scriptures, because, as they say, their memories are so treacherous and unfaithful they can retain nothing. More pains will supply this defect. Memory is the soul's steward; and if thou findest it unfaithful, call it the oftener to account. A vessel set under the fall of a spring cannot leak faster than it is supplied. A constant dropping of this heavenly doctrine into the memory will keep it, that, though it be leaky, yet it never shall be empty. If scripture truths do not enrich the memory, yet they may purify the heart. We must not measure the benefit we receive from the word according to what of it remains, but according to what effect it leaves behind. Lightning, you know, than which nothing sooner vanishes away, often breaks and melts the hardest and most firm bodies, in its sudden passage. Such is the irresistible force of the word; the Spirit often darts it through us—it seems like a flash, and gone, and yet it may break and melt down our hard hearts before it, when it leaves no impression at all upon our memories. I have heard of one, who, returning from an affecting sermon, highly commended it to some, and being demanded what he remembered of it, answered, "Truly, I remember nothing at all; but only while I heard it, it made me resolve to live better, and so by God's grace I will." To the same purpose I have somewhere read a story of one who complained to an aged holy man, that he was much discouraged from reading the scriptures, because he could fasten nothing upon his memory which he had read. The old hermit (for so, as I remember, he was described) bid him take an earthen pitcher and fill it with water: when he had done it he bid him empty it again and wipe it clean, that nothing should remain in it, which, when the other had done, and wondered to what this tended: "now," said he, "though there be nothing of the water remaining in it, yet the pitcher is cleaner than before; so, though thy memory retain nothing of the word thou readest, yet thy heart is the cleaner for its very passage through."—*Bishop Hopkins.*

THE PAPACY: WHAT NEXT?

Within a short time the Pope will be deprived of his temporal power. He has ruled as a king in the seat of the Cæsars for about 1,260 years. Napoleon has been compelled, willingly or unwillingly, to leave him to his own resources, and that seals his fate. There are causes at work stronger than the power of earthly monarchs can overcome, to consume that great wickedness. The French Emperor has no love or respect for the Papacy, and his hate is most cordially returned by the Pope and clergy. To avert danger from that quarter, he has given up his wife and child to embrace and practice the grossest acts of superstition of the Catholic religion, just as he has made Prince Napoleon side with the progressive or liberal party to keep out of danger from that quarter. But he is sinking, notwithstanding all his cunning and chicanery, down to the abyss prepared for him, so that he has little to spare to aid in bolstering the fated "Man of Sin."

The question now presents itself, What are the consequences to follow the loss of temporal power by the Pope? Will he be able to continue his sway over the minds and consciences of his deceived followers? Or will the veil be rent, and the hideous deformity of that monstrous superstition be discovered to their astonished gaze? The tradition is common among the Catholics, as among the Mahometans, about their system, that their destiny as a religious organization would close about the middle of this century. Among both of these classes there are many sayings to show this, derived, no doubt, from devout christians who had applied themselves to the study of the declarations of scripture in relation to them. Paul says, speaking of the "Man of Sin," 2 Thess. ii., that it would be "consumed by the spirit of his mouth and destroyed by the brightness of his coming." What is this "consuming?" Apparently the loss of its temporal power and influence, which has been going on for the last century. But will the consumption be complete when the last vestige of that power given to it by the Roman Emperor Phocas, decreeing the Pope supreme ruler, in 607—1,260 years ago—is taken away?

Austria, lately so imperial, on which the Pope leaned with so much confidence, has been withered in an hour, like Jonah's gourd. It undertook to prevent the purpose of God in the destruction of the great apostacy, and was smitten and is being destroyed and rooted out of the earth. Blind Spain, long the stronghold of all the evil birds of that foul cage, Papacy, became leprous and impotent a century ago, as its chastisement, and now has little interest in, and less aid to proffer, the crew of vampires that sucked every drop of generous blood from the nation's veins. Portugal, for a similar crime, has found herself helplessly and hopelessly prostrated. Those two powers are but a mockery of national greatness. They have been warring against the privileges of the Catholic clergy and eating the flesh of the "Harlot." Italy, the child of misery—the blind Samson grinding in the house of Dagon, has shaken herself free, for a moment, from the enchantment that bound her to her cruel work, and is giving sorrow for sorrow into the bosom of the corrupt Mother of Harlots. There are sure indications among the rest of the surrounding powers that she will encounter henceforth nothing but evil and dismay, until the last spark of life is quenched from her corrupt carcass.

But Paul says the "Mystery of Iniquity" is to be destroyed by the "brightness of his

coming," speaking of Christ. It therefore follows that the time is near at hand to rejoice and say "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob and glorified himself in Israel." Amen. W. M.

A Few Thoughts.

BY S. S. CALL.

First: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. xii. 7. This text is used as proof, positive, that the soul goes to God at death; and is frequently quoted to show that there is an immortal something that goes direct to God. The same teachers, also, tell us that, a good man's soul goes to God, but a bad man's soul goes to the devil, in a place called hell. Now the thought arises, how can he, (the soul) go to both places? and why don't people see the absurdity of such teaching?

Next. How can God raise the wicked from the grave, if the soul is the *him*, the *me*, the *I*, &c., and is in hell? And if God promises a resurrection through Christ, by obedience to his requirements, how can the disobedient be raised through Christ, when they die in their sins? Where is the "first-fruits" of their harvest? for, "if the first-friuts are holy, the lump" must "also be holy." We have no account of a wicked man ever being raised; or that he ever will be. There is no promise that will reach a wicked man while he continues in his wickedness; but he is under the sentence of death; and if he allows the sentence to be executed while in his Adamic nature, he is dead: for "in Adam all die." He should have got into Christ: for, "in Christ all shall be made alive;" (not *out* of him).

Again: we read, "Ye are of your father the devil." Now, can the devil furnish immortal souls for all, or any of his children? or, does God furnish the souls for him? I think God must be on good terms with him to furnish him with souls: very accommodating, indeed. Again: God holds man accountable for sin, in committing adultery; yet He furnishes the immortal soul, according to modern theology; and in punishing the man for the act, he is compelled to punish the part He furnished himself; and in order to have the body stand it, He is compelled to make it indestructible. O foolish teachers, and simple hearers, when will you learn that whatsoever "is born of the flesh, is flesh;" (not flesh and spirit, as ye tell us.) Let God be true, if it makes every man a liar. Like begets like; so we must be born again, in order to be spiritual beings. For, "that is not first which is spiritual, but that which is natural: afterward that which is spiritual."

Once more. They tell us, we must all stand before the judgment seat of Christ, there to give an account for the deeds done here in the body; and this, they tell us, is at the last day; the final judgment. Now, I contend they do not believe what they preach; for they contradict themselves, by saying, if they repent of their sins, "God is faithful and just to forgive us our sins;" and we read, our sins shall be blotted out of the book of remembrance; and be remembered no more against us for ever. Now, if our sins are forgiven and blotted out, how can they appear against us in judgment? Thus do they make the word of God of none effect through their traditions. May God help us to choose the good part that shall not be taken away from us. Yours in the faith of "Life only through Christ."

Newport Centre, Vt., Dec. 16, 1866.

CHARLES H. SUTTON, Manayunk, Pa., writes: My father has been very sick, so that we did not expect his recovery; but the Lord, in his tender mercy has been pleased to bless the means used, and also answered the prayer of his children in restoring him to us again. His great age (79 years) made his sickness bear hard on him. We now say with heartfelt gratitude, praise the Lord for his goodness. While father was at the worst, he was asked, if he had any fears as to the future? His reply, in substance, was, that he expected to rise again at the coming of Jesus. I had no doubt as to his future life, but for the information of those who differ with us in doctrine, I was glad he gave such evidence of his faith in Christ the LIFE-GIVER.

NOTE BY THE EDITOR.—We rejoice that our aged brother is still spared to his loving children and to the church. He will accept our thanks for his remembrance of us at "Christmas;" also accept our gratitude for your own kindness at the same time. These tokens encourage our heart, because they show that we are not forgotten by our old associates in the life views. Many are the precious hours we have passed with our aged brother in his village and beneath his roof, and do not forget the self-sacrificing spirit of his kind daughter, whose life has been devoted to make her father comfortable and happy. Blessed is the aged father to whom God hath given such children.

DR. JOSEPH TREVER, Lockport, N. Y., writes: I have read with interest the debate in England, and almost feel inclined to pity poor Mr. Nightingale. From present appearances, his self-esteem must succumb to the mighty power of truth. Why will men hold so tenaciously to error? Where are we, as a nation, drifting to? Surely the times are sadly out of joint. The Lord have mercy on us, and save us from error, and give us a firm and abiding hope of immortality. Yours, in that blessed hope.

The Herald of Life.

NEW YORK, JANUARY 2, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The New Year.

DEAR FRIENDS:—We are entering on another year, and we are desirous that we should prepare to spend it well. Let us offer a few words of counsel on the subject, and present some questions for consideration.

1. The first thing necessary, if we would spend the year on which are entering as we ought, is to *resolve* to spend it well; to *aim* at spending it well. If men do not *resolve* to live right, or if, when they have resolved, they allow themselves to forget their resolutions, their life will run to waste, as a matter of course. It is impossible for men to live well, if they live at random. Man must exert himself, or fall a prey to evil. If therefore we would spend the year on which we are entering to advantage, we must arouse ourselves and daily remember the great end for which we were created, and for which we are kept alive, and exert ourselves with vigor and determination for the accomplishment of that end. Let us aim well, friends. Resolve that we will spend our time and employ our powers and our resources for God. Resolve that we will live and labor for the spread of truth, for the promotion of righteousness, for the glory of God in the improvement and welfare of mankind.

2. Let us resolve to abide by the great principles which we believe to be the truth. If we should find out any of our principles to be false, reject them; but so long as we regard a principle as true, act according to it, and carry it fully out. We believe the principle of toleration,—the principle that nothing should be required of a person as a condition of fellowship but faith that worketh by love, to be true. Then carry it out. Do not let us act upon it at one time, and set it aside at another. Do not carry it out in one case, and then shrink from carrying it out in others. Let us act upon it in all cases; carry it out fully and impartially. If it will not *bear* to be carried out in every case, let us reject it, and have nothing more to do with it: but if it *will* bear to be carried out, let us carry it out without fear. Have no trimming, no compromising, no temporizing. Do all things faithfully and thoroughly. We press this advice the more urgently, because we know that some will be greatly tried on this point. In many places, a great deal of the old sectarian prejudice yet remains.

Our desire is, that we cleave to the principle of toleration, through all trials, or provocations. If we find our theories or views of religious truth will not allow us to carry out this principle, there must be something wrong in us or our theories. However well satisfied we may be of the correctness of our views, let us not dare to make them a test of the acceptance of other men with God. Let us beware of taking the seat of God to judge another's servant. Remember, God himself is the judge. Decide as we may as to what truth is—and expose as we may what we regard as error, let us take heed that we let no intolerant spirit find place in our heart.

Let us now propound various solemn questions for our meditation, as we enter on the new year; and may we find it exceedingly profitable to consider them often.

What are we living for? What is the great end we are aiming at? Are we trying in all we do to please God? Are we doing our best to promote the welfare of our fellow-men? Are we laboring to promote the spread of knowledge and piety? What have we done during the past year for this end? What have we done towards promoting the improvement and welfare of our fellow-men during the past year? What have we done for this, since we first became professors of christianity? What would we *like* to do for this end? Do we feel any interest in the instruction and for the eternal life of our fellow-men? Do we ever feel troubled;—does it ever make us feel uncomfortable, when we think of the multitudes of our fellow-creatures that are living in ignorance and wretchedness? Do we ever feel any anxious, restless, longings, to have them instructed and regenerated; to have them made wise, and good, and happy? Do we ever read the history of Christ? Have we studied his character? Are we aware that Christ is our example, that he is the pattern of what his followers should be? Are we like Christ? Are we living for the same end? Have we the same dispositions? Are we as zealous for God's glory? Is it our whole endeavor to do God's will, and to finish the work which he has given us to do? Are we as true and as hearty a friend to mankind as Jesus was? Is it the business of our life to do good to men? Do we feel pleasure in doing good? Do we feel sorry that we cannot do more good? Do we use our money in doing good? Do we exert our minds and employ our tongues in endeavors to do good? Are we wasting no money? Are we employing none in doing lower kinds of good, or less measures of good, than they might enable us to do? Are we endeavoring to do the highest, the most important good within our reach, and the greatest amount of good in our power? Are we making as much of our advantages as Christ would make if he were in our situation? Are we as zealous, as devoted, as diligent, as persevering in the service of God and of mankind as Paul was? How would we feel if we were now to meet Jesus Christ? Would we feel as if we had done our duty in the world? Would we feel as if we had done as much as we ought, to forward his interests, to promote the ends for which he lived and died? Or would we feel ashamed, as if we had spared ourselves, and allowed his cause, the cause of truth and human happiness, to languish for want of our support?

Are we afraid of reproach or persecution? Are we afraid of losing our situation, or of losing our friends? Are we allowing our fears to prevent us from receiving or confessing the truth? Are we allowing our fears to prevent us from renouncing, or rebuking, or opposing error? Are we afraid of being expelled from religious societies? And do we allow our fears of expulsion to cause us to use violence with ourselves, and to keep back our judgment and our conscience from acting freely?

Let us answer these questions to ourselves before God. Let us deal truly with ourselves and on no account allow ourselves to neglect the great business, or to miss the great end for which God has brought us into being.

"Voice of Elijah."

We noticed, a short time since, that the second installment of this work has made its appearance. It is published at indefinite intervals, in installments of 32 octavo pages each. No issue is perfect, in itself; but the whole, when completed, is designed to be united in a volume. It is difficult, therefore, to judge of the merits of the work as it proceeds, not knowing what use, exactly, the author intends to make of some of his positions already presented.

There is hardly any one with whom we are acquainted that we should differ from with greater reluctance than the Author of the *Voice of Elijah*. It is well known that we have ever highly esteemed him; and his able defence of the doctrine of life only in Christ has endeared him much to us; and the hope of leaving such an able defender, as he has been, to carry on the work with others when infirmity or death might, and probably will, lay ourself aside, has been a matter of joy and comfort to us as we saw our sun of life declining.

It cannot be supposed, therefore, that we would take a stand in opposition to views he might promulgate, unless we felt impelled by a conviction that our Lord and His truth demanded it of us. Saith Jesus, "He that loveth father or mother more than me, is not worthy of me." The author of the *Voice of Elijah* has labored untiringly, and, we might say, excessively, in seeking out the things of the Bible, and fearlessly promulgating what he believed to be the truth. Few men have studied so hard, and persevered in the work so constantly, as he has. It would not be strange if it should be found that he has embraced some things for truth which may have to be abandoned. Who of us have not done so? He that has not, has made no advance in knowledge, and is not likely to make any.

There is one topic introduced into the *Voice of Elijah* that seems to us to call for notice, and on which we design to make remarks. It is mainly under the head of "THE MYSTERY OF SIN," commencing on page 39. We hope and pray that what we write and publish on this topic may be under the guidance of the truth and Spirit of God; that we may not "seek our own, but the things which are Jesus Christ's;" and that love to God, his truth, his Son, and to the author of the remarks we are about to examine, may influence us in all we may present to our readers on the subject before us.

We had, heretofore, some knowledge of the author's views on the question, but had never seen them drawn out so distinctly as in the *Voice of Elijah*. As they are now given to the public, we feel imperatively called on either to receive or reject them. So far as we understood the views on the subject, we have felt, some years since, that we could not possibly harmonize them with the character of God or his revelation to man. Still, till they had taken their present form, in a work designed to be circulated widely, we had not felt it our duty specially to oppose them, hoping that more mature thought would modify or lead to an abandonment of them. The following expressions from the *Voice of Elijah* will open the subject:

"Before Adam knew 'good and evil' his condemnation was ordained"...."the first Adam was condemned to give way to the last."—p. 42.

Had our author have said, Before Adam knew good and evil it was the design of God to bring a spiritual element into man's nature, or superadd such an element, to control the animal till it should have accomplished its designed work, then to be changed to that which was wholly spiritual, we would not have dissented. But for God to *condemn* his own work before trial, before it developed good or evil, it seems to us, is unlike the God of infinite wisdom, and to represent Him as practicing duplicity with the man he had made, by putting him on trial at all, seeing he was already *condemned* without trial. If our author had simply said that, God did not design the animal man to be a permanent existence, but to be superseded by a spiritual one, if he obeyed the law of his animal being when tried, we should accept the position as true. But the idea that God "ordained Adam's *condemnation* before he knew 'good and evil,'" we cannot accept: we are not prepared to believe that the Creator practiced double dealing with the intelligent work of his hands. Our author says:

"God in his unchangeable purpose gave man dominion over the earth. But his purpose was not in the first Adam, but in the last. Therefore God in his unchangeable legislation condemned the first Adam and his posterity as unworthy of the dominion."—p. 41.

But God did not *condemn* him till he had first tried Adam; and the trial was one in which man might have obeyed, or he was not blameworthy. No soul can be justly condemned for not doing that which is to him an impossibility. Suppose God had commanded Adam to fly to the moon or he should surely die! Would not all intelligent beings have regarded the command as unjust, while no capacity was given for such work?

But how does our author know that Adam never had dominion over the inferior animals of the earth? "Male and female created he *them*: and God blessed them, and God said unto *them* (Adam and Eve), be fruitful, and multiply, and replenish the earth, and subdue it: and have DOMINION over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. i. 27, 28. It seems evident the first Adam had the dominion here clearly given him. This seems, also, probable from the account of the creation of the animals in Gen. ii. 19. "Out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought them to Adam, to see what he would call them: and whatsoever Adam called *every living creature*, that was the name thereof."

This transaction indicates that Adam had the dominion over "every living creature:" all came before him. He, as their lord, gave them names which God accepted. It will certainly be difficult to prove that Adam had not, at that time, dominion; even that dominion which God gave him Gen. i. 28. Adam, afterwards, lost it, by refusing subjection to his Maker; and now it remains to be restored by the second Adam, "in the times of restitution of all things which God hath spoken by the mouth of all his holy prophets," &c. Acts iii. 21. But our author says:

"As the first Adam and his offspring are only animal, therefore they fail of the dominion."—p. 41.

Not "therefore;" but because the dominion was forfeited by transgression; by refusing to exercise that dominion in subjection to their Maker. Not till Adam developed himself out of harmony with God, did he fail of dominion. It was not, then, because he was "only animal;" for he was just what his Creator made him before He gave the dominion to him.

Our author, after quoting the language of God to Adam, in which man was prohibited the eating of a certain tree, says:

"This commandment was certain condemnation to Adam; for the animal nature knows of no higher commandment than its own innate desire."—p. 43.

That is, God made Adam and so constituted him that He knew he could not possibly obey a command he was determined to give him. "Condemn" man, for what? Why, because he was so formed by his Maker that he could not possibly do that required of him. That this is our author's position is clear from what follows. He says:

"Adam could not appreciate a law that arrayed itself against the passions of his nature; and to obey a law simply because God was its author was beyond his power."—p. 43.

So Adam had not "power" to obey his Creator's law; and yet his Maker, who was the author of the "passions of his nature," put him under a law for "certain condemnation." We dare not impute such an administration to the "Judge of all the earth," who always has done, and ever will "do right." "Are not my ways equal?" asks YAHVEH, the LORD God of Israel. Ezek. xviii. 29. "God cannot be tempted with evil, neither tempteth he any man." James i. 13. Yet, to all intents and purposes, He did tempt Adam by placing him in circumstances where Adam had no "power" to obey, and thus made "certain the condemnation of Adam." If "the partaker is as bad as the thief," and if "an accessory to a crime is guilty with the principal," what shall we conclude of an administration that first makes a man unable to refrain from a crime, then places him where he must commit it, on purpose to have him do it, and yet pretends to condemn him for doing it, when, in fact, his "condemnation was ordained *before*" the man was driven into the temptation? Who can reconcile such an administration to any true idea of justice or truth? We cannot.

But the most singular part of our author's position is yet to be looked at. He says:

"If Adam could not appreciate the law, he could the penalty; for it appealed to one of his passions."—p. 43.

So the law was "spiritual," but the penalty was "animal." But our author goes on:

"God has implanted in every animal the love of life; therefore when he said to Adam, 'Thou shalt surely die,' he touched the passion of fear in his nature. And he well knew what God meant in this threat: for, if he had not known what death is, he could not have understood the commandment. He had seen other animals die before he was put in the garden, and he knew God would only have to expel him from the garden and the tree of life to bring the penalty upon him."—p. 44.

Here is an assumption which cannot be admitted without proof. That Adam "had seen other animals die before he was put in the garden" ought to be proved, but cannot be; and, therefore, has no weight in the argument. That Adam "knew what God meant in this threat" is undoubtedly true: he could not but understand it was to "return to dust," out of which he was formed—to lose the life and consciousness he now possessed by the gift of his Maker. Whether Adam was formed in the garden or outside, cannot be proved. The work of creating everything, except man, seems to have been accomplished in the five days previous to man's creation; and we have no account that God created anything on the sixth day except man. In six days God "created the heavens and the earth.... and every plant of the field," &c., and He said to man, "Behold I have given you every herb bearing seed, which is upon the face of the earth, and *every tree*, in the which is the fruit of a tree yielding seed; to *you* it shall be for meat: and to every beast of the earth.... I have given every green herb for meat."—Gen. i. 29, 30; and ii. 4, 5.

Now, as the other animals were created at least one day before man, and they were to live by the herbs and trees, yielding fruit, it is evidence that this part of God's work was finished before Adam was made; and, hence, that the garden in Eden was not an after work, but was completed before Adam came into life, and no information is given us that the man had any other residence except that given him in the garden. Besides, the mission of the first pair is thus expressed by God, "Be fruitful, and multiply, and replenish the earth and subdue it," &c.—Gen. i. 28. Then it is said, chap. ii. 15, "God took the man and put him into the garden of Eden, to dress it, and to keep it;" indicating *that* as his first residence, and as furnishing a *pattern* after which, when he had "multiplied," he was to "subdue" the whole earth, by means of his offspring, bringing it into the perfection of the garden, which was God's work and His *copy* for the use of Adam and his posterity. Passing all these matters, our author says:

"At first there was no inducement to lead Adam to transgress. The fear of expulsion from the tree of life and consequent death was stronger than the desire for the forbidden fruit. While this fear controlled him, his real disposition in relation to the commandment could not be developed. But the introduction of Eve created the sufficient inducement."—p. 54.

Thus it seems Adam would have remained firm in obedience if there was not some other contrivance by his Maker to get him to develop sin, on which He determined, beforehand; for our author has said, as we have seen, "Before Adam knew 'good and evil' his *condemnation was ordained*." Hence, as Adam, personally, could not "at first" be "*induced* to transgress," Eve is to be created to make "the sufficient inducement." Our author says:

"The woman being created in the garden, did not understand the penalty."—p. 44."

So ignorance was essential to get sin developed, it seems. And as Adam knew too much, a less knowing one must be produced to carry out the design of getting the pre-*ordained* condemnation into active operation. Unfortunately, however, for the idea of Eve being created to get Adam to transgress, the Mosaic account cannot be made to agree with it. That affirms, "God said, It is not good for man to be alone; I will make him a help-meet for him." Gen. ii. 18. Now, either sin was a good thing, or Eve could not be a help-meet; for, without her Adam could not be induced to sin, our author asures us. Another item of difficulty in our author's position is, he assumes Adam was created *outside* the garden and Eve *in* it; and that Adam had seen death and Eve had not. The record is clear that Adam and Eve were created in the self-same day; for, it is said, "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. ii. 2. Eve being "created in the garden," it follows that Adam was, also, or had only a few hours outside, as both came into life before the "seventh day;" for on that day God had "*ended* his work."

But our author's difficulty does not stop here; for he not only states Eve's knowledge to be less than Adam's, but clearly insinuates she was more ignorant than a "beast of the field;" thus, in fact, not only placing her below Adam, but below the beast, in intelligence. A sad "help-meet," that, for the infinitely wise God to give Adam. Our author tells us that the woman, owing to her ignorance "was easily led astray."—p. 44. So God succeeded, by contriving an ignorant woman—calling her a "help-meet"—to get sin developed; or, rather, we should say, to make manifest the "condemnation" of Adam, which "was *ordained* before Adam knew 'good and evil.'" Thus God is represented as using all manner of "plans" to get his own work *condemned*, as if justly, when the whole affair, from beginning to end, was his own "plan" with various contrivances to cover up his designs.

That the *animal* man was designed to be "superseded" by a spiritual element, we freely grant. But that He designed to do this only by death, we cannot credit. On that supposition, the whole trial looks like a cruel mockery. Had man resisted the temptation as he might have done—and as our author admits he would have done, if a more ignorant victim had not been introduced—he would have advanced into a higher life, either by the influence of the tree of life or a divine impartation of a spiritual element, which would have produced immortality or deathlessness, such as is to be experienced by translation "at the last trump."

[More next week.]

Mortal and Immortal Together.

Some object to the idea of a future age of probation, of the, "left of the nations," because they cannot reconcile the idea of mortals and immortals dwelling together, and of the latter preaching to the former. Do these objectors not believe that angels visited Abraham, Lot, and others, and conversed with them? yea, even eat with them? And more strange still, do they not believe that the only begotten Son of God, "by whom he made the worlds," came to this earth, and dwelt among mortal beings many years? and even laid down his life among and for mortal beings? Yes, and after his resurrection still remained among mortal beings forty days, teaching and instructing them in "the things pertaining to the kingdom of God?" Acts i. 3. All this the objector believes, we presume. Is the *disciple* above his Lord? If our LIFE-GIVER has done these things, is it either impossible, improbable, or unlikely that his immortal saints may be among, teach and rule over mortal beings? Shall we say "any thing" is "too hard for God?" If God has said it shall be so, is not that sufficient to satisfy faith? And what, we pray, are the immortal saints to be *kings* over and *priests* to, during the reign of Christ on earth? Who, if not those who are "left of the nations," after the "LORD my God shall come and all the saints with" him?

The idea that mortal and immortal beings cannot dwell together, is founded in prejudice; is unscriptural, and subversive of the christain faith. It limits the power of God, and makes our weak judgment the rule to determine what God *can*, or will do. If He please to have it so, it can be done. The only thing faith asks, is, the proof that God has said it. That point settled, faith asks no more; it "staggers not," but is "strong, giving glory to God." "That point" was "settled" in our mind twenty-three years ago; and nothing that we have since seen or read has changed it; but we do not disfellowship those who see not as we do.

MRS. J. G. HEATH, Brockport, N. Y., writes:—My husband wishes me to write and inclose $2 for the HERALD. We prize the paper much. God is with it. The Spirit bears witness to its precious truths, and our prayers are for it and for all connected with it, that God may continue to give heavenly wisdom and much of his Holy Spirit to those who write for the paper. Your sister, looking for life when Jesus comes.

Letters and Extracts.

From N. M. Catlin, Esq.

It gives us much pleasure, after an interval of several years, to hear from one who was one fellow-laborer in times past, and for whom we have ever felt a sincere affection, though differing with him in some things. We really hope he will favor us with communications, now that he has an "open door." Let us hear from you often, Br. Catlin.

KINGSBURY, N. Y., Dec. 22, 1866.

BR. STORRS:—I received HERALD OF LIFE for 12th Dec. bearing your familiar frank. I am thankful; and the reading has induced me to act in a matter I have long been contemplating—that is, to order the paper. Please to consider the enclosed as part of the "New Year's present to the HERALD OF LIFE" spoken of.

I feel it due to you personally to say, that though all difficulties hindering are not yet removed from my mind, still, I am strongly inclined to adopt the views of Life as they are held and advocated in the HERALD. You will see it is a long way toward your views, when I say, that to my mind there are fewer texts of scripture to be harmonized with the theory, that none *only the righteous*, will have part in a resurrection from the dead—than there are with our view of the non-immortality of the wicked.

The other subjects discussed enunciated through the HERALD, such as the approaching kingdom, *Probation after the Advent, Ages* to come, &c., I am very fully confirmed in. Wishing you a happy New Year, and an "open door," I am, as ever, truly your brother.

From John R. Greene.

MOUNT KISKO, N. Y., Dec. 10, 1866.

BR. STORRS:—I am a carpenter by trade, about 32 years of age, and have a family of six children. Some ten years ago, I was converted in the 43d street Methodist Church, New York city, under the ministry of J. B. Wakely, united with that society, and have continued a member ever since. During that time I have endeavored to live and obey the doctrines of that church; and I supposed them to be the doctrines of the Bible. But some time during the year 1865, I went with my wife and family to hear Eld. Matthias. He preached in a hall in this village. It was a new thing to me; he made this announcement, that, man has not an immortal soul. I thought it was blasphemy; and said, I would not hear any more such preaching as that; and so it passed off. He did not preach here again until some three months ago. I saw his notice to preach on Sunday evening. Some friends of mine were going to hear him; they asked me if I would go? I said, No: I did not think I could get any good there, but was afraid that I would imbibe some false notion. But after they went out, I thought to myself, I will go. This passage of scripture coming to my mind in approval of my going: "Prove all things; hold fast that which is good." I went alone, by myself, and prayed God to be with me; and if there was truth spoken to let me receive it and profit by it; and if not, that I might not receive it. Well, I went, and he preached from the passage of scripture where it tells of Christ's going through cities and villages teaching and preaching the glad tidings of the kingdom, and of great joy; and as he went on to explain what the doctrine of the kingdom was, it appeared to me that every word went right home to my heart, and with such force that I was sorry when he stopt, and could have sat and heard him all night. It appeared to me that I must have a new understanding; and yet, could it be possible that this doctrine, so opposite to what I had been taught for ten years, and in fact all my life before, could it be possible, I say, that that is true, and mine false? But reason said, Yes, it is according to scripture; for what struck me the most forcibly was, his giving so much scripture to prove his position; and as I thought of it, more and more, and got the Bible and looked and searched that, to see if it really agreed with his preaching, or if he had not wrested the scriptures to make it suit his views, the more I thought and the more I searched the more I found to convince me he was right and I was wrong; and, since that time, I have heard him preach on the parable of the Rich man and Lazarus, and on the Judgment; and the more I hear, the more I am convinced that the doctrine of "No life out of Christ," and life only through Christ, and by a resurrection from the dead, at the last day, is the doctrine of the Bible; and with all my thinking and hearing, I have prayed most earnestly that God would guide me into the truth, and only the truth. I felt that I had no will of my own in the matter; but could say, Thy will be done: and in truth to myself and to my God, I must say, I really am convinced, and believe that the doctrine, as you advocate it in your HERALD OF LIFE, is the doctrine of the Bible. Br. George Gorham lives in the place and has helped in my search after the truth by lending me tracts and papers and talking with me on the subject. I read the "Gospel Hope," and it appears to me that any one that reads that, with a mind unbiased, cannot but see the truth it contains; and then another, "The Doom of the Ungodly." Br. Gorham kindly sent me a subscription to the HERALD OF LIFE, and I think it far ahead of any religious paper I have ever read or seen; there is so much plain truth in it; so much scripture and I often wish that it might take the place of these trashy novels that are flooding the country, and destroying all taste for reading he word of God. I am poor and cannot do much for the cause; but as soon as I can spare a dollar I want you to send me your book, "LIFE ONLY IN CHRIST;" and I shall also try and support the HERALD. The Bible appears to be altogether a new book to me, and I love to search and read it. It appears that almost every chapter teaches something of the gospel of the coming kingdom.

With my new convictions has come more real enjoyment of mind that I ever before experienced, and that in the face of the strongest opposition from not only my friends and relatives, but brethren in the church. They express a great deal of wonder and sympathy for me, to think I have been so foolish and weak-minded as to believe such "nonsense," as they call it, and foolishness; and our minister says, he is perfectly astonished; and that in one year from this time I will lose my relish for every thing that is good, as he never knew it to fail; and he had known a number of such cases. But I feel different, and believe, if I do my duty, God will continue to bless me, and make me happy here and in the world to come. Pray for me, that I may be faithful, and be accounted worthy to obtain a resurrection from the dead.

Yours in hope of eternal life.

From Eld. J. Lewis.

MODE, ILL., Dec. 14, 1866.

BR. STORRS:—Having a sore foot which disables me from travelling, I have had time to reflect on the past and contrast it with the future; and notwithstanding we have not done as much as we could wish, yet we feel to rejoice and praise our heavenly Father that he has "cast our lot" in this vast field of labor, which is white unto the harvest; but the laborers are few. The cry is constantly coming from every quarter for help; and it is truly painful to think that we must be subjected to so much inconvenience. But so it is, and we must submit, hoping for the time when others will rush to our aid. Br. Walter is in a very important field of labor, and is doing all he can to build up and comfort the household of faith in his locality; and we trust the brethren will look after him, that he will not suffer for want of the common blessings of life. Br. Campbell is wanted here. It is the general desire for him to return. Will he do so the coming spring, with his family? May the Lord direct; and we want others to come. Can't Brn. Curry, Wendell, and others visit us? We appeal to all for help.

Now we are about to make another appeal for help. We have to travel full two thirds of the time without a single book or tract; when the call for them is great. We will say in conclusion of the whole matter, that we do hope the brethren will take the Western Mission into consideration, with deeper interest than ever, and send us a good supply of books and tracts, so that we can supply all that want; and by so doing the glorious truth of No Life out of Christ will soon triumph out here. Let all help by sending to Br. Storrs, and we will send the money back to aid the Tract Fund, whenever we get enough for a money order. Pray for the old one-armed preacher.

NOTE BY THE EDITOR.—The Eastern friends are doing all they can in aid of the West. It must be remembered, we have very few men among us who have much money; and *that few* are doing all they can to keep the machinery in working order. The HERALD OF LIFE, all will grant, is of more importance to the general cause than any local mission, however desirable such may be. But let all who can, help the Western Mission; especially the friends in the West.

From Samuel L. Walter.

SHELBYVILLE, ILL., Dec. 17, 1866.

BR. STORRS:—I am well, and arrived here two days since, after riding in an open buggy twenty-five miles through a storm of hail and rain that froze as fast as it fell; so that I was in a coat of ice, which saved me from getting wet; thus I was quite comfortable, only annoyed by the sharp hail that struck me in the face. I found the road very rough, and crossing the ravines very perilous to the horse, as the descent was so steep that we came down on the ice with a crash, and breaking the ice, plunging horse and wagon in ice and water up to the hubs of the wheels. Once I did not know whether we could get out without help; then how dreary when winding through the timber three miles, down steep hills; then along the creek, winding in the bottom; then up hills (that I would not ride down) and then on top of the mountain among the roads that lead to the various coal mines, and rain coming down. But, thank the Lord, I had great peace; my faith in God never failed. All will work for good to them that love God. I met Br. Lewis in the city, and as the storm increased, I stopped and found a good home with Edward Shellingburgh, and visited Dr. Penniwel. Had quite a profitable visit in talking about things pertaining to the kingdom in the coming age and life from the dead to those only who believe in the LIFE-GIVER. They want to hear, and receive the truth in the love thereof. They wonder why the advent brethren do not see that, to get life from the dead they must be in Christ by being "baptized by one Spirit into one body;" and without this induction into Christ, there is no life; hence the wicked cannot live again.

We shall leave town to-night and preach about three miles from here. We had our first snow storm on Saturday night and Sunday. Br. Lewis and myself thank those stewards of the Lord for their kind remembrance of us. May the Lord bless them; and I pray that the LIFE-GIVER may raise them up in the last day; and may the Lord bless you, and all the elect of God, unto eternal life. Yours in hope of life through the LIFE-GIVER.

From Geo. L. Hart.

NEW BRITAIN, CONN. Dec. 17, 1866.

BR. STORRS:—I would say as encouragement to you, that the cause is progressing in New Britain, in spite of opposition from some preachers who answer objections by proclaiming that the majority of the "non-resurrectionists," as they term us, are backsliders. The glorious unfoldings of the christian chart reveal anon, new light upon what once looked dark. My heart often beats with emotions of joy as I view, but a short way in the distance, the dawn of that morn whose sun shall never be clouded by the darkened clouds of natural philosophy. Long has the bark of the christian sailor buffeted the wave. Soon shall the potent arm be again extended, and then the calm; then how beautifully shall she glide, on the placid waters of the coming age, onward, till, on the boundless ocean of eternal wisdom and delight, the howling storms, the roaring breakers are forgotten amid the full fruition of the gospel hope. How unworthy I am of the promised blessings found in holy writ. But still they are mine; yea mine by virtue of another, in whom I have believed. His by right of heirship and obedience. His character, found in me, makes me a participant of all his joy. But I must bear the cross to wear the crown, till it is given. My earnest desire is, to know and do my Master's will, The gospel of life, to Israel's dead, is an inspiring power, if we receive it from heaven, free from all man's inventions. Yours, hoping that you may be spared to the church militant till she becomes the church triumphant.

DR. JOHN K. TINLEY, Niles, Mich., writes:—I hope you will not suppose because you don't hear from me as often as you used to, that I am losing my interest in the Life question. The contrary in part is this case; there is scarcely a day passes without my giving more or less attention to the glorious theme of "Life only in Christ." I am not idle either, in endeavors to propagate the views, and think it will not be long before I shall be able to do something for the HERALD by getting subscribers to it.

ELD. R. V. LYON, Suspension Bridge, N. Y., writes:—I see that Br. Lewis, of Ills., is frequently calling for works to circulate. I propose to send $4 worth, *good measure:* works that he can sell; (I sold $75 worth the ten weeks I was west) hence, help him for the HERALD OF LIFE. If this proposition suits you, let me know, and I will send my best works to him. I was in the West ten weeks, constantly preaching: congregations large in most places; and in all, good attention and converts made to the truth. I immersed 23.

NOTE BY THE EDITOR:—All we can say about the works, to send to Br. Lewis, is, if Br. Lyon wishes to make a donation of works to our Western Mission, we have no doubt they will be acceptable; and they can be sent direct to Eld. J. Lewis, Mode, Shelby Co., Ill.

THOMAS WISWELL, Hampden Corner, Me., writes:—I send you $1 for the HERALD. I am poor—*too poor* to do without the HERALD OF LIFE. Yours in hope of eternal life.

A. G. HUDSON, Lake City, Minn., writes:—The cause is on the gain here, notwithstanding the opposition is strong. Thank the Lord, we are able to maintain our position, and the opposition know and feel it. The truth is mighty, and some will see it.

NATHAN TEFFT, Otto, Ill., writes:—Some are late in getting their dinner; some in getting to meeting; and some are late in paying the printer, which is the worst of all. Inclosed find $5 for the HERALD OF LIFE. Continue it to me.

ELD. W. H. BARNES, Hamburg, Iowa, sends $3, making $5 he has paid for his paper, this volume, and says:—I would try to write a few lines for the HERALD, but I am afflicted with sore eyes so that I can scarcely see one letter from another. All I can say at present is, to bid you "God speed" in the glorious work in which you are engaged, and also suggest the thought, that, in the HERALD OF LIFE we have the fulfilment of Rev. xiv. 6. This has rather been my view on that point for several years, as I regard the *Bible Examiner* and the HERALD as the same. It seems to me that the signs that were to follow the preaching of that angel are the same which are likely to follow the proclamation by these two periodicals, viz., the fall of Babylon, &c. The doctrine the angel preached was the same these messengers have been and are proclaiming, viz., "Fear God, and give glory to him that made heaven and earth," &c.; and not *fear* man and glorify his work, viz., an "immortal soul" and the doctrines that legitimately follow that. Yours, in hope of life in Christ.

A. F. CRESSY, Seymour, Conn., writes:—Since I last wrote, it has been my lot to stand by the bed-side of my dear sister and to receive her last farewell, and witness the closing of her eyes in death. This sister, MRS. MARY E. BARD, was for a short time, during the absence of her husband to the war, a subscriber to the HERALD OF LIFE. She was a great sufferer; but was enabled to meet the last enemy with the full assurance that she should rise again. She spoke of death with composure, and gave directions in regard to her funeral. It was trying to me to part with her who had been my play-mate in childhood; but it was sweet to be with her in her last hours, and to witness the sweet smile on her countenance as she said, "Jesus will accept of me." She fell asleep Nov. 11, in the 27th year of her age.

Asleep in Jesus! Blessed sleep,
From which none ever wakes to weep.

MRS. R. A. OLMSTED, East Hartford, Conn., writes:—I send $1 for Helen Robertson's Mission. May the good Lord provide means for the spread of the truth among the poor freedmen, is my prayer. Yours, looking for redemption.

Summary of News.

DOMESTIC.

THE large accumulation of money in the hands of bankers and others, especially in the form of bonds, owing to the late rebellion, has induced robberies on a large scale. Every week there are reports of this kind of robbery, ranging from $10,000 to two millions of dollars. The evils of extravagant ostentation induced by the increase of wealth, from the same cause, are far more serious than robbery alone. Gambling, speculations, drunkenness and licentiousness prevail to an unprecedented extent all over the country. This is so remarkably different from what was supposed must be the result of the extraordinary expense incurred in suppressing the rebellion. The wisest shook their heads in dismay at the appalling amounts called for year by year, as certain to bring, if not starvation, some form of general distress. And yet they were mistaken. Or is it all a delusion? Certainly fullness of bread is now a greater danger than the want of it. After such great waste, whence is the source of all this luxurious living?

Congress, like the HERALD, has been keeping the holiday week, only more of it. Consequently there is nothing of interest to report from that quarter. The condition of things in the South has been of late as badly mixed as in Mexico; but according to present appearances, from the late decision of the Supreme Court, the conflict of authorities, from Virginia to Texas, will very soon be "confusion worse confounded." This conflict is already becoming so sharply defined in various causes and places that with the re-assembling of Congress after New Year's the attention of the two Houses will probably be drawn to the question of some decisive course of action in reference to the present status of the rebel States.

A general order is in preparation by the President, to be directed to the commanders of the Southern military departments, informing them of the Supreme Court decision against the illegality of courts-martial for the trial of civilians, and directing them to confine themselves strictly to military duties, leaving judicial questions to the civil courts. An order to this effect has already been issued.

In this city 97,587 arrests were made during the year, and of 999 prisoners charged with the worst offences known to the law, but 394 were convicted.

"Louis Napoleon" is the title of a portly volume by David N. Lord, maintaining that the Emperor of the French is not the Antichrist, nor one of the line of monarchs represented by the seventh head of the wild beast of the Apocalypse. The author ruthlessly demolishes his opponents on that question, and shows himself an adept in the romance of history.

Ninety millions of gallons of whisky were made in the United States in 1860, according to the census, while the last report of the Revenue Commissioners returned but ten millions.

FOREIGN.

The Fenian revolution excitement remained at fever heat. There were sixteen British war vessels in and off Queenstown harbor, and the "loyal" and wealthy inhabitants of the rural districts were flocking into the garrisoned towns for safety. Stephens was thought to be in the South. It was said that the "rising" would take place simultaneously in the counties of Cork, Waterford, Limerick and Kilkenny—the Fenian centre thus forming a sort of headquarters quadrilateral.

Garibaldi and his disbanded legionaries are turning their attention to Crete. Beside the *avant-garde* which reached Syra on their way to the island, the nucleus of a larger detachment has landed at the Piræus, and Garibaldi has offered his sword to the Athens Committee.

No one can read the address of Pope Pius to the French troops previous to their departure from Rome without mingled sentiments of pity and surprise—we will not say of indignation. It was to be expected that the occasion would call forth some strong expressions of feeling, but we were certainly not prepared for the extreme bitterness which his Holiness manifested. Common prudence, if not common fairness, should have prevented him uttering the slanders and insults which he gave expression to in regard to the Italian King and people:

"On the eve of your departure I am here, my dear children, to bid you farewell. Your flag left France with the mission to uphold the rights of the Holy See. To-day it is going back. I wish that it may be received with the same feeling that it left. I am informed that all Catholic hearts are moved; they tremble in thinking of the difficulties in which they see the Vicar of our Lord Jesus Christ, the head of the Catholic Church. There must be no illusion—the revolution will come here. It is proclaimed; it has been said and it is repeated. An Italian in high position has said that Italy was constituted but not complete. Italy would be undone if there still remained here a corner of the land where order, justice and tranquillity reigned. They desire to display their flag from the Capitol. You know, as well as I, that the Tarpeian rock is not far distant. About six years ago I was speaking to a representative of France. I told him to inform the Emperor that St. Augustine, Bishop of Hippo (which now belongs to the French Empire), terrified by the calamities which he foresaw while the barbarians were besieging the city, asked the Lord to be permitted to die before witnessing them. The representative said, in reply to me, 'The barbarians will not enter.' But he was no prophet. Another said to me that Rome could not be the capital of a kingdom, but that it could be the capital of the Catholic world. But I fear the revolution. What am I to do? What am I to say? I have no resources. Yet I am tranquil, for the mightiest power, God, gives me strength and constancy. [Here the Pope became affected, and all present participated in his emotion. Then, placing his hand on his heart, and raising his eyes toward heaven, he proceeded.] Go, with my blessing, and my fatherly farewell. If you see your Emperor you will tell him that I pray for him. It is said his health is not good; I pray for his health. It is said that his soul is not at peace; I pray for his soul. The French nation is christian. Its chief ought to be christian also. Prayers offered with confidence and perseverence are necessary, and that nation, so great and so powerful, will obtain what it desires. As for me, I live in God's mercy, and my blessing will accompany you on your voyage.

In time of peace Europe maintains an effective force of 3,815,847 soldiers. The maintenance of the different armies forming that number costs $700,000,000 per annum, which is 32 per cent. of the total expenditure of the different governments.

Married.

MARRIED.—In Dorchester, Mass., on Monday evening, Dec. 10, by Rufus Wendell, WILLIAM H. NICHOLSON and NAOMI E. daughter of Thomas WILKINS.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

APPOINTMENTS.

ELD. W. S. CAMPBELL will preach at HARTFORD, Conn., January 6th.

ELD. WM. ROWORTH will preach in Albany, corner State and Pearl Streets, next Lord's day, the 6th inst.

THOMASTON, Conn., Jan. 6, Samuel Curry.

POST OFFICE ADDRESSES.—JOSEPH T. CURRY, Box 150, Chelsea, Mass.

ELD. JOHN CRAIG, Westford, Mass.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President.
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

BUSINESS MATTERS.

One Dollar each from—Silas Swift, Mrs. L. R. K. Bishop, Wm. P. Clark, Augustus Greene, Charles C Tuck, Geo. F. Parker, Mrs. M. F. Melzard, Mrs. Ezra Glazier, John I. Wendell, James Allan.

Two Dollars each from—J. Westover, A. J. Duncan, Jesse Cook, S. D. Emmons, B. H. Enos, Michael Ellsworth, E. A. Poole, I. G. Heath, Miss E. H. Brister, Mrs. C. E. Carkins, N. M. Catlin, Esq., E. Branch, Robert H. Goodwin, Wm. Wood, Thomas Lee, Harvey Wendell, Mr. Farpair, E. Smiley, J. Lewis.

Three Dollars each from—Charles G. Johnson, Wm. H. Barnes, Harrison Sherman, Dr. Thomas Huntington, Bethuel Glidden, E. F. Hinckley.

Various Sums.

James Field, $7. [Thank you.—ED.] Dr. J. K. Finley, $10.50; R. D. Chase, $15 on pledge; Wm. Howe, $2.50; Horatio Squyer, $8; Mrs. R. W. Pierce, $10 donation to the HERALD. [Thank you.—Ed.] R. E. Ladd, $12.50; Charles R. Percy, $6; Mrs. Rosell Glass, $5 on pledge; S. Royse, $5; Jas. H. Carty, $5; Nathan Putnam, $4; R. B. Reed, 50 cts.

Freedmen's Mission.

For Helen Robertson.

A friend, Warner, N. H.	$ 75
Mrs. R. A. Olmsted, E. Hartford, Conn.,	1 00
W. B. Bladgett, Williamstown, Iowa,	1 00
Mrs. M. E. Harriman, Warner, N. H.,	1 00
"W. S. O.," Hartford, Conn.,	5 00
H. Young, Pittsfield, N. H.,	5 00
Geo. W. Denny, New Haven, Conn.,	2 00

Western Mission.

Geo. W. Denny, (to be sent in Books)	$1 00

Advertisements.

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Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by DR. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two cents* postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny," being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents—and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

ALIKE IN THE DUST.

NEW YORK, Nov. 12.

A few days ago I was out to Greenwood. I have never been there before except when flowers were in bloom and everything clothed with beauty. It was such a change; the tombstones and monuments seemed to stand out more prominent through the leafeless trees; the usual number of visitors were not here; the large fountain on the hill was hushed—no sound save the rustle of the dry leaves under the horses' tread, and the swaying of the leafless branches—mournfully back and forth. I fancied it a requiem for those buried beneath. Never did I realize more fully that this was the "City of the Dead." I have heard a number remark that they thought Greenwood far surpassed Central Park; but I do not think the two places can be compared; the associations are so very different. A number of elegant monuments have been added since I was last here. The monument of Charlotte Conde, (the young lady who was killed by being thrown from a carriage when on her way to a party,) which a few years ago was considered the finest one in Greenwood, is sadly neglected. The family are in Europe, a number of the statues that used to surround the monument have either been stolen or taken away, and the fine work of the monument itself is growing black for want of care. They are Catholics, and the Catholics are trying to get it over here in one of their churches, St. Peter's, I believe. I had a very large circular lot pointed out to me, in Greenwood, as belonging to a wealthy man, who said he purchased this large lot so that no *poor* man should be buried near him.

[A DREAM.

I dreamed I died, and mixed with fellow clay.
Close by a common beggar's side I lay;
And as so mean a creature shocked my pride,
Thus, like a corpse of quality I cried:
"Away! away! thou scoundrel? touch me not;
More manners learn, and at a distance rot."
"Thou scoundrel," in a louder tone, cried he,
"I scorn thy very words, and more scorn thee;]
We are equal now, I'll not an inch resign;
This is my rotting place, and *that* is thine."
"Alas! too true; the sickening thought," I cried;
"The beggar and the prince are side by side."
Trembling with horrors dire of such a scene,
I woke, and glad to find it but a dream,
And musing still, in solemn mood, I prayed,
'Great God, whose hand the earth's foundations laid,
And spanned the seas, and curb'd the headlong wave,
Tell me, is there no hope beyond the grave?"
Then Faith sublime, with heaven-plumed pinions, smiled,
With golden anchors cast, "Ah! yes, my child,
See yonder, midst the gloom of night forlorn,
A brilliant star of resurrection morn."
Then Hope sprang up, who seemed a youth divine,
And 'gan to paint the golden view sublime!
First in the scene, the angelic trump of God
Breaks on the ear of those beneath the sod.
The earth casts out her dead; nor more the slain
In dusty beds—they break the monster's chain,
And forth anew to life immortal spring—
Victory o'er death, and loud hosannahs sing.
With rapturous awe sublime I viewed the scene,
Nor dreaded more of death's dark vale to dream,
But triumph'd in the hope of victory won
Through Him who bid me pray "Thy kingdom come."—*Selected.*

Children's Department.

WILLIAM TYNDALE.

The name of William Tyndale should be known and held in remembrance by all who love the word of God. He lived many years ago in England, and was one of the first persons who translated the Bible into the English language. At the time he was born and for several hundred years before, the people were in darkness regarding the word of God. The Roman Catholic religion prevailed over the greater part of Europe, and the Bible was entirely unknown among the common people, it being only in the hands of the Romish priests, who were glad to keep the people in ignorance. As it was written in Latin, the unlearned could not read it, even if they got possession of it, which the priests were very sure to prevent.

You have, no doubt, all heard of Martin Luther, the great German Reformer, who was once a Romish priest himself, but from studying the Bible, became convinced of the many errors held and taught by his church, and finally renounced them and gave to the people of Germany, the Bible in their own language. Other men in Germany and Switzerland soon embraced the truth, casting off the shackles of error, and assisted in spreading the reformation throughout the country. This brought upon their heads the vengeance of the Pope of Rome and his emmissaries, who persecuted them and tried in every possible way to hinder them in their work. But the Lord, who is stronger than man, was with them and sustained them.

William Tyndale lived at the same time with Martin Luther. He was born one year after Luther, in 1484, at the village of North Nibley, in the valley of the Severn river, England. Of his childhood we do not know much, only that he early evinced a love for study, and when of a proper age he was sent to Oxford, and became a student in St. Mary Magdalene's Hall, where he made much proficiency and became an excellent classical scholar. About this time a man in Germany by the name of Erasmus, who was a great scholar and a very good man, published a Greek New Testament with a Latin translation. This was sent to England where it was gladly received by very many who could read it, especially by the students in the universities, who, up to this time, only had the Latin Vulgate, which was full of errors.

Perhaps I ought to say here, that previous to this, there had never been an English translation of the Bible printed. A man by the name of Wickliff had, many years before, translated the Bible into English; but as the art of printing was not then in use, it was written on manuscript, and on account of the labor of writing it, together with its size and expense, it had never been largely circulated. It is said that a copy of Wickliff's New Testament cost over one hundred dollars of our money; so you can judge that only the rich could own one. The Romanists did all they could to suppress Wickliff's book, and would have been glad to have killed him, but they did not. After he had been dead many years, however, they dug up his bones and burned them, and scattered the ashes in an adjoining river. They showed the same wicked spirit at the time that Erasmus sent his testament to England, and tried hard to prevent its circulation. It was, however, received with joy, as I before said, by many who were eager to read the word of Life for themselves; and the result was, that they learned that it is through faith in Jesus our Saviour that we are saved, and not by works, penances, fastings and prayers, as the priests had taught them. These priests were very jealous of all whom they knew owned or read the Bible. Still the truth spread and the good seed, thus sown, afterward brought forth a plentiful harvest.

Among those who received into their heart the precious truths of the gospel, was William Tyndale. He rejoiced in the new light he had seen, and fed with delight upon the pure word of God. Not long after, we hear of his giving instruction privately, in the scriptures, to the students of his college. Being a man much respected and of an unspotted life, his influence was great, and his name and fame were soon sounded abroad. There was a great outcry against him, and he was obliged to leave Oxford, and for a time he lived at Cambridge. Here he found other believers; among whom were a young doctor by the name of Thomas Bilney, and John Frith, a Cambridge student, about eighteen years of age, remarkable for his proficiency in mathematical studies. These three soon became great friends, and were much in each other's society, so that it attracted attention, and they were denounced by the priests as being teachers of new and dangerous opinions. But they boldly proclaimed their views, which caused so great an uproar that Tyndale was obliged to leave Cambridge, and return to his native county, where he became a tutor in the family of Sir John Walsh, who was a firm friend to him. Here we find him in 1520, at the age of thirty-six. He often met at the table many distinguished leaders in the church, and had many conversations with them. It would be very natural for them to refer to the great stir in Germany caused by the efforts of Luther and Erasmus, and they were ever ready to denounce them, and especially the Testament recently published. Of course Tyndale could not be silent at such a time, neither did he fear to give his opinion. He always had a New Testament at hand, and out of this he argued, showing from the word of God itself, the errors of the Romish doctrine. He was so great a scholar that they could not despise him, while he opposed them so boldly and plainly that they both feared and hated him. He soon became a marked man, while his enemies laid a plot to ruin him.

AUNT LOUISA.

[*To be continued.*]

"THY KINGDOM COME."—No. 5.

BY SAMUEL MASON.

In further confirmation of our views, that the kingdom of heaven is synonymous with the Saviour's inheritance, we continue our investigation. "Abraham said, behold to me thou hast given no seed, and lo, one born in my house is mine heir." (Referring to Ishmael, his son by Hagar, the Egyptian, the bondwoman). "And behold the word of the Lord came unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir." Gen. xv. 3–4. Here is the promise of Sarah's son, Isaac. "And he brought him forth and said, Look now toward heaven, and tell the stars if thou be able to number them. And he said unto him, so shall thy seed be." Gen. xv. 5. Again, in reference to his son Ishmael, the angel said unto Hagar, "That he should be a wild man; his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Gen. xvi. 12.

Again, God appeared unto Abraham and said, "I am the Almighty God; walk before me and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abraham fell on his face, and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of MANY NATIONS." Gen. xvii. 4. Here is another covenant, and it includes many nations, and then God says to him, "that he would establish his covenant with Isaac, his son, for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee, and behold I have blessed him, and will make him fruitful, and multiply him exceedingly; twelve princes also shall he beget, and I will make him a GREAT NATION; but my covenant will I establish with Isaac. And Sarah saw the son of the Egyptian mocking; whereupon she said unto Abraham, cast out this bondwoman, and her son, for the son of the bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous unto Abraham, because of his son; and God said unto him, let it not be grievous in thy sight, because of the lad and because of thy bondwoman, in all that Sarah hath said unto thee, hearken unto her voice, for in *Isaac* shall thy *seed be called*; and also of the son of the bondwoman will I make a nation, because he is thy seed. Then were she and her son cast out; and as they wandered in the wilderness of Beersheba, she lifted up her voice and wept. And the angel of God called to her out of heaven, and said unto her, Fear not, for God has heard the voice of the lad where he is. Arise, lift him up and hold him in thine hand, for I will make him a great nation." Gen. xvii. 1—20. xxi. 9—18.

We have in these passages the history of two distinct covenants, entered into between the Almighty God on the one hand, and Abraham on the other. The one covenant is that God would make of Ishmael, Abraham's son by the bondwoman, a *great nation* The other was, that in Isaac *all* nations of the earth should be blessed. The establishment of this covenant, in distinction to the other, was declared to be everlasting. It also includes a multitude as the stars of heaven and as the dust of the earth for numbers. This covenant includes, also, the possession of heaven and earth by Abraham himself, and also his seed.

After making a few remarks, we shall, in our next, introduce the apostle Paul's commentary on this subject. There are two classes of events growing out of these two covenants, and which are inseparably connected with them; namely, two Jerusalems; the old and new. Also, two worlds; the one that now is, and that which is to come. One of these covenants has its fulfilment in this world, and the other in that which is to come. There are, also, two lives; the life that now is, and and that which is to come. The one is temporal, and the other eternal. There are, also, two births; the one introductory to the present life, and the other to immortal life. And since Abraham's time we have also two heavens and two earths; the one that is now, and the new heavens and earth, which God is to create. And there are connected with these, two Adams; first and second. These two classes of events are either directly or indirectly connected with these two covenants, or with their establishment or fulfilment.

Now, it is recorded that Abraham did not inherit the land included in this promise, nor any of these things contained in either of these covenants, while he lived. For the promise through Ishmael, that God would make of him a great nation, was not accomplished, so Paul tells us, until four hundred and thirty years after it was made to Abraham. Gal. iii. 17. Neither did he possess the substance of the promise, which was to be established in Isaac. This is clear from the fact that Isaac himself was only to be an heir of that land which was promised to his father; and an heir cannot be a possessor and an heir at the same time; for the very moment he obtains the inheritance his heirship ceases; and it is not only said that Isaac should be an heir to that land of promise, but his seed after him were also to be heirs; and the apostle says, in regard to this subject, "And God gave him," that is, Abraham, Isaac and Jacob, "none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him." Acts vii. 5. It is also said that, "Abraham died in the faith, not having received the promise," or its fulfilment. Heb. xi. 13.

Now as this possession was promised to Abraham himself, as well as to his seed; and as he died without receiving it, he must be raised from the dead and put in possession of that land (for, mark, it is land that is the substance of the covenant), or the promise of God must fail; this is the only alternative; and as he yet sleeps in his grave, and all the heirs with him to the same inheritance, consequently the *land* to be inherited by this innumerable company must now be desolate, at least so far as the rightful owners are concerned, and the promise must, therefore, have its fulfilment in the world to come; for, when the resurrection takes places, that state of the world is introduced. But there is a passage which settles the question in regard to what the inheritance consists of, which God promised to Abraham. It is this, "For the promise that he should be *heir* of the *world*, was not to Abraham or his seed through the law, but through the righteousness of faith." Rom. iv. 13. This heirship, therefore, looks for its inheritance in the new heaven and new earth. This is what was included in the address of the king of Salem to Abraham, declaring him to be possessor of heaven and earth. "In that world," says Jesus, "they neither marry nor are given in marriage, but are equal unto the angels of God; neither can they die any more, being the children of the resurrection." Luke xx. 36. And again, "That the dead are raised up, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now, says Jesus, "he is not the God of the dead, but of the living." Matt. xxii. 32. This proves the necessity that these patriarchs should be raised up from the dead, that this saying of Moses shall prove true. As God is only the God of the living, they must live again. And that they shall live again, says Christ, in reference to them, when speaking to the Jews, "Ye shall see Abraham, Isaac and Jacob in the kingdom of God, and you yourselves shut out." Luke xiii. 20. In regard to the method of God selecting heirs for his kingdom, the apostle James says, "God chooses the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him." James ii. 6. Yours, praying, Thy kingdom come.

Rochester, Pa.

NOTE BY THE EDITOR.—One point in Br. Mason's article, we think on reflection, he will give up. It is this: he supposes Melchizedek, king of Salem, called "Abraham the possessor of heaven and earth." If he will look again, he will see that the language is spoken of the "Most High God." Abraham replied, verse 22, to the king of Sodom, "I have lifted up my hand unto the LORD, the most high God, the possessor of heaven and earth," &c. Look at this carefully, and we think no doubt will remain on the mind that it was not Abraham who was "possessor of heaven and earth," but "the most high God." Abraham clearly makes that statement, and we can see Melchizedek's in no other light.

THE COMING OF ELIJAH.

The subject of the return to earth of Elijah, the prophet, is receiving some attention just now. The recent letter of Br. White will not fail to increase that interest, as he is so careful in taking his ground, usually, and argues so clearly and with such kindly spirit, that whatever he has to say is read with satisfaction by every one. While I have agreed in all I have read of his, lately, on this subject I am satisfied he is in the wrong. His only ground of argument is, that the scriptures declare that Elijah was to be sent before the coming of the great and dreadful day of the Lord; and that John the Baptist said he was not Elijah. But he yields the ground that the scripture necessarily requires the personal appearance of Elijah in the following statement in his argument:—"Jesus added, But I say unto you that Elias has come already. In what sense had Elias come? It is said that John should go forth in the spirit and power of Elias. In these particulars he would represent Elias, and be like him and for this reason be called Elias. Jesus said of the bread, at the last supper, This is my body broken for you. And of the wine, This is my blood. How could he say this? Because these two, when used for the purpose of showing his death, were representatives of his body and blood. So Paul said when speaking of the rock in the wilderness, "That rock was Christ." Why? Because it represented Christ. So John could be called Elias, because he was so much like Elias; had his spirit and power. This view of the subject, makes no contradiction between Christ and John. But on the other hand, if it be said, all that is meant by Elijah in Malachi, was John the Baptist, we have as plain a contradiction between Jesus and John as is possible to conceive."

On this ground, surely, the declaration of Malachi is met in the person of John, without there is some necessity for a more special fulfilment. This he thinks he finds in the declaration of John himself to the Jews that he was not Elijah, because he being a greater prophet than any predecessor, could not have erred nor been at fault. But Br. W. forgets to take into consideration the circumstances of this denial. The Jews knew all about John, as one of their own countrymen born and reared in their midst, and in his addressing them they were not understood by John as asking if he were the veritable Elijah, bodily, of the scriptures, but Elijah's spirit transmigrated into another body—a common belief at that time among them. He thus properly denies being Elijah, but in no wise contradicting the testimony of our Saviour, who said he *was* Elijah, in precisely the spirit expressed by Br. White. But he assumes that God's people are to be brought together, all of them, so that God will have a people prepared for his coming, and he thinks that this will be Elijah's mission. In this, mark, lies what I deem dangerous ground. It alarms the timid, and excites the imaginative, and opens the door to fanaticism of a dangerous character. If we are not able to be prepared without some peculiar and still unknown demonstration on our part, how shall we be certain when we behold the prophet? There are already "six Richmonds" in the field—more or less—each of whom has followers believing with undoubting faith in their man being the genuine one, and there are others, I understand, ready to take the field to dispute the rights of all the rest. Who shall decide betwixt them? Or how will the genuine one be known by "God's people" in order that he may get *prepared* for Christ's advent? Br. W. says, "The wise are to understand." "Understand" what? The believers in definite time say, "the time." They have some ground, in that the declaration is made in connection with periodic events. But Br. W. says he will "turn the hearts of the children to the fathers, and the hearts of the fathers to the children." What can that mean at this juncture of the world's history? Under this assumed mission of Elijah, he says, "the watchmen will see eye to eye." In this he disagrees with Paul, who says, "Now we see through a glass darkly, but then face to face; now I know in part, but *then* I shall know even as I am known." But even in the sentence quoted by him, in connection therewith it is said (Isa. lii. 8.) "for they shall see eye to eye, *when the Lord shall bring again Zion*;" which manifestly brings a time when *preparation* will be totally unnecessary, either by Elijah or any other prophet.

If Br. White had to explain all the scriptural statements as closely as he does this one, he would find, on summing up, a great deal of cross-argument and declaration. The Book of Revelation and the prophecies are fertile in expressions of a character that are being used in a similar manner. But in few instances, where so much mischief seems to lurk.

If such a great work is to be done as implied by Br. W. it surely ought to be discovered in the Gospels or Epistles. The Saviour in giving his account of the history of the world till he came to judgement is silent about Elijah, or any preparation other than to be ready in so far as avoiding the prevalent evils of the last days. The only preparation he demanded was to believe on the Lord in order to be saved. It would be difficult for any one familiar with the writings of the New Testament to tell what new *preparation* God's people are to undergo, in order to meet him at his coming, that all preceding christians have not had to pass through, and those who in the meantime are dying, how will they dispense with it?

Such a position as this is dangerous because it will excite the morbid fancies of a class who cannot be content to serve God in singleness of heart, if they can make themselves believe they are to *do* some great thing, or suffer some peculiar trial in order to *deserve* some prominent seat in the Kingdom, not to be enjoyed by those who follow the injunction of Christ and the apostles in getting properly prepared—as sumed up in the sermon on the Mount, and Paul's account of the christian's armor in which he was to triumph. Eph. vi. 10, 18.

W. M.

EDUCATION.

BR. STORRS:—As there are numerous gifts in the church of Christ, made so by nature as well as by grace, you will pardon me if I should seem to be almost outside of the numerous gifts referred to. "The bruised reed shall he not break, and the smoking flax he will not quench." It is my business to educate myself so that I can hear the most feeble of God's children bear testimony in reference to the goodness of God to them, in any manner, if it be in prayer, in exhortation, or in thanksgiving and praise, even if the natural and acquired gifts do not manifest themselves in as pleasing a manner as I should wish. These remarks more particularly refer to the conference and prayer meeting of the body of Christ. When the professed church shall have educated herself up to this A. B. C. of the christian alphabet, one important step will be gained, in regard to the onward march, to the progress and oneness of the church of Christ. As strange as it may appear, there are many of the advanced truth lovers who seem wholly to have forgotten that it is their duty to educate themselves to hear the smaller gifts in the ministry as well as the most powerful. Have we so far forgotten the many gifts of the church, and of their wants, as to suppose that when *I myself am pleased* that the multitude are edified and built up? To my mind, when we hear a brother or a sister say that they have no interest to attend meetings except they can hear some one from whom they can learn (meaning a most able man) then I come to the conclusion that their christian education is much at fault; and their responsibilities, as christians, have never been seen or felt. Can such ignorance and oppression ever pass off for *education* in the liberty of the gospel? K. D.

Roxbury, Mass., Dec., 1866.

WALKING IN THE SPIRIT.

"If we live in the Spirit, let us also walk in the Spirit."—*Gal.* v. 25.

The Spirit of God lives in us, as the source of our sanctification; and we are to live in the Spirit, as if he were the atmosphere we breathed, the temple in which he is worshiped, or the habitation in which we dwell. To live in the Spirit, is to live under his influence, according to his word, recognizing his presence with us always. So, to walk in the Spirit, is to walk as influenced, directed, and assisted by him; looking to him for wisdom to guide us, grace to help us, and power to preserve us. To walk in the Spirit, is to live as a man delivered from the law, rescued from the present evil world, freed from the dominion of sin, and set apart for God's glory and praise. The Spirit is our teacher, leader, and comforter. We yield ourselves to him, and seek to please and honor him. We are careful not to grieve him, or resist him, or quench his holy influences. To walk in the Spirit, is to breathe the spirit of Christ, and exhibit the temper and disposition of Christ in the midst of opposition, persecution, irritation, and many self-mortifying duties. It is to walk as Jesus walked, taking him for our pattern, and seeking grace from the Comforter, to think, feel, and act as Jesus thought, felt and acted. Blessed Comforter! teach us to live in the Spirit in the present day, and to walk in the Spirit as we walk through the wilderness of this world. Oh, to walk as Jesus walked, to live as Jesus lived, constantly presenting ourselves to God, for his service and praise! May we render our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service: and not be conformed to this world, but be transformed by the renewing of our minds. Oh, to be unearthly! Oh, to be deeply spiritual!—*Rev. James Smith.*

DOING AND BEING.—There is a difference between doing and being. Perfection is being, not doing: it is not to effect an act, but to achieve a character. If the aim of life were to do something, then, as in an earthly business, except in doing this one thing, the business would be at a standstill. The student is not doing the one thing of student life when he has ceased to think or read. The laborer leaves his work undone when the spade is not in his hand, and he sits beneath the hedge to rest. But in christian life every moment and every act is an opportunity of doing the one thing of becoming Christlike. Every day is full of a most impressive experience. Every temptation to evil temper which can assail us to-day will be an opportunity to decide the question whether we shall gain the calmness and the rest of Christ, or whether we shall be tossed by the restlessness and agitation of the world. Nay, the very vicissitudes of the seasons, day and night, heat and cold, affecting us variably, and producing exhilaration or depression, are so contrived as to conduce towards the being which we become, and decide whether we shall be masters of ourselves, or whether we shall be swept at the mercy of accident and circumstance, miserably susceptible of merely outward influences. Infinite as are the varieties of life, so manifold are the paths to saintly character; and he who has not found out how directly or indirectly to make every thing converge towards his sanctification has as yet missed the meaning of this life.—*F. W. Robertson.*

BE ON YOUR GUARD.

Be on your guard,

Against attempting to reform others, while you are unreformed yourselves. Be clean, before you urge others to be clean, cure yourselves, before you complain of the diseases or sicknesses of others. Be examples of the reformation which you wish to promote.

Be on your guard,

Against all intolerance, all bitterness, and all wrath. They will hinder the spread of truth. They will trouble and torture yourselves. They will strengthen the cause of your adversaries. They will grieve your God. Be mild; be gentle; be Christlike. Speak as plain as you please, and be as bold, as firm, as faithful as you please; but lay aside all wrath, all bitterness, all clamor. Do not temporize, but still respect men's rights, and, as far as you can, their feelings too.

Be on your guard,

Against a proselyting disposition. Be not anxious about numbers. Be anxious most of all to be thoroughly reasonable in your proceedings. Impatience is very near akin to intolerance, and intolerance, if it is not the devil himself, is one of his first-born and truest-bred children.

Be on your guard,

Against assailing people perpetually with your views; against forcing them intolerantly or impatiently upon people's attention. Have patience. Allow people time. Give a reason for your principles and proceedings, whenever you are asked; call public meetings, and circulate tracts; but do not impertinently urge your peculiar views, however true and important, on people's attention at all times. How would you like to be perpetually assailed yourself? Be right yourselves. Do not be afraid of being left alone. You are not yet fit for reformers, if you are not prepared to stand by truth when others desert and disown it. You are not thorough reformers, if you cannot stand by truth against a world. You will have numbers, when you are properly prepared for them. It would be a pity if numbers should join us, before we have joined ourselves closely to truth. The church is the mould into which new members, like melted metal, run; and if the mould be fautly, the metal will take a faulty form. *Be* good and *do* good, and trust God for the rest.

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Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 156. NEW YORK, WEDNESDAY, JANUARY 9, 1867. VOL. IV.—NO. 14.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

THE BIRTH OF CHRIST.

The birth of an heir to a throne is usually accompanied by circumstances befitting so great an event. No place is deemed worthy of it but a royal palace; and there, at the approach of the expected hour, high nobles and the great officers of state assemble, while the whole country, big with hope, waits to welcome a successor to its line of kings. Cannons announce the event; seaward, landward, guns flash and roar from floating batteries and rocky battlements; bonfires blaze on hill-tops; steeples ring out the news in merry peals; the nation holds holiday, giving itself up to banqueting and enjoyment, while public prayers and thanksgiving rise to Him by whom kings reign and princes decree justice.

With such pomp and parade do the heirs of earthly thrones enter on the stage of life! So came not He who is King of kings and Lord of lords. On the eve of his birth, the world went on its usual round. None were moved for his coming; nor was there any preparation for the event—a chamber, or any thing else. No fruit of unhallowed love, no houseless beggar's child enters life more obscurely than the Son of God. The very tokens by which the shepherds were taught to recognize him were not the majesty, but the extreme meanness of his condition: "This shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." In fact, the Lord of heaven was to be recognized by his humiliation, as its heirs are by their humility. Yet, as we have seen a black and lowering cloud have its edges touched with living gold by the sun behind it, so all the darkest scenes of our Lord's life appear more or less irradiated with the splendors of a strange glory. Take that night on Galilee, when a storm roared over land and lake, enough to wake all but the dead. The boat, with Jesus and his disciples, tears through the waves; now whirling on their foaming crests, now plunging into their yawning hollows; the winds rave in his ear; the cold spray falls in showers on his naked face; but he sleeps. I have read of a soldier boy who was found buried in sleep beneath his gun, amid the cries and carnage of battle; and the powers of nature in our Lord seem to be equally exhausted. His strength is spent with toil; and with wan face and wasted form he lies stretched out on some rude boards—the picture of one whose candle is burning away all too fast, and whom excess of zeal is hurrying into premature old age and an untimely grave. Was the sight such as to suggest the question, Where is now thy God? how soon it changed into a scene of magnificence and omnipotent power! He wakes—as a mother, whom louder sounds would not stir, to her infant's feeblest wail—he wakes to the cry of his alarmed disciples; and standing up, with the lightning flash illumining his calm, divine face, he looks out on the terrific war of elements. He speaks and all is hushed. Obedient to his will, the winds fold their wings, the waves sink to rest; and there is a great calm. "Glory to God in the highest!" How may his people catch up and continue the strain which falls from angel's lips? In disciples plucked from the very jaws of death, and pulling their boat shoreward with strong hands and happy hearts over a moonlit glassy sea, Jesus shows us how he will make good these sayings, "Fear not, for I am with thee; be not afraid, for I am thy God"—"I have given unto them eternal life and they shall never perish."

The divine glory of that scene is not peculiar to it. For as an eagle, so soon as she has stooped from her realm to the ground, mounts aloft again, soaring in the blue skies of her native heavens, our Lord never descends in the abasement of his meanest circumstances without some act which bespeaks divinity, and bears him up before our eyes into the regions of Godhead. The grave, where he weeps like woman, gives up the prisoner at his word. Athirst by Jacob's well, like any other wayfaring, wayworn traveller, he begs a draught of water from a woman there, but tells her all she ever did. Houseless and poor, his banquet hall is the open air; his table, the green grass; his feast, five barley loaves and a few small fishes from the neighboring lake; yet this scanty fare supplies the wants of five thousand guests.

His birth and life and death, his whole history, in fact, resemble one of those treasure-chests which double locks secure; for as that iron safe yields its hoards of gold, silver, pearls and precious stones to none but him who brings to each lock its own appropriate key, so the riches of divine truth, redeeming love and saving mercy, are open only to such as come to Jesus with a belief in his divinity on the one hand, and a belief in his humanity on the other; who behold in the child whose birth was sung by angels, the Son of Mary, and worship the only begotten, well-beloved, and eternal Son of God.

Now this mingling of divine and human characters distinguished Christ's birth as much as his death. The halo of glory that surrounded his dying, crowned his infant head. His sun rose, as it afterwards set, behind a heavy bank of clouds; but the divinity they screened, touched their edges alike with burning gold; so that he at whose death the rocks were rent, and the sun eclipsed, and graves deserted of their dead, no more entered than he left our world as a common son of Adam. Not that a world, which was to reject him, went out to meet its King with homage and royal honors. Omen of coming events, it received him in silence. But the heavens declared his glory, the skies sent out a sound; and the tokens of his first advent—unlike the thunders which shall rend the skies when he comes the second time—were all in beautiful harmony with its object. It was love and saving mercy; there were light, music, and angel forms. With this object all things indeed were in perfect keeping,—the serene night, the shining stars; the pearly dews glistening on the grass; snowy flocks safely pasturing; and the shepherds themselves, to whom the annunciation was made; men, who whether going before their charge, or carrying the lambs in their arms, or gently leading those that were with young, or standing bravely between their flocks and the roaring lion, were the choicest emblems and types of him, who, dying to save us, gave his life for the sheep. To them there suddenly appeared a multitude of the heavenly host, turning night into day, and shedding on the soft hills around, a bright, but gentle radiance. As guard of honor they had heralded the advent of the Son of God to our world. And now—ere they left him to tread the wine-press alone and returned to their service before the throne of God—these celestials bent their loving eyes on the stable, and, in anticipation of Jesus' triumphs, of men saved, death conquered, graves spoiled, and satan crushed, they sang, "Glory to God in the highest, and on earth peace, good will toward men!"

KRUPTOS.

NOTE BY THE EDITOR.—We are asked, "Who is KRUPTOS?" Our answer is found in Judges xiii. 18. "Why asketh thou thus after" his "name, seeing it is *secret?*" The reader knows all about it that the Editor does. We look at the matter, but know not who the writer is. If he is an inhabitant of the upper world, we are glad to give place to his interesting communications. Let us try to profit by them.

TIDINGS FROM HOOSAC MOUNTAIN.

BR. JENKS AND HIS LABORS.

DEAR HERALD:—On the 17th of November, 1864, THOMAS T. JENKS, then residing in the town of Hamden, Conn., having learned that I was to visit Winsted and New Haven on a preaching tour, wrote me at the former place and cordially invited me to call on him. This request it was my privilege to comply with on Saturday, the 24th of the following month—two years ago yesterday afternoon. I enjoyed a very interesting interview with Br. J. and his estimable companion. In a sketch of my tour, which was afterwards given in the paper, I spoke of this brief visit as follows: "I bade adieu to Winsted on the morning of Dec. 24th, and, on my way to New Haven, visited Br. Jenks at his home. Found him to be in reality 'an earnest inquirer after truth.' He moves with great caution in the matter of receiving new views. But he *moves!* On the non-immortality of the wicked I found him established. For several years past there has been in his preaching no endless misery or going to heaven at death. The doom of the impenitent he has been accustomed to speak of in the terms the scriptures employ, and when dwelling upon the future of the righteous he has made prominent the promises of the resurrection of the dead. His dissent from the received view he had never made public, though he had talked on the subject privately with various persons. He was, seemingly, waiting to get fully settled, one way or the other, on the question of no life for the wicked dead, before braving the perils of an open avowal of his convictions. Our pleasant interview of several hours, I felt well assured, accomplished something in this direction. The discourse which Br. and Sr. J. heard in New Haven the next afternoon did still more."

The foregoing references to our brother and his doctrinal position will enhance the interest which I presume our readers will feel in what follows. Br. Jenks rarely communicates with the Life Company through the paper (a sin of omission for which I would willingly reprove him, did I not fear that he would "surely say unto me this proverb, Physician, *heal thyself!*" but he loves the truth, advances in the knowledge of it, and labors to spread light in the region where the providence of God has cast his lot. In the month of March last I received a letter from him, in which, after chiding me for not writing for the paper more frequently than I was doing about that time, he said:

"I shall long remember your kind visit to my house in Connecticut. I trust it was blessed for my spiritual good. I also remember the interesting time we enjoyed at New Haven, and afterwards at Providence. Those were bright spots in my pilgrimage, and may I see many more such. I now live upon the Hoosac Mountain, the place where I formerly preached. I have bought me a place here, and am laboring for the support of my family. I preached here this past winter in the Baptist church, one day, on the Hope of the Gospel as the Bible reveals it, viz., Eternal Life by a Resurrection from the dead. The discourse made a great stir among the people. Many acknowledged the weight of scripture testimony upon the points presented for consideration. The pastor of the church said he would not have let me into the desk if he had known my sentiments. [If pastors of churches were less cautious about admitting us into their desks, they would not be so lamentably ignorant, as many among them are, of "sentiments" which they ought joyfully to embrace and preach.—R. W.] The next Sabbath he preached in answer from Acts xxiv. 15. I was not present, but was told by a number who heard him that he made poor work of it. [He most assuredly made "*poor work of it,*" if he failed to show his hearers that the passage in question can easily, and without departing from principles of exegesis that have the highest sanction, be harmonized with the irresistible evidence afforded by Acts xxvi. 6–8, that Paul's "*hope*" embraced no *curse* of any kind. His "hope" was that "*God should raise the dead,*" but this resurrection was only that which was covered by "the *promise*"—not the *threat*—" made of God unto our fathers." —R. W.] One of the deacons told him that he did not get a single feather in his cap by bearing down so hard upon me. But he has come down somewhat, and has invited me to sit with him in the desk. A number of the church discard man's natural immortality, and one is a thorough believer in the non-resurrection of the wicked. The leaven of truth is at work, and oh that it might leaven the whole lump. Not a single brother believing in no future life out of Christ has been to see me since you were at my house. Can you not visit me this summer, and labor a few days upon this hill? 'The fields are white already to the harvest.' Come out here in the highways and hedges, and present us the truth upon the life question. You will have a good hearing, and find friends and good brethren." Etc.

Last week I received another letter from Br. Jenks. From its date it would appear that I ought to have got it earlier. I give it entire:

FLORIDA, MASS., Dec. 11, 1866.

DEAR BR. WENDELL:—I wrote you a letter last summer, but have not received any answer. [I take it that the March letter is the one referred to, as I received none at a later date.—R. W.] I concluded that you failed to receive it. I have now learned by Br. Curry the number of your residence, and venture to write you again; and shall anxiously look for a response.

I suppose you already know that I live in the town of Florida, upon the Hoosac Mountain, the place where I formerly officiated as pastor five years. I bought me a farm here upon which I labor for the support of my family. I also labor somewhat in the ministry. Have preached once in two weeks the past season—not, however, to the same church where I officiated six years ago, though some of them were my hearers. But I preached in another neighborhood, much to the discomfort of the former. When I first returned to this place I was invited to preach to the people of my former charge one Sabbath. But many of them imagined that they discovered heresy in my doctrine, and I, as a matter of course, have not had the privilege of preaching to them again. But what some called heresy others prized as the truth of God, and they secured me a place in which to hold it forth. I trust that the seed sown will take root and bear fruit to the glory of God. The friends of truth met at my house some three weeks since, with whom I had a very pleasant visit, besides their leaving me about $120, showing that my labors were appreciated. [If you have given them the truth of life from the dead for those in Christ alone, you have given them their money's worth ten thousand fold. Still, God will bless them for their kindness.—R. W.] There is, however, much oppposition by many, and I am called a fit subject for the lunatic asylum, &c. The present pastor of the Baptist church is bitter against destructionists, and yet prefers not to discuss the question. I remember you told me you would like to see me *scratching gravel.* Well, brother, I am into it, and I wish you were here a little while to spell me. My faith in the glorious doctrine of no future life out of Christ is being strengthened daily.

Inclosed I send you a letter I received from Elder H. Fitts, of Middleboro. He is Agent or Missionary for the Mass. Bap. State Convention, whose business is to look after the interests of Baptist churches in this State, and to secure pastors for such as are destitute, and raise funds to help poor churches. You will perceive that he has had a hint that I was running off the track. Also that I was getting upon the Devil's ground, and that Br. Burnham and others had seen his cloven feet, and were coming back into the good old way. And if I would do so he would be happy to assist me to a field of labor. I thought it would be well for you to know that our cause was about played out, so that you need not spend your time and breath in discussing what seems to be a *forlorn hope!* I have not yet answered his letter. I may do so when I get sufficient leisure, when he will understand that I believe he is looking through the wrong end of the telescope. What say you?

You may make such use of Br. Fitts's letter as you please. I want to see you here very much (plenty of "gravel" here). Br. Curry says I may expect him here this winter. Wife sends love. From your brother in Christ,

T. T. JENKS.

The letter of Elder Fitts to Br. Jenks is as follows:

MIDDLEBORO, Oct. 25, 1866.

DEAR BR:—I learned recently that you had returned to Florida. I did not learn whether you were able again to engage in the ministry. If your health is sufficient, why not settle again over some church where you might be useful? I hope you will not allow yourself to be drawn aside from the "old paths" by any of the isms of the day, and thus have your influence for good destroyed. The worst ism I know of is spiritualism, and kindred to it is the annihilation of the wicked. But, let God be praised, these isms, with others of modern date, have pretty much spent themselves, in so far as I am acquainted. Most persons who were drawn into them have abandoned them, or are disposed to be quiet. Like Br. Burnham, the Evangelist, they have seen their error. He once wrote in favor of the annihilation of the wicked; but he has since published a refutation of those arguments, and is fully convinced that the belief in the annihilation of the wicked is wrong. It evidently is one of the doctrines of devils and kindred to that of Universalism. The Devil is a secessionist—a rebel against God, and he would have all others join with him in his rebellion. He knows he cannot make anybody believe that they can conquer God and get above him; so he tries to make people believe that God does not care to be obeyed, or, at least, that God will take care that they shall not suffer much—that it shall be about as well with them at last whether they choose to obey him or not. This is Universalism. But many think that God chooses to be obeyed, and presents the strongest possible motives to obedience he can, both by way of punishment as well as by that of happiness and love. And here again Satan darts in and tries to weaken the power of these motives by the doctrine of the annihilation of the wicked. Is it not enough that all will be saved who are loyal to God, who repent and obey the gospel? And is it not cruel to others, as well as wicked, to try to weaken any of the motives God has presented to influence men to do it?

Well, I did not think of writing so long a letter when I commenced writing to you. I thought I would drop a line to you in regard to your health and prosperity. The great work, it seems to me, is to try to persuade men to become reconciled to God. I trust that you feel like giving all your energies to this work. Let us persuade men to repent and believe in Christ. All side issues are of comparatively little consequence. Man is a rebel by nature. He must submit to God or be punished forever. I shall be pleased to hear from you, and to assist you in regard to a field of labor if you are able and disposed to build on the true foundation by preaching the good old Gospel of Jesus Christ. Yours truly,

H. FITTS.

Having given this ample hearing to our good brother Jenks and his clerical correspondent, I think the reader will coincide with me in the opinion that the former is not without a field of labor. The letter of Elder Fitts is a notable proof that the Baptist denomination stands greatly in need of enlightenment concerning the mission of the Son of God in our world. According to Mr. Fitts it would appear that the dogma of endless torment is a fundamental element in pure gospel teaching. Br. Jenks, on the contrary, has learned that the human mind never invented a fouler libel upon the character of the God of love than is involved in that terrible view of the divine government. "The good old gospel of Jesus Christ" our brother has found to be a message of Life from the dead for the dying, of Immortality for the perishing. May the Lord gird him for the work of telling this blessed story to all who will hear. If it proves to be "a hard saying" to Baptist missionaries, then so much greater the need of giving a trumpet tongue to the God-honoring and Christ-exalting proclamation. Pray, dear brethren, that Br. Jenks may have an effectual door open before him, and that he may have strength and wisdom to multiply by his faithful labors the number of those who will rally to the standard of Life only in Jesus Christ. I am glad that Br. Curry has promised him an early visit. I shall not (owing to other claims upon my time) be able myself to go to Hoosac Mountain this winter, but, if my life is spared, I do hope to be able to do so in the spring. This, dear brother Jenks, is not a *promise,* but a statement of what I very much desire to accomplish if the Lord shall open the way.

I trust that Br. J. will find "sufficient leisure" to write a fitting response to the letter of Mr. Fitts. When he does this, I suggest that he submit it to our Editor for publication in the HERALD OF LIFE. A further suggestion occurs to me this moment. Eld. Fitts is undoubtedly correct in saying that Edwin Burnham has given up his faith in the final extinction of the wicked; but it is news to me that the latter has "published a refutation" of the "arguments" by which in other days he supported the annihilation view. I strongly suspect that on this point Eld. F. is mistaken. At any rate, there can be no harm in Br. J.'s asking him where said "refutation" can be found. If "this thing was not done in a corner," it is only natural that the *few* individuals who have *not* "abandoned" the destruction theory and are *not* "disposed to be quiet," should be curious to see after what fashion Eld. Burnham has made his summersault, and especially so in view of his declaration in the *World's Crisis* that he had not changed his views on entering the Baptist denomination!

I have said above that it is probably true that Edwin Burnham has abandoned his belief in the extinction of the ungodly. My authority for this statement is Br. Jasper Stone, of Charlestown, Mass., a thorough believer in Life only in Chirst. I spent a night at his house recently, and he told me that he had at his store a copy of the *Christian Era* (one of the Baptist papers published in Boston), in which it was stated *by the Editor* that Mr. Burnham *had told him* that he no longer held the annihilation doctrine. If this paragraph meets the eye of Br. Stone, I will thank him to mail to Br. Storrs the *Era* in question, if it yet remains in his hands. Our Editor can then give us just what the *Era* Editor has said respecting Eld. Burnham. Br. Storrs has been found fault with for his article relating to B.'s going over to the Baptists—said article being headed "*As We Expected.*" Br. Storrs has never seen fit to recall that article, and now his foresight seems to be fully vindicated; for we may feel assured that the Editor of the *Era* has been careful to represent Eld. B. correctly.

With Christian greetings to all who read our dear HERALD OF LIFE, and with a promise of better behavior in the matter of helping to fill its columns, I subscribe myself,

Yours for the truth,

RUFUS WENDELL.

Salem, Christmas, 1866.

ELIJAH THE PROPHET.

BY M. O. H.

"But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed."—*Jesus.*

Much is said in these times about the coming of Elijah. I would that he might come with all, yes, more than his original power. These are days in which we need the manifestations of the marvelous power of the Almighty to turn the hearts of the children to their parents; and the hearts of vain and willful men to the living and true God. But as yet I cannot see sufficient evidence to prove, to my feeble understanding, that John the Baptist was not the Elijah that was to come.

I can find no evidence that there was to be more than one; or that the work assigned was to be done except at one time. That this work was done, and fully accomplished, at the first visitation of our Lord to this earth, we must believe, or we can but think that Christ, in some way, misrepresented John; and, also, that the angel did not understand his business, when he told Zacharias what should happen to him and his son. Let us see what he says. Luke i. 16, 17. "And many of the children of Israel shall *he* turn to the Lord their God, and he shall go before *him* in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient *by* (margin) the wisdom of the just: to make ready a people prepared for the Lord." Malachi says, iv. 5, "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of children to their fathers." Malachi and the Angel use the same words; the persons spoken of are to come at the same time (before the Lord); they have the same work to do; they are represented as coming in the spirit and power of Elijah; and I can satisfy myself in no other way than to think that Malachi, by the same Spirit and power that the angel did, spake of the same person. But an objector says, John himself says, he was not Elijah, and it will not do to dispute his word.

John did not boast of himself. Hear what he says, John i. 20—23. "I am not the Christ. What then? art thou Elias? and he said, I am not. Art thou a *prophet*? (margin). He answered, No. What art thou? I am the voice of one crying in the wilderness, Make straight the way of the Lord." John, it seems, knew his work, and knew who was to come after him, and that he was to be preferred before himself and the Spirit was with him from his birth; yet if we take him at his word, as it here reads, he denies that he is a prophet, even; as well as to deny that he is Elias. But we will look at the testimony of Jesus concerning John.

Math. xi. 9—15. "But what went ye out for to see? A prophet? *Yea,* I say unto you, and more than a prophet; this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. Among them that are born of women there hath not risen a greater than John the Baptist. For all the prophets and the law prophesied until John." What took place then? John instituted the ordinance of baptism. The law was fulfilled, and a new ceremony took its place. The old dispensation was past, and the gospel dispensation was to be ushered in; and this same John was the chosen one to prepare the way. "And if ye will receive it," receive what? the Elias or the law and the prophets? If it is the latter, it would make as good sense, and would read, "For all the prophets and the law prophesied until John, if you will receive it: and this is the Elias which was for to come." Let this be as it may, in these texts Christ teaches us that John was a prophet, and that none greater had risen.

Again he says, Ch. xvii. 11—13, "Elias truly shall first come and restore all things; but I say unto you, Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake of John the Baptist." Jesus certainly teaches that this John was the Elias; and his disciples so understood it; and he intimates in no way that there is another one to come. Why should we not understand it in this light? Are we supposed to know better than they? Have we a more sure word of prophecy? If so, I hope and trust I may yet be led to see it.

It is no proof that John did not fulfil his mission because this or that man says he did not. Christ is our light. He is the faithful and true witness. He says that "no greater hath risen." If he did nothing worthy of note, why did our Lord so extol him? If he did not fulfil the work whereunto he was sent, according to the prophecy, what did he do? The Master said, this doctrine of the kingdom shall be preached to all the world, and then shall the end come. Was Elijah to do this work, or any part of it? (he intimates nothing of the kind,) or was it to be his servants from all nations? one man, or many? Was it to be Elias himself, or the Spirit and power of God which was manifested in him, given to the ministers of the gospel throughout the world?

I fear it would be difficult for even Elijah to reconcile the varied and conflicting opinions of the present day. Who of us would receive the man of God, if he should appear to-day, as he was in his time, and as John came, clothed in a coarse garment of hair with a leather girdle about his loins? Should we not overlook the precious gem hid beneath the rough exterior? Should we not deny him, as the Jews did Christ? Would we not pass him by for the man who was seeking his own glory more than the glory of the Father? God knows our hearts. If they will not believe the word of the Lord, neither would they though one were raised from the dead to preach to them.

"God, who at sundry times, and in divers manners, spake in times past unto the fathers, hath in these last days spoken unto us by his Son." Heb. i. 1. I believe the work was committed to the Son, and he is able to accomplish it; and that it will all be done in his own good way and time. He has given us, in his word, all that it is necessary for us to know until he comes. He will be the great and last revelation of which we have any account. He is coming not to curse the earth, but to restore it. The first advent was the time when he would have cursed the earth, had he come and found none to recieve him. And who would have received him, but for the preaching of John the Baptist? It is true that he could have raised up some one else to have done the same work; but no, this was the way, foreordained, and was here fulfilled. Time has been flying with untiring wings. Death has claimed many loved victims, and is still on his rounds. The words of prophecy uttered by our Lord are nearly all fulfilled. The gospel has been preached in all the world for a witness. The sun has been darkened; the moon has refused to give her light; the stars have fallen from heaven; and the powers of heaven shall be shaken; and then shall appear the sign; then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Are we ready for this glorious event? Do we stand as men waiting for their Lord? Have we our garments about us? and are we watching, lest any take our crown? Let us be ready. Let us be prepared, for the great day of our Lord is near, even at the door. Let us watch lest it come upon us unawares.

New Hampshire.

PREACHING DOCTRINE.—Truth is a great means of converting and sanctifying souls. Every other human agency is nearly subsidiary. This one is paramount and indispensable. Let, then, the live preacher preach doctrine thoroughly, earnestly, tenderly; not as old, musty relics, but as new, living truth; not in the spirit of forgotten controversies, but as

applied to the issues of to-day; not as an abstract from theological tomes, but as a fresh expression of the lively oracles; not separate from Christ's person and work, but as proved and illustrated by his entire wondrous course. Here is power, real, enduring power. Such preaching tells. It deals with themes whose resources are literally inexhaustible. All angels and archangels could not wear them out, much less can any man or set of men. Sensational, sentimental, descriptive, imaginative discourses soon run themselves out. Even practical sermons have a comparatively narrow range. But doctrine admits of statements and applications endlessly diversified, ever new and ever attractive.—*Christian Intelligencer.*

From E. A. Poole.

LINCKLAEN, N. Y., Dec. 14, 1866.

BR. STORRS:—Some thirty years ago I was called to preach a funeral discourse on the death of an aged lady, who was a woman of excellent character, but a Universalist. While some of her neighbors thought her christian character evinced that she was, therefore, a christian, others styled it morality, or natural amiability, and maintained that a Universalist could not be a christian. There was some feeling on the subject; and as I was to speak on the occasion, I felt a heavy weight of responsibility, and great anxiety to be enabled rightly to divide the word of truth, and give to each a portion of "meat in due season." I chose for my theme Rom. viii. 11: "But if the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The investigation brought me upon the same ground occupied by yourself in reference to the righteous, if I am correctly informed concerning your position.

At the close of the exercises, one of the audience, a Methodist minister came to me and said—Your doctrine involves the non-resurrection of the wicked. My reply was—No; for although it makes no provision for them, it is silent also respecting them; and leaves their destiny a distinct question, to be settled, not by inference, but by direct testimony. And on that point the scriptures are explicit. Daniel says (xii. 2), "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And Paul, Acts xxiv. 15, "And have hope toward God . . . that there shall be a resurrection of the dead, both of the just and the unjust." And Christ himself, the Great Teacher, whose express object in coming into the world was to bear witness to the truth (Jno. xviii. 37), declares, Jno. v. 28: "Marvel not at this: for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." These passages, particularly the last, are very explicit, clearly including both classes; and it by no means follows, because the means or manner by which he raises one class will not apply in the case of the other, that therefore they will not be raised. Such was my position then, and such substantially is my position now.

The doctrine of the final destruction of the wicked I heartily indorse as the true teaching of the scriptures. It invests the character of God with loveliness, and removes some features which I found it so difficult to love or approve. And I am frank to confess that the doctrine of "No future life out of Christ," seems a natural adjunct of the former. I can see no object to be gained by raising the finally impenitent from their graves just to die again by being cast into the lake of fire.

But the question is not, whether I can see propriety in a given doctrine, but do the scriptures teach it? And if they do, the question of propriety is settled; and I have only to bow in reverence, and bring my heart to love what God has revealed.

My attention has lately been called to this subject, by a brother, in whom I have much confidence, and who takes the HERALD and indorses your views. It is certainly a question of great importance; and if you have any new light upon it, I am anxious to possess it. If you will publish this, with a reply that shall meet and remove my objections, I shall be thankful. If you have any work containing such information as I need, please send it with the HERALD. If not send the HERALD alone. Inclosed find $2 to pay expenses.

NOTE BY THE EDITOR.—We have sent you "LIFE FROM THE DEAD" and "DOOM OF THE UNGODLY," which we hope may help you in your investigation, and be a sufficient reply to the texts your letter speaks of. We have examined those texts so often and so fully that we do not think best, at this time, to do it again in the HERALD.

THE more quietly we bear our sorrows, the better it is for us; we thus save strength of spirit, which would be lessened by seeking and receiving sympathy. No one can so sweetly sympathize with us as the Man of Sorrows. The wisdom and mercy of God will be found written on every event which concerns you.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Herald of Life.

NEW YORK, JANUARY 9, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"The Voice of Elijah."

[Continued from last week.]

The author of the *Voice of Elijah*, says:

"The law" [given to Adam] "did not make man a sinner; it did not compel him to be a sinner: it simply came to show him what he was and is."—p. 43.

We do not object to this, further than it imports, that man "*was*" "a sinner" *before* he was under the law; which is virtually saying that, God created him a sinner; for he was just what God made him. But our author adds:

"The law came to show man that the purpose of God is not in the animal, but in the spiritual; it came to show him that as he *is*, he can never inherit the earth."—p. 43.

The method taken to learn man this lesson, as stated by our author, is certainly of questionable morality: it looks like "doing evil, that good may come;" and Paul says of such, "Whose damnation is just:" Rom. iii. 8; and we cannot but respond—*Amen*. Such an administration we do not believe God ever ordained, or practiced. Our author further says:

"He" [Adam] "is animal, while the law is spiritual; hence in the sight *of that law* he is a sinner."—p. 43.

But Adam was not under "that law;" it was a law for the animal man. "Of every tree of the garden thou mayest freely *eat*; but of the tree of knowledge of good and evil thou shalt not *eat* of it; for in the day thou *eatest* thereof thou shalt surely die," Gen. ii. 16, 17. It was a law for animal nature; for Adam had no other; and that nature, if tried at all, must be tried by a law adapted to it. Adam was not under the spiritual law, for the very good reason, he was not yet prepared for it; the animal is first to be proved with such a nature as he has; and a just law can make no claim where there is no capacity, no power to obey; especially where that incapacity is not the fault of the subject, but of the law-making power itself. If Adam had been "faithful in the least"—in his animal nature—God would have given him the "much," the spiritual element; and thus he would have risen above the animal, and would have "kept" his "body under and brought it into subjection" to the will of God, till the time should come for the animal to give place wholly to the spiritual and immortal; not by death, but by a "change," either "in a moment, in the twinkling of an eye," or by a more gradual process, as it might please God. Our author says:

"If Adam could not appreciate the law, he could the penalty."—p. 43.

So the law is spiritual, but the penalty animal. We cannot "appreciate" that mode of administration, and we doubt if others can.

Eve, according to our author, supposed the forbidden fruit was poisonous, and would be the cause of death, if eaten: but the "beast of the field," the "serpent," convinced her it was not. In speaking of the serpent's reasoning with the woman, our author says:

"This argument was irresistible. Convinced that the tree could not harm her, the passion of fear was no longer arrayed against the desire for the fruit in the mind of Eve. She was now at liberty to choose between the will of God and the will of the flesh. True to her only instincts, she chose the latter."—p. 45.

Eve, being denied, by her Maker, that amount of knowledge which was imparted to Adam, "was easily led astray," says our author; and now she is placed in a position where an "argument" that "was *irresistible*" should be brought to bear on her ignorant mind; and, "true to her *only* instincts," she took of the fruit. That is, she acted just as her Creator designed she should, when he gave her those "*only* instincts" which he was pleased to bestow on her. She was led, "irresistibly," to carry out God's "plan," and to develop the "ordained condemnation" determined on "*before* Adam 'knew good and evil.'" Did Eve "choose between the will of God and the will of the flesh?" No: God willed Adam and Eve should eat of the tree somehow; but as Adam could not be induced to eat of it, animal as he was, while alone, his Maker produced Eve, so that she could be "easily led astray"—that is, act just according to the nature God had given her—and thus the Creator's design would be consummated. Eve, therefore, chose to do "the will of God," and in doing it, did her own also. Such we regard the legitimate conclusion from our author's premises. He says:

"Until Eve was formed, fear governed his" [Adam's] "desire for the tree; but her added influence sufficed to conquer fear."—p. 45.

God's scheme was now complete, and Adam overcome by Eve's "*added influence*." Thus was she demonstrated to be a "helpmeet" indeed, helping Adam to disobey God's *expressed* will, though his *secret* will was just the opposite of his expressed one. We can make nothing of all this, but duplicity of the worst character—commanding one thing, but determining another shall be done exactly opposite, and that under the pretence of instructing man that he needs and must have another nature than what he then possessed. Truly, this is "doing evil, that good may come;" and to charge the God of truth with such dealings, with the work of his hands, we dare not, and sincerely pray that God may "open the eyes" of our beloved brother, the author of the *Voice of Elijah*, to see the dishonor done to the government of God by such representations. The theory is, in substance, the "christian fatalism" from which we were delivered more than forty years ago, and feel no disposition to return to it again in our old age. But we have not done with our author's theory yet. Having stated fully how Adam was brought to eat the forbidden fruit, he says:

"Thus the first Adam was shown his unfitness to inherit the dominion of the earth. By the transgression his 'eyes were opened' to his true condition."—p. 46.

So God was obliged to contrive the introduction of disobedience to learn the man he had made his "unfitness to inherit the dominion" he had explicity given him. He was expelled from paradise for learning the lesson his Maker took so much pains to teach him; and, says our author:

"Not until the spiritual nature should be fully introduced would man fully 'regain the blissful seat' of paradise."—p. 46.

If he is to "*re*-gain" it, he must once have had it, though but an animal, and lost it. Our author says:

"In the very process of passing sentence upon the animal man, the way in which the deliverence should come was intimated, an evidence that the condemnation was for good," &c.—p. 46.

Then that which led to it was for good; and Adam got a blessing instead of a curse: the "penalty" was no penalty. But our author says, it was shown by the condemnation, that,

"The Creator had designs of mercy and love toward man, that the race might not perish like the brute of the field."—p. 46.

Nor would the race have perished, if Adam had maintained obedience; for "the tree of life" would have prolonged their lives "forever"; else why exclude man from it, "lest he should eat thereof and live forever!" Our author quotes JEHOVAH's words to the serpent, as follows—"Because thou hast *done this*, thou art *cursed* above all cattle," &c. What had he *done*? According to our author, he had skillfully managed, by the wisdom God had given him, to bring about the pre-"ordained condemnation," God had set his heart upon *before* Adam did the desirable thing which was to make his condemnation appear as if it was the result of man's *act*; when, in fact, he was "condemned *at the outset*" (see p. 42) and "before" any act was performed. Our author further says:

"To show the ordained means of the ultimate conquest and destruction of animalism, the Judge further said, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' This promised seed is the last Adam and his offspring. For this purpose the Son of God was manifested, that he might destroy the works of the devil."—p. 47.

But the animal nature was "the work" of God, not of "the devil." God made "animalism." Why so anxious to work its "destruction?" It seems, according to our author's views, God worked hard and had various devices to get the animal man condemned, so that he might destroy that which he had made. It is truly strange that the Creator, possessed of infinite wisdom and power, should choose to create a being that was sure to put him to so much trouble to put out of existence again with an appearance of justice, and when he had pre-"ordained" his "condemnation." Says our author:

"The first Adam being animal, and not spiritual, was condemned by the law."—p. 47.

So the first Adam was condemned for not doing that which he had no power to do; for disobedience to a law he had no power to obey; yet he was just what his Creator made him. His condition, according to our author, was like as if God should command us to cultivate the moon, and yet furnish us with no power or means to get there; but threaten us with death, if we do not fly to that planet and perform his expressed will, while his secret will is a pre-"ordained" purpose to condemn us. We do not believe in, nor worship such a God: the thing to us would be impossible: the reason our Creator has given us revolts at such positions. Our author goes on to say:

"The last Adam, being spiritual, held the 'earthly, sensual, devilish' nature in complete subjection, and was therefore justified."—p. 47.

So the last Adam had a "*devilish nature*," but kept it in subjection by means of that which was denied the first Adam; and for the lack of which he was brought into condemnation. The first Adam was just what his Creator made him. If He made him not only with an "earthly and sensual nature," but also with a "devilish" one, who is to blame for his eating the forbidden fruit? Was it not clearly the author of that nature, if there was any blame at all in the matter? Our author goes on to say of the second Adam:

"After this demonstration of the perfection of the new man, God condemned the animal nature of Jesus by hanging it on the cross."—p. 47.

Thus, after demonstating that this animal nature could be kept in *complete subjection*, by the use of means which the Creator did not give the first Adam, God "condemned" it, even in "Jesus, by hanging it on the cross." It happens, however, that God did not do that deed; but the Jews, "with wicked hands," did it, by the help of the Romans; but God reversed their deed; for, "Ye . . . . killed the Prince of Life, whom God hath raised from the dead." Acts iii. 15. "Therefore let all the house of Israel know assuredly, that God hath made that *same* Jesus, whom *ye have crucified*, both Lord and Christ." Acts ii. 36. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom *ye* crucified, whom God raised from the dead," &c. Acts iv. 10.

Thus it is evident, God did not "condemn the animal nature of Jesus by hanging it on the cross." The Jews hung it there, and God reversed their action, by raising "this *same* Jesus" from the dead; thus *condemning* "his betrayers and murderers." Act vii. 52. But says our author:

"If the spotless Son of God should be condemned as a sinner, man would clearly perceive that sin is in the flesh."—p. 47.

But God did not condemn his "Son as a sinner." On the contrary, He *justified* him, by raising him up from the dead; and although he was "quickened by the Spirit," he was no less "*the man* Christ Jesus; who gave himself a ransom for us," and who is now, as man, "the one mediator between God and men," (1 Timo. ii. 5, 6,) and "can be touched with a feeling of our infirmities," having been "in all points tempted like as we are, yet without sin." Heb. iv. 15. But in support of his view, our author quotes Paul's words, thus:

"God sent his Son in the likeness of sinful flesh, on account of sin; that He might, in his flesh, condemn sin, (Murdock's translation of Syriac, Rom. viii. 3.)"—p. 47.

Instead of this proving what our author quotes it for, we think it proves just the reverse. God sent his Son in the *likeness* of sinful flesh—or in the likeness of sinners, because men were sinners—"all had gone out of the way" of obedience—so "in his flesh" he "condemned sin." How? By demonstrating that the flesh could be brought into "complete subjection;" and, therefore, sin was without excuse, and justly condemned; for sin was committed by men's refusing or neglecting the offered aid of God by his Spirit. That God's Spirit was always in the world, and always ready to help man's infirmity, is evident from many portions of scripture. The work of creation was the work of God's Spirit. Thus, Gen. i. 2, "The Spirit of God moved upon the face of the deep," and the work of creation began, on earth. Elihu saith, "The Spirit of God hath made me," Job xxxiii. 4. What was true of Elihu, is true of every man, and of every living creature. The Psalmist speaking of the "creeping things, both small and great," says, "Thou sendest forth thy Spirit, they are created." Psa. civ. 30. That Spirit was always in the world, and was ever at man's service, to enable him to do whatever God required of him. It was in the ante-diluvian world; and because men resisted it, and thus hardened themselves in sin, God said, "My Spirit shall not always strive with man."—Gen. vi. 3.

God's Spirit has always been near to help man; and has been continually urging upon men its aid. It was with the people of Israel in the days of old; and their great and condemning sin was, their resisting and refusing to follow the Spirit's teaching. Stephen said to the Jews, "Ye do always resist the Holy Spirit: as your fathers did, so do ye." Acts vii. 51. The Spirit's aid is always at hand; but men may refuse or neglect to accept the proffered help. If they had not this power there would be no accountability, and man would be a mere machine—a toy in the hand of his Creator. Here is man's condemnation; he sins not because he is an animal being, but because being an intelligent being, he does not appropriate the Holy Spirit's aid, which God more freely gives to "them who ask him" than the most tender parent gives good gifts unto his children. So saith Jesus.

Jesus, when in the likeness of sinful flesh, condemned this plea of the inability of the flesh to be in "complete subjection" to the will of God. God never commanded the flesh to perform spiritual acts. But He required man, in the enjoyment of his animal nature, to gratify his desires in subjection to his Maker's authority. God gave man no propensities or "passions," at his creation, but what He intended man should gratify, but in the manner and to the extent his Maker should, in His wisdom and love, prescribe. "Of every tree in the garden thou mayest freely eat," except one. Here was a wide field for the most perfect enjoyment of man's animal nature; only one prohibition, to teach man self government and an acknowledgment of his dependence on God. An easy trial. No man since has had so easy a lesson to learn. Animal as he was, there was no lack of power to do all that God required of him; else that had been no sin; for "sin is the transgression of the law;" but there can be no transgression of a righteous law, where there is no power to obey it. If a man should be brought into a merchant's Counting House, and be required to keep the accounts of the establishment without books, paper, ink, or any other means to do the work, and then be flogged and turned out, because he did not do what was required of him, none would doubt the savageness of the merchant, or the iniquity of dealing thus, and calling it a "transgression of law."

Man had power in himself, or at hand by asking, to do all that God laid on him; or there was no sin in his act. That fact ought to be considered beyond all controversy, if we would not charge God himself as being the criminal in the case, if any crime was committed.

[More next week.]

The Durability of Matter.

The following article seems to be going the circuit of secular and religious papers, and, we suppose, with their approval. Do they know it expresses very nearly our views? Probably they do not; and yet such is the fact. The specific form of a thing may be destroyed, but the "simple elements" which go to make that form "cannot be destroyed;" and that Being who produced a particular form—say that of man—can reduce it to its original elements, and, afterwards, if he wills it, revive the being, or thing which He had caused to be dissolved. We maintain, indeed, that the godless sinner, when once dissolved into his original elements, will never again be revived, because he is "punished with *everlasting* destruction" for his willful refusal of the aid of God's Spirit to give him everlasting life. They rejected life in the method God has seen fit to ordain; thus they chose death; and "verily they have their reward." The article is as follows:

ANNIHILATION.—It is ascertained, and is capable of the clearest proofs, that the simple elements of which all substance is composed, cannot, by any conceivable means, be destroyed. They may indeed be so changed as to present not the least resemblance to their previous form; they may be so mingled with other bodies that their identity cannot be traced; they may be dissipated into invisible vapor, and be apparently annihilated; but we learn from the science of chemistry that in every shape, the same elements remain inextinguishable and unaltered. The phenomena of solutions afford some of the most obvious illustrations of complete change produced in bodies without causing their annihilation. If a piece of silver be immersed in diluted niter, in a short time the silver will be entirely dissolved. Its hardness, its luster, its tenacity, its specific gravity, all the characteristics which distinguish it as a metal, are gone. Its very form has vanished, and the hard, splendid, ponderous opaque metal, which, a few minutes before, was immersed in the mixture, is apparently annihilated. The liquid, however, remains as limpid as before; it presents no difference in appearance to indicate a change. What, then, has become of the solid piece of silver which was placed in the liquid? Must we conclude that it is annihilated? Put some pieces of copper into the solution, and the silver will reappear and fall to the bottom of the glass in small, brilliant, metallic crystals. Though solution is one of the simplest processes of nature, the limited faculties of man will not permit him to comprehend the mode in which it operates. There is not one phenomenon of nature that the mind of man can fully comprehend, and, after pursuing the inquiry as far as the mental capacity will admit, he is obliged to confess that there is an operating power beyond the reach of his comprehension.

Albin Chandler.

The Conference of the church of God, in the State of Iowa, in its December session, in the year of our Lord 1866, adopted the following resolution, to wit:

Resolved: That this Conference recognize BR. ALBIN CHANDLER as a competent expounder of the word, worthy of its sanction and support; and that this resolution be published in the columns of the *Prophetic Watchman* and HERALD OF LIFE.

J. M. FYFE, Secretary.

THE Census Bureau estimates the present population of this country at 35,000,000.

Letters and Extracts.

From James Grant.

MONTROSE, SCOTLAND, Dec. 20, 1866.

DEAR CHRISTIAN BROTHER STORRS:—I had purposed to send you my mite for the benefit of the HERALD long before now, but my purposes and my purse do not at all times exactly harmonize. I rejoice that the generous hearted brethren and sisters in America have resolved to sustain the HERALD in its present form. The finest developed specimen of humanity was once a child, unable to stand alone, and the HERALD, though a child in years and financial resources, is already manifesting the strength of a "Samson" and the skill of a "David" with his sling; and I trust that by and by its exchequer will be as fertile and productive as its pages.

I am thankful to learn, through the HERALD, that some of my English neighbors are beginning to see the light of truth. I would be glad to see signs of life to the same extent in Scotland; but some here (to whom I have shown the HERALD) say, they don't wish to disturb their peace of mind by reading such things; they are perfectly satisfied with the views of the Bible truth they already possess. Some few others eagerly read, but are afraid to venture an opinion on what they do read, lest "orthodoxy" should excommunicate them.

Yours, in hope that the HERALD may live, till "Christ, who is our life, shall appear."

From James Malcolm.

WOODSTOCK, C. W., Dec. 30, 1866.

MY DEAR FRIEND:—It is my painful duty to inform you that my father, Francis Malcolm, has gone the way of all the earth. He fell asleep in Jesus on the 30th day of last September at the age of 75 years. But we mourn not as those who have no hope. At a very early age, he gave himself to his Saviour; and through his whole life, we, his family, can testify that he walked with God. He was a native of Aberdeen, Scotland. Leaving his native land he came to Canada in the year 1832. Buying a piece of land in the then wild, wild woods of Canada, he with hard toil and perseverence, made himself a comfortable home. He had much to contend with not very congenial to his nature. Before leaving his native land he was one of the leading members of the Baptist church in Aberdeen. But now he was almost entirely deprived of what he then considered the means of grace. But after a few years he had the pleasure of seeing a few baptist families settle round him. A small church was formed, to which he was chosen deacon. He also felt it his duty to contribute liberally of his substance to the support of the ministry. A new chapel had very soon to be erected, to which he was one of the principal donors, besides giving the land for the site. His heart was soon made to rejoice by seeing a goodly number gathered into the church, including his own family. Things moved on in this way very agreeably up to about eight years ago, when a person came along holding the views, "No immortality nor eternal life but through Christ." His mind appeared to be prepared for the truth; for no sooner did he hear, than he believed; being as I believe free from bigotry he was always ready to receive the truth whenever proclaimed. A few others, including his own family, adopted the same views. Things now came to a crisis. The church, including priest, as well as people, with one consent, branded him as a heretic. To deny the immortality of the soul, and the eternal torments of the wicked, were enough of themselves to consign him to the hottest place in hell. The church with one consent, expelled both him and his party; at the same time giving them over to Satan that they might learn not to blaspheme. Before going out of the chapel he asked the privilege of his old brethren to allow him to meet in the chapel, promising not to interfere with their appointments. But this they would not grant; telling him plainly that they would not worship under the same roof that he did. He now began to see that he must suffer persecution for Christ's sake. But nothing daunted, he felt satisfied to suffer affliction for the sake of the truth as revealed in the word of God, rather than to enjoy the pleasure of being a member of a Baptist church.

He always prized your writings very highly; especially BIBLE VS. TRADITION, which, I believe, was the means of entirely obliterating his old orthodox views from his mind. He adopted your views of the non-resurrection of the wicked. And, although he had at one time published a small work on baptism, after reading your views on the ESSENTIAL BAPTISM, he let go his Baptist principles altogether. A short time before he died, he bade me be sure and not forget the HERALD OF LIFE; which I am sure I never will, until the object for which the HERALD is published is accomplished; namely, our LIFE-GIVER's return to give us immortal life. We are not so independent as our orthodox friends; they have immortal life without Christ. But we have to wait to get ours when he returns to set up his kingdom. I sometimes think they are really to be pitied. Christ might well say to them, as he said to the Jews, "Ye will not come to me that ye might have life."

Since changing my principles, I can see plainly that the immortal soul dogma is the foundation of all orthodox error. It immortalizes sin, and consequently makes God the greatest tyrant in the universe. Of all the theories I have yet heard propounded, concerning the wicked dead, I consider yours the most consistent with the character of a just God. It seems to me very clear that death is all that God requires. "The wages of sin is death;"

not two deaths; just one death. The apostle says, He that sows to the flesh, shall of the flesh reap corruption. But they that sow to the Spirit, shall reap life. If the wicked get a resurrection, why did Paul *strive* to get a resurrection. John iii. 36 settles the point with me. Jesus says, He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life. What further evidence need we? Christ never promised a wicked man life. They in this life sowed to the flesh, therefore corruption is their doom. Dear friend, I envy your position in holding forth life through Christ as the only hope of man. Hoping at the same time that God will spare your mortal life until Christ, who is our life, shall appear.

From H. Young.

PITTSFIELD, N. H., Dec. 26, 1866.

BR. STORRS:—While reading the three letters of Helen Robertson in the last HERALD, which speak of the freed people, I am made to feel anew for them. I say *anew*, for I have long been troubled on their account. Many years ago, when one hundred dollars was a large fifth of all I possessed, this sum was freely offered as my part of a fund with which to buy the freedom of every bondman in this nation. And later, when the nation was threatened with war from this cause, we offered $500 for the same object. But as very few looked at the matter in the same light, nothing of course was done in this direction; and so the "thing that I was afraid of has come upon me;" and the cost cannot now be reckoned in dollars.

Three of our sons were soldiers. One is now at home, an invalid for life, from injuries received in the war. Another, a noble boy of 20 years, *sleeps* in New Orleans, La., and *he* was one which we felt we *could not spare*. A third, with broken constitution and ruined health is in a neighboring city, trying to do a light business. But still, we have not, we do not, we cannot murmur; but I have faith to say, "The Lord giveth, and the Lord hath taken, and blessed be the name of the Lord."

Sister Helen says of these people, "They are a mighty, powerful people. They will be powerful for good or evil. Hence the necessity of getting them on the right path."

We have sometimes thought of this people as bearing some comparison with the captive Hebrews, when freed from their oppression. Those Hebrews were powerful and mighty, just because the Lord was with them; when they left him their power was gone. Now, if the freed people of our time are powerful from the same cause—and we too are God's people—then their strength is on our side already; for God's people are never strong against each other, but only against their common foes; and so, if this people shall leave God, and forget his wonders, as his people of old did, they will no longer be "powerful and mighty," for "there is no power but of God;" and we must fear none but him. But while we fear only him, we can love, pity, and do good to all who are in want, "as we have opportunity;" and especially those whom, as a nation, we have wronged. The amount we have already sent to these people, and to wounded soldiers, in clothes, bedding, books, tracts, money, &c., is more than $50, and would have been much greater if our means were more ample. But still demands are made, and our hearts still pity the suffering ones, and we cannot withhold.

We expect to soon greet the loved ones now covered for a little while from our sight, with as many as by our feeble efforts can be reached and won. Yes—meet all the ransomed hosts, when God shall "destroy the face-covering, cast over all his people, and the vail spread over all nations;" when he shall "swallow up death in victory, and so take away the reproach of his people from off all the earth;" when He shall "bid the new creation rise, and bring us back our paradise."

The $5 enclosed is an offering to God for the children in Sister Helen Robertson's school.

From your afflicted brother in Christ.

From Helen Robertson.

ALEXANDRIA, VA., Jan. 6, 1867.

BR. STORRS:—Yours, with five dollars inclosed, came in due time. Thank you for it. Thanks also for the two dollars from Abby L. Perry, Scotland, Conn., for shoes to make the suffering poor comfortable. A few days ago I had one dollar fifty cents from B. D. Wolcott; also a letter from Brn. T. and C., with twelve dollars for eight pairs of shoes, and saying that they had sent a box of hosiery, hoods, comforters, &c., for the comfort of our suffering fellow creatures. These brethren remembered myself, also, with a present of money. "Those tokens encourage our heart, because they show we are not forgotten."

It is cheering to be remembered by the children; but how much more by our dear heavenly Father, from whom we have many tokens of tender love and regard.

A sister, who did not wish her name to be mentioned, sent me a dollar for my scholars, and wished me to say, through the paper, how clothing ought to be directed to me. Direct, "Helen Robertson, Payne St., between Prince and Duke." Sr. Wendell, also, notifies me that the Salem, Mass., friends are preparing to send supplies for our need. Our needs are really great in this place; and how thankfully we receive and distribute all that is sent. We also pray that our Father may supply the needs of those who remember the poor. "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." He won't forget his promise, either.

I would like to say a few words about a fellow laborer here, a missionary from Boston, who has been in this field three years, and all testify that a more faithful missionary never labored in any field either home or foreign. She occupied the next room to mine, and I found her to be eminently pious. She and I often studied the word, and took sweet communion together. When she understood my views of truth, she expressed her interest in them, and desired to investigate; said she had heard of them before, but had never had an opportunity of searching into them. I lent her "LIFE ONLY IN CHRIST," and she *devoured* it in a short time. She was much pleased with it, and often spoke of the consistency of such a theory. Her only difficulty, it was hard for her to give up the conscious state of the righteous between death and the resurrection. I also lent her Br. Hudson's "DEBT AND GRACE." She had a well-cultivated mind, and was much pleased with that work. She had labored so hard in this field that she entirely broke down her constitution. She went home in the spring and was sick all summer, yet could not be dissuaded from returning. She got back here about the beginning of November, but found she could not do much. Finally she was taken down; and, after about two weeks' sickness, fell asleep in Jesus on Christmas morn. We feel her loss much; but hope to greet her when Jesus comes. She believed in her Lord's near coming and personal reign on the earth. So we "mourn not as those who have no hope. If we believe that Jesus died and rose again, even so, also, them which sleep in Jesus will God bring with him." Precious, comforting hope.

Christmas is more thought of than any day in the year South, here. They celebrate it much as we do the fourth of July, North. They commenced at midnight, and all outside seemed merry, while we, with sad hearts, watched by the bedside of our dear sister. Still, something good was in store for us before the close of the day, for a little after noon, as I sat down to study my Bible, a boy announced that three gentlemen from Mass. wanted to see me. At home that would not be much thought of; but down here, I tell you, it seemed like something. I went out, and there stood Br. Williams, from Bristol, Conn., Br. Munger, from Chicopee, Mass., and Br. Libby, from Newark, N. J. It seemed almost too good to be true; but so it was, and Sister Corwin and I had a real good, short visit with them. They could not stay long, as they had promised to return to Washington to dinner. Br. M. had preached in W. the Sunday before; but we did not know it. Br. W. was to preach the following Sunday. I went on Saturday, and stayed over till Monday, making my home at Sr. Dull's. Br. Williams preached three times. In the morning brought out Life only through Christ very plain, proving it from the word; and in the afternoon and evening he was on the prophecies. What a feast we had, and we felt encouraged to go on, feeling surely that the coming of our Lord drew nigh. That event assumes a feeling of nearness to us now that it never did before; and we feel the necessity of seeing that our garments are unspotted from the world.

O, brethren and sisters, let us see to it that we are walking before him unto all well pleasing, so that when he appears, we may have confidence and not be ashamed before him at his coming. He is ready to forgive past failings, and give grace for the future. The grace of our Lord Jesus Christ be with you all. Amen.

From Abby A. Perry.

SCOTLAND, CONN., Dec. 30, 1866.

BR. STORRS:—As I always feel an interest in others of "like precious faith," and love dearly to hear from them, I thought perhaps there might be some who would like to hear from me. I would say to all who love God and his truth, that I am one with them.

It is 15 or 16 years since the light of the glorious gospel of the kingdom of God began to dawn upon my traditionized mind, with its kindred doctrines; and, O, I cannot tell you of the beauty and glory I now behold in the wondrous plan of Redemption! "This is the record, that God hath given unto us eternal life, and this life is in his Son." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him; but God hath revealed them unto us by his Spirit," (through the prophets and apostles) "that we may know the things that are freely given to us of God, which things, also, we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things that be of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

We need not wonder, then, that professing christians in these last days of Gentile rule, do not understand anything about the eternal life being in God's dear Son, or that "the kingdom and dominion, and greatness of the kingdom, under the whole heaven," is soon to be "given to the people of the saints of the most High;" and that the literal seed of Abraham, are to be gathered from all the nations whither they have been scattered, and are to be "planted again upon the mountains of Israel, and One King, (even Jesus) is to be king over them all;" I say, if these things are spiritually discerned, we need not wonder that so few discern these great and glorious truths; for O, how few are spiritual!

I have occasion often to refer to what Paul said to his Corinthian brethren, viz., "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it; neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?"

How many who profess to be looking and waiting for the coming of their absent Lord, are spending their time in finding fault and condemning others, because they have not been immersed in water; or because they do not see as they do on all points of doctrine. But, brethren and sisters, when I see those who have been immersed, living self-sacrificing lives, searching after truth, and proclaiming it to the world, I conclude they feel as Paul did, when he said, "But with me it is a very small thing that I should be judged of men's judgment." "But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

Brethren, we have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another; for all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself."

Enclosed you will find $2 for Sister Helen R. to buy shoes with.

From A. R. Van Doren.

CHICAGO, ILL., Dec. 31, 1866.

BR. STORRS:—Please find in the within five dollars for the HERALD OF LIFE. When I tell you that I live seven miles out of the city, and have no other preaching than the HERALD and the *Voice of the West*, you can better know how much I do welcome these messengers of love. Since I commenced reading your paper, I feel like one from the dead. I like the doctrine of "No Life out of Christ." It harmonizes with my views of the word of God. I do most fully believe that those who sow to the flesh, shall of the flesh reap corruption; and those that sow to the Spirit, shall of the Spirit, reap life everlasting. Believing this, how can I enjoy the popular preaching of the day. I confess, for one, I do not. Why this great change? It appears to my mind like changing the darkness of night for the mid-day sun. Now the Bible is a new book: all is harmony; the chain is perfect, &c.

Now, brother, I do long to see you face to face, and hear you preach. I have learned to love you; and where we see the Spirit of Christ, how easy it is to love. The Spirit of Christ is the same, and if we have it we will have no respect of persons. The signs of the times are interesting, to see all things ripening for the harvest. My prayer is, "Thy kingdom come. Thy will be done in earth as in heaven." What a change that will be for those that look for his appearing. Not my will, but thine, O Lord; and may the Lord keep you perfect unto the end. Then we will understand why our path has been strewn with thorns, and our names cast out as evil. Yours in hope of eternal life until Christ shall come. Amen.

JOSEPH K. MARSHALL, North Chester, Mass., writes:—We feel to praise the Lord for his blessings to the children of men in preparing the way of life, in Christ, to all who will come and take of the water of life freely. We are thankful for the love that binds the children of God together. We never felt a greater desire to glorify him in our body and spirit, which are His, than at the present time, and to stand out before the world for the truth, as it is in Jesus; and praying that all who love our Lord and Saviour may be kept by the power of God, through faith, unto salvation. We praise the Lord for the establishment of the HERALD OF LIFE as a means of spreading the truth of "Life only in Christ." The paper is all that we could wish. I send you one new subscriber. Your brother in Christ.

MRS. ROSELL GLASS, Hinesburg, Vt., writes:—I send herewith $5, my subscription to help sustain the HERALD OF LIFE. It is given freely unto the Lord. I rejoice in the life and prosperity of our dear HERALD as a "weekly." May the Lord sustain and bless his servant in proclaiming Jesus as "the way, the truth, and the life" to a lost world. If you think best I would like to have the following "orthodox" picture of hell torments published in the HERALD, that it may not be lost or forgotten. It is an extract from one of Spurgeon's sermons in addressing the sinner. He says:

"When thou diest thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul shall be together, each brim full of pain, thy soul sweating in its inmost pore drops of blood, and thy body from head to foot suffused with agony; conscience, judgment, memory, all tortured; but more, thy head tormented with racking pains; thine eyes starting from their sockets with sights of blood and woe; thine ears tormented with

'Sullen moans and hollow groans,
And shrieks of tortured ghosts;'

thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament; thy soul forever and ever aching, and thy body palpitating in unison with thy soul. Fictions, sir? Again I say, these are no fictions, and, as God liveth, but solid, stern truth. If God be true and this Bible be true, what I have said is the truth, and you will find it one day to be so.

"There is a real fire in hell as truly as you now have a real body—a fire exactly like that we have on earth in everything except this—that it will not consume though it will torment you."

REMARKS BY THE EDITOR.—We like these men, who, professing to believe it, speak out in plain language about the torments of their hell. As much as we abominate such fiction, we honor the men who do not hide their belief in it. If their God is more cruel and heartless than Moloch, tell the people so, as plainly as Spurgeon has done. Do not attempt to hide his hideousness. In this age of investigation all that is necessary is for the various religionists to present the objects they worship just as plainly as this eminent Baptist Minister has done. The God of the Bible differs as widely from Spurgeon's imaginary God, as his heaven and hell differ from each other and the truth. "GOD IS LOVE;" and "he that dwelleth in love, dwelleth in God and God in him." Mr. Spurgeon's representation will drive men into infidelity, or they will inquire if the Bible teaches such things. This inquiry will lead them to reject Spurgeonism, but not the Bible, which shows the loveliness of God in all its teachings.

GEO. W. ALLSHOUSE, Rochester, N. Y., sends $2, and writes:—When I can do *more* I shall do so gladly, having been sick a great deal, with an enfeebled constitution, at times scarcely able to do anything; and yet, I thank God that I am no worse. Though often in want, yet not utterly forsaken. I should hardly know how to do without the HERALD. Yours, in the Lord, looking for eternal life at his appearing.

Summary of News.

BY W. M.

DOMESTIC.

Congress has resumed its sessions, but has not been able to do much business as members have not returned to Washington from the holiday visits. Its action will be interesting owing to the important matters to be settled. The society at the South remains in a deplorable state. Bitterness against the North for supposed wrongs; hatred against the colored people, as being held somewhat responsible for their distresses, and general depression with much suffering from lack of food by the poorer classes, are the reports which fill the daily papers. The President remains inflexible against the action of Congress, and the latter body proceeds in its legislation regardless of his views. Notwithstanding all this, there is more reasonableness in the tone of the leading politicians, as though preparing to bow to the inevitable. Measures of reconstruction will soon be acted upon, no doubt more stringent than what has been offered, before the States South will be permitted to resume all their relations to the Government.

The Massachusetts Legislature, with two hundred and thirty-eight white and two black representatives, met this year. The first instance in this country of the selection of colored men for State representatives.

A large tobacco establishment of this city paid the enormous tax of $1,200,000 on their business during the past year.

A man in Vermont has been killed by one of the panthers that have been making havoc among the sheepfolds of that State.

There is considerable speculation in diplomatic circles here regarding the secret mission of Assistant-Secretary of State, Frederick Seward. Facts of significance lead to the inference that his mission is to convey to the French Court dispatches explanatory of the Secretary of State's cable message to Napoleon, which, it is asserted, was conveyed to the Emperor by Minister Bigelow in language at once so objectionable and insulting that Napoleon refused to receive it. The statement that the Assistant Secretary's orders relate in some respect to the failure of the Campbell-Sherman mission is improbable, and consequently the deductions above made have a semblance of truthfulness.

The revolution in trade anticipated through the working of the Atlantic telegraph begins to be realized. English orders on the California markets for wheat pass under ocean and over land, and advices of the purchase return by the same path within business hours of a single day.

A few days since as the train from Richmond reached Petersburg a small boy jumped from the truck under a car, covered with frozen mud from head to foot. An inquiry revealed that he had slipped under the train when it started from Richmond, and getting upon the rod to which the breakers are attached had placed his arms through the truck, and in this position rode the whole distance.

Ten or eleven distinct shocks of earthquake were recently experienced at Sorel, C. E., occupying a period of 30 to 40 seconds altogether.

The Court of Appeals, the highest judicial tribunal in the State, has unanimously affirmed the constitutionality of the Excise law. We trust that the law will now be enforced.

The yacht Henrietta, Mr. James Gordon Bennett, jr., owner and commander, has won the great ocean race.

FOREIGN.

The New Year addresses of every European government are of the rose-color order. Peace is their great burden, and they paint the future as full of the rich blessings of general tranquility. At the same time each of their authors is aware of the utter falsity of all such declarations. There has never been a moment in this century, that such confident anticipations were expressed in every quarter of the certainty of a terrible clash of arms all over Europe shortly to take place. Since the humiliation of Napoleon by Bismark, the former has been actively engaged in increasing his military power; to such a magnitude has he already carried it, that excitement and discontent has prevailed throughout France, even his sycophantic legislative body have expressed grave fears about his measures. Bismark has gone on steadily consolidating his conquests, and will soon be ready to control the whole of Germany; and if his health does not fail him, he may be the aggressor against France. Napoleon has, however, detached Italy from Prussian influence, and she with Austria, seems preparing to bring these two powers to his help against the rising star of Europe. In the meantime affairs in the East are general attention. Rumors are current that Austria meditates an invasion of Turkish dominions as her only hope of continuing a great power in Europe, when Prussia secures her remaining German population. There is no doubt that Servia and Roumania, the Turkish possessions in Europe, are disposed to place themselves under Austria. The number of Serbs in European Turkey amounts altogether to 4,000,000, and a union of Roumanians and Serbs would mean the proposed establishment of a Christian confederation of about 8,000,000 inhabitants. It may be regarded as certain that Turkey, without foreign aid, will be unable to prevent the success of this scheme, which would be another step—and probably the most important yet taken—toward the speedy disintegration of the Ottoman Empire.

England is not as yet a party to it; but, in spite of her expressed determination to steer clear of Continental complications, she will eventually be forced to take part in them.

From appearances within the next three years the whole of the European powers will be arrayed against each other in two great hostile camps. The Eastern question is assuming an aspect which may precipitate a collision within even a shorter period. These probabilities are anything but tranquilizing to financial and commercial interests, whatever assurances they may receive to the contrary from royal lips.

It has transpired in Montreal that the British government has commuted the sentences of the Fenian prisoners from death to twenty years' imprisonment.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ*.

PHOTOGRAPHS OF THE EDITOR can now be had at this office by those who desire them. Price 30 cents; which includes the postage, when sent by mail.

ELD. S. W. BISHOP will preach in Newport Centre, Vt., Sunday, Jan. 13th.

POST-OFFICE ADDRESSES.—JOSEPH T. CURRY, Box 150, Chelsea, Mass.
ELD. JOHN CRAIG, Westford, Mass.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President.
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Wm. H. Thorne, New York.
Richard Martin, "
John Kemp, "
Geo. K. Carroll, "
A. W. Macdonald, "

BUSINESS MATTERS.

One Dollar each from—Wesley Jennings, Albert White, Darius Chapman, D. Costsworth.

Two Dollars each from—Samuel L. Werden, Samuel Moulton, Geo. W. Allshouse, Mrs. Eliza Bennett.

Various Sums.

Allen Munroe, $1.50; Thomas Johnson, $3; Michael Brunnes, $1.50; Chas. A. Hastings, $5 donation; A. B. Van Doren, $5; J. K. Marshall, $1.50; Walter Macdonald, $17 on pledge; Miss E. H. Jillson, $5; G. W. Hatter, $1.50; D. B. Salter, $25 on pledge; Jas. Grant, $6.40; James Malcolm, $2.20; Daniel Putnam, $3; Aaron Mason, $3. [You do not tell us *what* Br. Putnam you wish one half of this money credited to.]

Freedmen's Mission.

Abbey A. Perry, Scotland, Conn. (for shoes), $2
"A Friend,"

Tract Fund.

"By a Lover of Truth," Fredericksburg, Iowa, ... $2

[illegible] Fund.

For January, 1867.

R. L. Jaques, Esq., Hudson City, N. J. $1 00
LaFayette Norris, Campton, Iowa 25
Louisa J. Beach, New Britain, Conn. 25

Western Mission.

D. B. Salter, for Books and Pamphlets, (Donation) $5 00

Advertisements.

DR. S. B. BARLOW,
62 East Twenty-First Street,
Near Fourth Avenue.
OFFICE HOURS, From 8 to 9 A. M. [illegible]

Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y. in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is actually animalism. Price 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD: OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly [illegible] up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's body of divinity as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement; bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR OF THE HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION; in which the True Teaching of the Bible is manifested; showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY. By GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNCONVERTED; or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy: by Dr. J. K. FINLEY, Pittsburgh, Pa. Price 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

GEO. STORRS;
Box 4658, New York.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1; in paper covers to 70 cents; and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchasers of books and pamphlets will understand that our Catalogue, as now revised in the [illegible], will be our guide in all cases of sale, and that all previous prices, whether in this paper or in any works of ours containing [illegible], are hereby revoked.

Poetry.

PERFECT PEACE.

"Thou wilt keep him in perfect peace whose mind is stayed on thee." Isa. xxvi, 3.

The rains descended, and the floods
My soul's foundations tried,
While one by one each cherished hope
Like waning rush-lights died,
And, lone and desolate, I heard
The elemental din;
Yet light amid the darkness broke—
A sunbeam shone within.

Out on the crested surge I rode,
When mighty seas arose,
And challenged with their thunder cry
The stormy winds as foes;
Then barks were wrecked, and men went down
Beneath the billowy brine;
But in that tempest of despair,
The sunbeam still was mine.

The trust in God—I'll hold it fast,
In peril and in pain,
Until that glorious Sun arise
That ne'er shall set again.
And if, by death's grim phantom led,
I tread the shadowy vale,
Still may that perfect peace be mine,
Though flesh and heart should fail.

—*Selected by* Geo. F. Storrs.

Children's Department.

SANTA CLAUS AND CHRISTMAS.

December 25, 1866.

Dear Children:—I suppose all of you are aware as to the import of this day! Some I am sure are; else why that expectant wish on going to bed on the eve of the day, that "Santa Claus" would bring you something, *just what you want?* I wonder how many of you know who this famous "Santa Claus" is. We have all in our time had the same expectations you have. Some of us have awoke on Christmas day to find no good gift in or out of our stocking. That poor child, with ragged dress and worn out shoes! Look at her, with all the desires we have; see how she hopes—again to be disappointed—see her look, and nothing is found! Think you her young heart does not fail her, when she sees others no better (if as good) than she is, who have had more bestowed on them than heart could desire! We sometimes think the affairs of life are not fairly distributed, and sometimes murmur when we ought rather to thank God and loving parents and friends that we are so well off. Dear children, let us, if we have not yet learned how to be thankful; even though we are not as others; it is well for us, perhaps, that we are as we are. I think it wisdom so to decide.

But who is "Santa Claus?" and what is Christmas? This is what I wanted to write you about. You know in nearly all ages of the world men have been the worshippers of something. At one time it was Pan, Diana, Jupiter, and a host of others too numerous to mention. The Sun and Moon, also, have been objects of worship; but so far as I can learn, Santa Claus is simply a good natured old fellow, bent on pleasing the children, and not hurting anybody. Of course, none of you believe in the real existence of the old fellow: he stands, you know, as the *representative* of good for the little folk; that is all. Some of you, perhaps, have seen what I mean, illustrated in the three figures of women leaning one on the other representing Faith, Hope, and Charity. So when we talk or think of old Santa Claus we can only think of him as a representative character. In my next I will talk to you about Christmas; tell you *how* it came to be observed; and, if I can, *when*. I have not been asleep, but very busy. I hope to talk more with you, if our Editor is pleased to let me.

Uncle William.

MIRACLES.

BY T. W. VAUGHN.

It cannot be expected that the gift of miracles could be obtained by any but the obedient, humble children of our heavenly Father; and none are such but those who believe his work, obey the precepts, and follow the example of his Son. Let it be understood that there is a class who are identified as "the wicked," and none are so identified but those who have subscribed to God's covenant, and violated it. This point I think is sustained by "Moses and the Prophets," and also by Jesus and his disciples.

To believe the doctrines and follow the customs of "the wicked" is, at all times, a cause of impotence in the children of God, and renders their works abortive. Their services, therefore, become vain services, and consequently not wrought in God. Let us examine a few of those customs.

Prayer. What is prayer? My earnest desire, and solemn petition. To whom addressed? To my heavenly Father, and to him alone. Not to a mixed audience, to make hypocrites of some and scoffers of others, and to hang out my own sign. But do "the wicked" pray? Let us see. The Church of Rome prays for the prosperity of her cause; and her sun is setting in darkness. The Church South prayed, during the rebellion. Their cause did not prosper. The Church North prayed; but God answered in vengeance. Volumes might be written of the excessive wickedness, and even blasphemy of this forbidden practice, which every day presents itself to our eyes and ears. The maddening scenes of a modern revival prayer meeting, or the chilling and unmeaning exhibition, by some professed christian churches to render God propitious to their selfish ends, and vain pursuits, ought to teach us that the precept of Jesus, Math. vi., 5—13, was uttered to warn his followers not to practice these vices, which he calls hypocrisy, and is also in contempt of the third commandment. "Be not ye therefore like unto them," Math. vi. 8. Jesus never prefaced his sermons with such an exhibition; and his disciples were seldom favored with his method of petition. He invariably retired from public gaze, to seek strength and wisdom for the mighty achievement of his mission.

But I shall be told, "the Apostles met for prayer." I answer, never in a promiscuous assembly; and only on special occasions, and with an understood positive object upon which they were all agreed; none others being admitted; and thus prayer had a legitimate object, and rational foundation; immediate answer and miracles were the result.

But I hold that Apostolic customs, in the face of the precept as above, can have no force, as their minds were in a transition state, and therefore fallible. See Acts xv. 7; xxi. 23, 24; Gal. ii. 11—14. No misstep of the disciples can invalidate the precepts of the Master; and I have yet to learn that the Apostles were infallible. I ask again, Can God hold any man innocent who presents himself before an audience, and under pretence of addressing the ear of Infinite Wisdom, cuts and carves his words and sentences, to please the passions and tickle the ears of a mixed multitude? To suppose so, would be to ignore all former precedents of his dealings with the sons and daughters of Adam. It is, therefore, necessary that we guard with vigilant care every temptation to stray from the straight and narrow path, leading to the fountain of life, if we would escape the snares of death.

Public prayer, therefore, has become a crime of such magnitude that it must, eventually, bring down the most terrible judgments upon the offenders; even if their apparent piety and zeal be like Jehu's, God will not always be mocked with impunity, and his name profaned without punishing the transgressors.

As the doctrine of the immortality of the soul is the crowning falsehood, so public prayer is the crowning sin of the anti-christian church. Every conceivable crime is veiled beneath this dark pall of hypocrisy. The most debauched wretch that walks the earth conceals himself behind the fervent pathos of his prayers. The miser hugs his gold, obtained by fraud, and prays for mercy on his victims; the unfeeling master oppresses his servants, and prays long and loud for the poor and downtrodden, everywhere; the haughty churchman prays for a humble and contrite heart, and exhibits the dignity and pride of the most insolent tyrant, coupled with selfishness and lust. Ambitious princes and rival states employ officious priests to present their respective claims to the God of battles to favor their murderous designs; some political demagogues get up conventions, and a pragmatic *clergyman* is invited to preface the stormy debate with prayer; a pic-nic, or tea-party meets, and is not complete without prayer. A murderer is to be hung, but justice must be robbed of its due through the intervention of a praying machine; a convivial feast, ending in a drunken debauch, must have the presence of a *Rev.* gentleman to do the agreeable, or it would not be aristocratic! Well might the prophet say, "All tables are full of (this) vomit, and there is no place clean."

"And when ye pray, be not as the hypocrites are, who love to pray standing in the synagogue and in the corner of the streets, that they may be seen of men; verily they have their reward." "Be not ye, therefore, like unto them." "Whatsoever is not of faith is sin." "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

The fearful position of one who spurns these precepts, by attempting to worship the Most High in a manner by him forbidden, is not a desirable one; much less could we expect such an one to become the medium of those mighty works, promised by Jesus to all his obedient followers. The question will be asked, "Is it wrong to engage in a prayer-meeting, where we all get happy?" My answer is: Such transports are not peculiar to any kind of religion, or confined to moral character; but may always be looked for from negative minds, under the manipulations of minds that are positive. God's people always prayed in the midst of trial, affliction, persecution, sorrow, and despair. Witness Gethsemane, "And being in an agony, he prayed the more earnestly."

And now, Brethren, let constant prayer be made to the Father of light, that he would vouchsafe to give us the Holy Spirit, to teach us his truth, to purify our affections, to enlighten our understanding, and to qualify us to do all his will; and I can assure you that miracles will not be withheld.

Put in Bay, Ohio.

LIGHT AND DARKNESS.

The lovers of truth will not fail to appreciate the following: L. J. B.

The Owl wrote a Book.—The owl wrote a book to prove that the sun was not full of light; that the moon was in reality much more luminous; that people had been in a mistake about it; that the world was quite in the dark on the subject.

"What a wonderful book!" cried all the night birds; "and it must be right; our lady, the owl, has such very large eyes, of course she can see through the mists of ignorance."

"Very true," cried the bats; "she is right, no doubt. As for us, we cannot see a blink; the moon and the sun are alike to us, and for anything we know, there is not light in either. So we go over in a body to her opinion."

And the matter was buzzed about until the eagle heard of it. He called the birds around him, and looking down on them from his rocky throne, spoke thus:

"Children of the light and of the day, beware of night birds! Their eyes may be large, but they are so formed they cannot receive the light, and what they cannot see they deny the existence of. Let them praise moonlight in their haunts, for they have never known anything better; but let us who love the light because our eyes can bear it, give glory to the great fountain of it, and make our boast of the sun, while we pity the ignorance of the poor moon worshippers, and the sad lot of those who live in darkness."

REFLECTIONS IN SICKNESS.

BY ELD. B. MATTHIAS.

Armonk, N. Y., Dec. 12, 1866.

Br. Storrs:—I wish to speak a little of experience and training. There is a power in affliction to go deeper into the heart than prosperity can reach. The Psalmist said, "Before I was afflicted I went astray." Peter, "If need be ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than gold, ... might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." Paul, "For they verily, for a few days, chastened us after their pleasure; but He for our profit, that we may be partakers of his holiness." Dr. Payson says, that Dr. Owen renders this text, "Whom the Lord loveth he chasteneth. Yea also, he severely chasteneth, above the ordinary measure, those sons whom he accepts and peculiarly delights in." Payson again, "Indeed I have been ready to doubt whether pain be an evil; for though more pain was crowded into last week than any other week of my life, yet it was one of the happiest weeks of my life."

Mr. Jay says, "It is a pity to lose a trial." Mr. Wesley said to Dr. Dodd, when in prison under sentence of death, "courage brother; perhaps the Lord saw that nothing else would do." Joseph said to his stricken brethren, "The Lord sent me here." Jacob said, when the big waves of his stormy life came upon him, making a clean breach, "All these things are against me." But when he saw Joseph alive and covered with glory, he said, "It is enough." All amends were now made to him, as if he had not been wayward. No affliction "for the present is joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

I am sick with inflammation of the lungs. I think it happened to me in good cause. I was unexpectedly and suddenly invited to preach to a gathered congregation; other speakers having failed to be present. I had been refused this place by the trustees up to this time. But now I had a free, fair time, which I improved to the best of my abilities. I preached the kingdom and the high honors that await its subjects. After occupying reasonable time the door was open for questions, when they were asked, pertinent and otherwise. This took a long time. All the while, the house was more than conveniently filled with smoke, doing me rapid harm that I did not perceive at the time. I hope the meeting will be a success. It certainly will be, if the devil doesn't catch away the seed.

Going into the air, I took a chill; dismounted from my horse and walked a mile; found relief. But the chill returned; then fever-pains, &c.; and now, ten days since, I am still confined to the house, but improving, I trust, by the grace of God. The effect on my mind, and the lessons taught me, I will just say, by the way, as a rule, I go against night meetings.

Next I found myself under investigation before the Lord. I saw more to repent of since conversion than before. Such a life! Fifty years a christian! but what blunders; shortcomings and unbelief; sectarianism and bigotry; such folly and stupidity; and barbarous ignorance of God; of his nature and government! More than forty years of this time, an exhorter or preacher; ten years as a pastor; nearly half of this 40 years preaching fables; preaching for "doctrines the commandments of men." As far as I can see, I had nothing right or in the right place, except the bits of law I preached. My ethics may have been right; but doctrines, alas for the poor doctrines! what mutilations they suffered. Faith misrepresented; the motives to repentance a great lie; the omnipotent wrath of the Almighty God forever active and fervent against a *live* sinner! in the worst imaginable place and condition! as helpless as his tormentor was potent! I am sure that is something to be repented of. Salvation, the great subject that calls so many thousands into the ministry, was misrepresented. It was instituted to save *men*. I supposed it was for an abstraction of a man: in this case, identical with a shadow. Salvation, as illustrated by our Saviour, teaches—as any man with eyes and ears open, may perceive—was for the body; but the fable drops the substance, like the dog crossing a stream with meat in in his mouth, seeing the shadow in the water, opens his mouth to catch it, when the stream took the substance beyond his reach. Salvation to be given at the second advent, was taught to be a present possession, by a random, or insignificant faith. Faith that had no data or meaning; that expressed no object, and had no connection with any power. For instance, the opposite of the faith that Paul illustrates, Heb. xi., and gives form to, in Rom. x. 9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt *believe in thy heart that God hath raised* him from the dead, thou shalt be saved." Of this salvation Peter says, "Of which *salvation* the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you." Paul said, "Now is your salvation nearer than when we believed."

Again; *we—I*—repent that I offered salvation to the wrong party: making a distinction where there was no difference: offering salvation to the *soul*, that could not be lost, by any possibility, and letting the devil take the body, instead of offering salvation to the *man*; sinners redeemed by our Lord; it was offered to an imaginary being, not known in the history of redemption.

I preached the penalty of sin, infinitely out of all proportion to any amount of guilt possible for a sinner to contract. Think of the folly! Because God is infinite, therefore he must treat a sinner as if he were a God, only a little inferior in strength; must keep him in a heated prison; can't trust him at large; can't destroy him if he should wish to: or, if he can, his laws will not allow him to commute the punishment of an infinite offender to that of *death*.

This "abomination of desolation" creates a great many necessities for God; would rob him of his independence, and his own identity. God does not ask their counsel, nor ask them to legislate for Him, nor expound his laws.

Then the reward of the righteous. Here I erred two ways; by sending them to the wrong place, and offered a reward at the wrong time; and a third way I erred, offering it to the supposed immortal soul! There is not a right thing about this. What a deceptive gospel! In this way tens of thousands are ignoring *the* promise made to the fathers. In one word, there was no gospel in these things which I preached. Not apprehending the promise, the inheritance, the coming and kingdom of our Lord; and so of the kindred doctrines. I do remember asking myself, Who were to occupy the new earth? but never stopped for an answer.

The leading minds of the schools led us. Institutes were imposed upon us. We must understand the Bible according to these standards. So we were led and did lead. "The blind leading the blind." I hope that those who continue to do so, will soon fetch up "in the ditch."

I am tired, and sick, and grieved, almost beyond endurance, at seeing so much shocking abuse of mankind. I can't be indifferent to these abuses. I would not, if I could. Indeed I never felt more desire to proclaim to all Jesus and the resurrection, than now. I thank God that he has in the Herald of Life, a bright shaft for his quiver. May it be in every way worthy of his use; and may he give it a fair field. Amen.

I had other convictions. Thought I, Why should God care to keep christians alive that would withhold praise from him, when he expects it from them, as a deserved homage?

Hezekiah, in his appeal, assigns as one reason for asking his life, that God would have one less to praise him should he die. "The grave cannot praise thee: death cannot celebrate thee: they that go down into the pit, cannot hope for thy truth. The *living*, the living, he shall praise thee as I do this day; the father to the children shall make known thy truth."

David says, "The dead praise Thee not." That is as much as to say, the living do, of choice. The right minded will.

There is another passage in Psa. lxv. "Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed, O thou that hearest prayer; unto thee shall all flesh come." Many of the dear saints have died with praises on their lips. Hymns of praise half sung out, sentences broken off, and words half spoken. These are all waiting to finish their songs, sentences and words interrupted by the rude hand of death. All flesh shall come before him and praise him.

Sunday, Dec. 16.—I am better; thank the Lord. I hope all the readers of the Herald will praise the Lord daily. It is written, "And daily shall he be praised."

My dear brother, I congratulate you, that you have come so safe and well, with your armor on, to your 70th year. Look upward! I am only a step behind you in years: only a year and a half your junior. I wish it were more. No matter. No time to go to sleep now. Sluggards go to sleep after the day has broken. There are stirring events at hand. Among other things, sectarianism is to be destroyed. The fall of Popery is the signal for the fall of all false systems. Babylon fell; and then "the cities of the nations fell." So may it be.

PRECIOUSNESS OF FAITH.

Precious, indeed, is that faith that leans upon God in adversity, that goes to Jesus in trial, and that repairs to the Spirit in sorrow. Precious faith that finds a promise for every condition, a helper in every emergency, a soother for every sorrow; that can hope against hope, taste a sweet disguised in every bitter, and see a bright light veiled by each dark cloud. This is the true gold that procures all blessings, and enriches its possessor with all good. He that hath faith in God has every desire of his heart fulfilled. He can dive into the treasures of God's word and say: "All these are mine, for they are my Father's epistles of love." He can turn to the Redeemer's fulness and exclaim: "It pleased the Father that all this fulness of grace, and truth, and love should dwell in Jesus for me." He can repair to the throne of grace and say: "Here I am permitted to draw near to God, burdened with sin, laden with want, oppressed with trial, assailed by temptation, crushed with sorrow, casting, by an act of faith, all my care upon him." Is it not that precious faith that enriches my poverty, that dignifies my meanness, that guides my perplexities, that cheers my loneliness, that calms my grief, that defeats my foes, that paints a bow upon every cloud, and that brings all heaven into my soul? Yes, such is the fruit of that faith of which God is the giver, the Spirit the author, Christ the object, and a poor, empty, unworthy soul the happy possessor.—*Dr. Winslow.*

HOW I WAS TAUGHT.

BY H. ROCKWELL.

Westfield, Mass., Dec. 11, 1866.

Br. Storrs:—Please permit me to say, by way of preface, that I am an ignorant, unlearned man; never having had even the advantages of a common school education, with the exception of a very few months in early childhood. Through the abundant grace of God in Christ Jesus, I have been called from darkness to light, and from the power of satan to serve the living God. As soon as this blessing was conferred, O the unspeakable, sweet, holy joy that sprung up in my heart, overflowing my entire being; O, I could not refrain myself; my heart expanded and I could not withhold from telling the glad story of the just and holy one, the lovely Crucified.

But with much trembling, and in great weakness, and from the lowest depths of ignorance, the Lord, who worketh all things according to his own power, saw fit to thrust me out into the vineyard to labor for the salvation of others. I did not dare to confer with flesh and blood, but became obedient unto the heavenly calling; and having connected myself with the Methodists, I commenced my ministerial labors in the high-ways and the by-ways; climbing the rugged mountains and searching the lonely vales, seeking a bride for my Master; with what results, the sublime page of eternity must unveil; but, alas! how I tremble, and what fear comes over me, lest my ignorance, or my errors should turn the feet of any down the pathway of eternal death: but this is my only consolation, that I acted honestly, and did the best I could. The time of this ignorance, God winked at; but now commandeth men everywhere to repent.

Well, what is it to repent? I think it is to bring forth fruits meet for repentance. How can we do this? Can we do this by refusing to accept any Bible truth, because it is considered unpopular? Can we not better do it by honestly accepting the truth as it is in Jesus? I think we can. Well then, as I must abridge somewhat, I will come to the revelation. What shall I reveal? I will reveal what the word and the Spirit reveal to me, and the manner in which it was made known, and the effect that it produced on me.

First. I was presented with the second coming of Christ; and although I was always dull, yet there was something in it that was so comforting that I embraced it at first sight, and believed that I should realize the blessing of the coming One in '43. O, how sweet was that little book in my mouth; but how bitter in my belly; or rather the reproach that followed. O, the trial of our faith, how severe, and yet more precious than gold tried in the fire. Well, the second doctrine was the non-immortality of man and the sleep of the dead. Here permit me to say, these truths were presented to me by our dear Br. Samuel G. Mathewson; one in whom I had the most implicit confidence. What was the effect, and what the result? The effect was, the communication being made as I was passing from my work to my dinner, after the Br. had made it, and perceiving in some degree that I was astonished beyond measure—with a few other words spoken to me in great kindness, he extended the friendly hand and gave the parting farewell. He said to me, well Br., consider this matter prayerfully; take your Bible and search as for hidden treasures; and when we meet again you may feel differently: then mounting his horse he rode away, while I stood in the middle of the street, not exactly petrified with astonishment, but partially paralized, looking at his retiring form until the last footstep of his horse had died away in the distance.

As I turned away from looking after him, never in my life did I experience, on account of another, such overwhelming feelings of sorrow as at that moment; and I said, Good God, what ails the man? is he deranged? This for the moment was the awful conviction of my mind. I then went to my house, and for the first time in my life I entered it and passed by my wife without speaking to her—passed through the dining room into my private apartment, took my Bible and Concordance and seated myself with exultant feelings, not so much for the purpose of searching for hidden treasures, but with perfect self-confidence that I should readily find a hundred passages that would, at a glance, annihiliate the whole of Br. Mathewson's argument. No sooner was I seated than my mind was filled with malice and hate, not that I hated Br. Mathewson; and certainly not my wife; but not knowing what manner of spirit I was of, I found it difficult to answer her questions pleasantly. When she urged me to dine, I abruptly replied, that I had bread to eat that she knew not of, and when I retrospect that scene, I am very glad she did not know; for the bread that I was then eating was made of wild gourds and bitter herbs; the devil being chief baker, and the loaf was not fit even to be given to swine.

Well, the Lord is merciful. Praise his holy name!

Now, brother, is it not wonderful that when we have been caught in the snare, we should not be able to avoid it when set for our feet again in the same form? Well, so it is, I have been caught again in the same snare. Pardon this digression.

Instead of finding one passage to overthrow the point in debate, every one of my weapons were turned against me; and after examining from 12 in the day until 12 at night, I closed my Bible, kneeled before the Lord, confessed myself the crazy man, instead of Br. M.; acknowledged my stupidity; wept freely over the rebellion of my heart; found truth in advance; asked God to forgive me; received pardon, and arose a better, happier, and more enlightened man. Thank the Lord!

But now comes the same snare. On the night of the 9th of this month, after administering the symbols of the broken body and streaming blood of Jesus to the little flock in this place, gathered under our dear Br. Weaver's consecrated roof, by the united effort of himself and companion, in which I remarked to the communicants that I had been especially blessed and comforted, and that as I was entering on my winter's evangelical mission, which I expected, unless the Lord came or I should fall asleep, I should end in Ohio; after saying to them that I had enjoyed unbroken peace for a long time, as the result of holy living, I then felt moved by the Spirit of God to charge Br. W. to feed the flock of God, taking the oversight of them, as he would be in a great degree held responsible for present or future life. After they retired, he commenced opening to my mind the horrid doctrine of the non-resurrection of the wicked. Well, I listened till past 12 o'clock, and when he lighted me to my room, after finding myself in bed, I said to him, that not a word that he advanced had or ever would make any favorable impression on my mind. I considered my case, in that direction, hopeless; but there was one thing I considered somewhat favorable, and that was, when any Bible truth that was not understood by me. was presented, it looked so awful and so God dishonoring that I felt like crushing it out of existence. This was my only hope in the case.

Well, thank the Lord, I arose in the morning; went to Br. Bush's; took the Bible and Concordance, and commenced searching, but with a better spirit, and for better purposes than formerly. As I prayed for light, and while examining one of my impregnable, and, as I supposed, "fire proof" fortresses, the light of God's lovely, holy, and ever blessed Spirit poured right down upon me, insomuch that I was so completely filled and baptized that before I was aware of it I laughed, wept, and rejoiced, all at the same breath. And now, as I said, at the close of our communion, when I am convinced by the word and Spirit of God of any, and all Bible truth, I shall embrace it and endaavor to live it right out, fearlessly, although it cuts off right hand friends, and plucks out right eye brethern; not excepting Br. Grant; for he is, and always has been a kind benefactor and brother greatly beloved. Say, Br. Grant, shall living truth sever the golden chain of Jesus' love that binds us to the eternal throne? Oh, no, my dear brother; it cannot, it must not be so. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Rom. viii. 35. "As it is written, For they sake we are killed all the day long; we are accounted as sheep for the slaughter:" verse 36. "Nay, in all these things we are more than conquerors, through him that loved us:" verse 36. Now, brother, please insert this in the Herald of Life, although it expose all my ignorance, for the benefit of all that may read your paper.

Happy Through Grace.—Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case, God has been depriving me of one blessing after another; but, as every one was removed, He has come in and filled up its place, and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety.—*Last Days of Dr. Payson.*

The Herald of Life
AND OF THE COMING KINGDOM.

TERMS:—Two Dollars a Year; or, 48 numbers; One Dollar for six months; or, 24 numbers; invariably in *advance*. When served by Carrier in New York city, 48 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy or their services.

The *Postage* on the Herald of Life, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 157. NEW YORK, WEDNESDAY, JANUARY 16, 1867. VOL. IV.—NO. 15.

THE HERALD OF LIFE
IS PUBLISHED WEEKLY BY
"THE LIFE AND ADVENT UNION,"
AT
No. 37 Park Row,
Fourth Story, Room 22), NEW YORK.
GEORGE STORRS, Editor.

GLORIFICATION IN DEATH.

BY L. C. T.

So dear to adherents of popular theology is the dogma of glorification in death, that if we except its parent error, inherent immortality, none is harder to eradicate. The most expeditions and effectual method of rooting out such theological errors would seem to be, to dry up the principal fountain, by demonstrating the true nature of man and the utter absurdity of the soul's immortality. But so much is that item of popular faith idolized, so thoroughly is it regarded as one of the cardinals in gospel truth, that to attact it abruptly, without first undermining it by setting forth the *real* truths of inspiration, is, in most cases, to arouse the opposition of its advocate and induce in him a frame of mind in which he is ready to denounce our teachings as false and corrupting, and ourselves as nearly or quite precipitated into the terrible abyss of infidelity. They who would, at death, be transmitted to a state of happiness are not long in comprehending the weakness of their position, when called upon for Bible evidence to sustain it; and, therefore, more than else, because of a deep-seated prejudice against any theological principle not bequeathed to them by their ancestors, are very fond of seeking refuge under the hackneyed plea of the gross materialism of the doctrine of the unconscious state of the dead, and that it is invested with a cheerlessness and gloom incompatible with the manifest goodness of God. A large majority, perhaps, of this class hold that the happiness of the immaterial, uncompounded something, (comprehend the term, who can) which, at the death of its habiliment of clay, wings its way to some celestial sphere, is not complete until, at the resurrection, it is again simply settled in its old prison-house. So if there were any force or truth in the charge of grossness and materialistic to entail it to serious notice it would apply with equal power to their own theory.

Religionists of the popular schools are very willing to decry that which does not accord with their own notions, and that, too, with a persistency intensified in proportion as those notions are impractical and untenable. What an inexplicable thing is this prejudice. Though a man *desire* the truth, it does sometimes beguile him into the assumption that the brightest and loveliest of gospel gems are but dross, owing existence to the erratic speculations of unsanctified enthusiasts. It puts a lie in his mouth, and he feels fortified with truth. It oftimes boldly assures him that truth itself is unimportant, and nought less than divine assistance in rich display can enable him to withstand its subtle power.

Was death instituted as a thing to be desired? The "Word" does not so represent it. That it was announced as the penality for sin none can reasonably deny. Can it, then, be at the same time an object of desire? It is deliverance from the dominion of death that inspires the victor's song; not passing into it. But, says one, "Death is sometimes desired." Nothing more true. There have been instances of individuals becoming so reduced, morally, mentally, and physically; so thoroughly outcast of society, that they have committed crime for the purpose of being sent to prison, and there sustained without care or responsibility to themselves. But would they have acted thus if some friend had kindly said to them, "I present you with a fortune, and will cause you to be respected?"

Upon something of the same principle is it, that people desire death. Poverty, disappointment, or anything that produces intense anxiety, may impair the mental faculties and produce a morbid desire for death; or the racking torture of disease and pain may destroy all hope of recovery, and induce the subject to welcome it as the only means of relief. Assure the poverty-stricken man that affluence and ease aw it him, inspire the ambition, wrecked, with new hope, and promise him success at last say to the writhing sufferer, I have a medicine that will put pain to flight and restore you health and happiness, and their object of "desire" is at once transformed into one of hideousness and dread, notwithstanding the fact that they may regard death a deliverer. Why is it? Chiefly, because there is in their minds a lurking distrust fostered by the indefiniteness of their theory.

Nor could this well be otherwise; for the most ardent defender of the theory of going to heaven at death is unable to produce, from the Bible, a single promise to support it, as it is nowhere recognized by any scripture writer. Unto no child of God was it ever promised that he should receive his reward until Jesus shall come to possess his inheritance and reign upon the throne of his father David.

The great poet who wrote, and the multitudes who shout, "there is no death," are very far astray. There *is* such a thing; and that it is no friend, nature and revelation both attest. The real "gate to glory" is translation; and through it many will pass. But in the mean time death reigns triumphant. It is an enemy; but he who hath attained victory over it will soon destroy it. "The last enemy that shall be destroyed is death." 1 Cor. xv: 26. Inspired authors, with perfect unanimity, treat it as a power unto which all must yield, but to be sought by none. It is, then, just what it was intended to be, dark, gloomy, and repulsive; but faith forms a triumphant arch and spans the chasm. Though we face the grim king of terrors, we know that his "sting" is withdrawn, and the germ of a better than our present life inserted.

Is the impartation to us of a power to sustain such an unfaltering trust, in the most trying moment of our whole experience, inconsistent with the "manifest goodness of God?" It is cheerful and consoling beyond expression; secure, by perfect faith in the timely fulfilment of all God's promises, to contemplate that point in the eternal future when the word of infinite power shall speak into spiritual existence all those whose names are written in the book of life, to flourish in immortal glory. Ought not all, whose faith leads them to cherish the hope of being glorified in death, be able to give a reason for the hope that is in them?

THE IMAGE OF GOD.

In the first chapter of Genesis we learn everything that has been revealed about the creation of man. In the second chapter the same terms are repeated with the addition, however, of supplying the information out of what man and other creatures were made—the dust of the ground. Although this account is referred to elsewhere in the scriptures, no additional light has been cast on the subject, probably for the very good reason that nothing could be added. It is a simple fact stated in the simplest way possible. Yet because it is so clearly stated, devoid of all ambiguity, that very fact is taken advantage of, and its literalness discredited to bolster up the popular teachings of modern theologians.

The record then makes this announcement. Gen. i. 26. "And God said, Let us make man in our image, after our likeness." And in Chap. ii. 7, "And the Lord God formed man of the dust of the ground." Here is man made of the dust of the ground in the image of God, before his life is added. So that whatever that image is it must be formed in the material organism, and not in what is popularly termed the spirit or soul—that is said to have been added to this organism subsequently. Many of us may hold views as unscriptural as our opponents; and on this point especially have we yielded almost half the ground to them by not adhering to the statement made as plain as words can, that man was formed of the dust of the ground in God's image. It is honoring God to take him at his word, and not attempting to help him out of an apparent difficulty to please the false philosophy of the day. "Man," says the scripture, "is fearfully and wonderfully made." How so? Because he is the image and likeness of his Maker. He is the head of all living creatures. Our bodily organization constitute the entire man, and therefore must include that likeness. These organizations, endued with the Holy Spirit, are to continue throughout eternity—that is one attribute or image of God. We shall continually go on attaining knowledge—our mental capacity is unrestricted; it will draw from the infinite store-house, through that infinite existence; our minds are, therefore, the image of another of God's attributes. Our moral purity is assured us—another attribute of God which we shall image. Christ is the *express* image of his Father, and we shall be like him when we shall see him as he is. He in the Father, and we in him. We to be one with him as he is one with the Father.

To make my idea plain as to what I consider the image in us, I will offer some illustrations. Take our external senses—hearing, seeing, &c, these image God's attributes. We see in the action of these senses, precisely how every other faculty and power of man's mind operates. This is done through mechanism, in the form of nerves, each having some appropriate duty; these again, act in groups in concert, to accomplish certain labor; they act, again, as one entire, simple power; which is termed the judgment. This is precisely the same in the machinery of the body controlled to effect the great design of existence. The hand has one power, the foot another, the eye another; several of these parts have often to act as one to accomplish a certain purpose; then, again, the entire body moves to attain a certain end. Our bodies are to be like the glorious body of our Lord; our minds will operate and be operated through the machinery of the brain, in perfectly blended harmony, also; and it will then more clearly be manifest that those living frames embody machinery representing all our Creator's attributes in a finite degree, certainly, but enough to be his image and likeness.

But to break the holy indignation of some, who may incautiously condemn the idea here put forth as evidence of the evil effects of our freedom and independence in the study of the word, I will offer the views of Mr. R. G. Hazard, a Methodist, an eminent writer on metaphysics. He says in a late work of his: "The finite mind of man, made in the image of God, has finite powers, corresponding to omnipotence, omniscience, and other creative attributes of the Infinite; and, as far as we know, exerts these powers in the same mode and under the same conditions. This creative power is exercised by the finite in the only way in which we can conceive of its exercise by the Infinite Intelligence, and under the same conditions."

Here is one who holds the popular views in relation to the duality of man, but whose intelligence compels him to admit the correctness of the above position, that the incomprehensible author of all things has so designed and organized man, in material form, as to shadow forth himself. The perversion of these powers expresses the freedom of the will, the independence from mechanical control, while undergoing the necessary training to develop a creature that God desires to abide in his presence forever.

W

MESSIAH: THE DELIVERER.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."—Isa. ix. 6.

"The path of the just is as the shining light that shineth more and more unto the perfect day." Such was the progress of the prophetic announcements, which prepared the way of "The Holy one and the Just:"—the promised Messiah. In Gen. iii. we see how the first day-spring from on high visited a world of darkness and despair; how amidst the gloom of sin, a gleam of golden light appeared, "The seed of the woman shall bruise the serpent's head." As time advanced, the light shone brighter; one distinguished family was selected to be the depositary of the promise—"To *Abraham* and his seed were the promises made;" and not only made, but in a measure explained; for in his beloved Isaac, whom in a figure he received from the dead, the patriarch "rejoiced to see Messiah's day, he saw it, and was glad." But brighter still shone the fair harbinger of approaching day, when unto *David* the Lord was pleased to swear, that of "the fruit of *his* body would he set upon his throne." "That *his* seed should endure forever, and his throne as the sun before God." Thus the light had increased until the angel announced the fulfilment of the prophecy unto the shepherds, watching their sheep, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour which is Christ the Lord." How exact these words tally with the prophecy. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful"

And who so wonderful as our Lord Jesus? Wonderful in his miraculous conception; in his birth in the inn at Bethlehem; in his cradle in the manger. Wonderful in his life of sorrow; and wonderful in his death of shame. Wonderful in his glorious resurrection and ascension; and wonderful in the gift of the Holy Ghost. Did the children of Zion but know the wonders of redeeming love, well might they sing to Jesus, as their forefathers sang to Jehovah on the shores of the Red Sea, "Who is like unto thee, O Lord among the gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders?"

"Counsellor,"—what counsel so sweet, so soothing as his who said, "come unto me, all ye that are weary and heavy laden, and I will give you rest;" who came "to preach glad tidings unto the meek, to bind up the broken hearted, and to comfort all that mourn?" Behold him, when on earth counselling the publicans and sinners to go and sin no more; the widowed mother, bereaved of her only son, to stay her falling tears; the rich to lay up treasure in heaven; the poor to labor for the meat that endureth unto everlasting life. And even now, what is it that cheers the afflicted christian in his hour of sorrow; that sweetens his cup of bitterness and makes him say, "It is good for me that I have been afflicted?" What, but the counsel of his compassionate Saviour, carried to the heart by the consoling influence of the Holy Spirit? Truly he is "wonderful in counsel, and excellent in working."

"The Mighty God."—This title had been ascribed to him by David. In Psalm xlv. the Psalmist addresses King Messiah, touching whom he wrote, as a mighty warrior, pursuing his way to glory and majesty by his victorious sword. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty." And then, as if he beheld him return from conquest, and seated on the throne, he says, "Thy throne, O God, is forever and over." Of these two appellations, "O most mighty," and "O God," the name before us is compounded; it is literally "God, the mighty One"—*El Gibor;* and is remarkably appropriate to him who combines the human nature with the divine; the word *Gibor,* "mighty One," conveying the idea of a human *warrior,* or *commander.* In Psalm lxxxix, where Jehovah is represented as making to David a more full discovery of his purpose, to raise up a Deliverer for his people, he says, "I have laid help upon one that is *mighty,*" i. e., *Gibor,* "The mighty One." In exact accordance with these predictions, the angel, who announced the birth of Jesus to his virgin mother, gave this as the distinguishing feature of his character; "He shall be great," or mighty—"and shall be called The Son of the Highest;" in other words, he shall be "God, the mighty One." And did not our Lord Jesus, in his works, his words, his wisdom, and his warfare, vindicate his claim to this exalted title? Was he not mighty in his *works,* when he gave sight to the blind, strength to the lame, health to the lepers, hearing to the deaf, and life to the dead? Yes, his very enemies declared that "mighty works do show forth themselves in him." Was he not mighty in his *word,* when with his voice he stilled the winds and waves; commanded the unclean spirits and they came out; when he called the publican from the receipt of custom, and he followed him; when he spake pardon to the guilty conscience, and peace to the troubled spirit? Was he not mighty in his *wisdom,* who taught with authority, and spake as never man spake; confuting the subleties of the sceptic, confounding the devices of his numerous assailants? And who so mighty in his *warfare*? tempted by Satan, taunted by the ungodly, flattered by his false friends, frowned upon by open enemies; in all these things he resisted unto blood, and came off more than conqueror. But that dread conflict who can tell, wherein he bruised the serpent's head, and "spoiled principalities and powers, and made a show of them, openly triumphing over them in his cross?"

"The Everlasting Father."—Such was the Babe of Bethlehem. "His goings forth have been from of old, from everlasting," Several good expositors render this expression "The Father of the everlasting age."

The Jews were in the habit of dividing time into two great portions, or dispensations; the age that is, and the age that is to come: the former being their time of trial and captivity before Messiah's coming; the latter their eternity of triumph, and rejoicing under Messiah's sway. This title would therefore be at once intelligible to the Jews; it would denote, that this exalted Personage, though born a child, would, in the age of Israel's glory, be the object of paternal reverence, gratitude and love. No longer should they delight to say, "We have Abraham to our father:" but to the Redeemer should they henceforth look, and say, "Doubtless, thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer; thy name is from everlasting." In him they should behold, "the Father of many nations." True, the everlasting age of Messiah's full and final triumph has not arrived. "We see not yet all things put under him;" but we see, in Jesus our Lord, "The Father of the everlasting age." "The Resurrection, and the Life;" "the author (and so the Father) of eternal salvation;" to whom is given power over all flesh, that he should give eternal life to as many as God has given him. "Verily, verily, I say unto you, He that believeth on me hath everlasting life." And not only the promise of his lips, but the expressive language of his life on earth, proclaimed him worthy of the name of "Father." Like as a father pitieth his children, so the Lord Jesus pitied them that feared him. The bruised reed he did not break, the smoking flax he did not quench; and as a father spareth the son that serveth him, so with fatherly forbearance he counselled, he corrected, he consoled, he comforted his people.

"The Prince of Peace."—This title would be familiar to such of the Jews as were conversant with the Psalms of David. In Psalm lxxii. a very beautiful description is given of the peaceful and prosperous reign of this Prince. "In his days shall the righteous flourish, and abundance of peace, so long as the moon endureth. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, he shall break in pieces the oppressor." Whence it appears, that his reign should be a reign, not merely of peace, but of peace established upon sure foundations. There is a seeming peace, which has no solid basis; a peace obtained by compromise or coalition with the foe. Such is the peace with which "the father of lies" cheats his deluded followers. His is peace without pardon of sin—peace without removal of guilt—peace without the favor of God—which no more deserves the name of peace, than the troubled sea, when it cannot rest, whose waters cast up mire and dirt. "There is no peace, saith my God, to the wicked." But under Messiah's sway "*righteousness* and peace shall kiss each other." It is peace established "by righteousness;" peace, the purchase of his precious blood; peace, the result of victory over Satan; the peace of God; of God glorified in the precepts and the penalty of his righteous law.

In prospect of this glorious achievement by the Seed of the woman, the heavenly host sang, when they told the tidings of his birth, "Glory to God in the highest, on earth peace, good will toward men." In harmony with whom the ambassadors of God's pardoning love, when they unfurled the banner of the cross, proclaimed "He is our peace"—"He came and preached peace to you which were afar off, and to them that were nigh." Such is Isaiah's glowing description of the woman's Seed. Such the inspired development of the Person of the expected Deliverer. May we all be so inexpressibly happy as to take part in that *Peace.*"

Enoush.

THE TWO WITNESSES.

BY ELD. J. S. WHITE.

We have, in another article, shown that these witnesses cannot be the Bible. Applied to the Bible, they are true in no particular, but, in several, manifestly absurd.

Mr. Baxter says, that while the primitive church held these witnesses to be two men, and that Elijah is one of them, they were divided in sentiment on the other, some believing Enoch to be the other, while others believed it to be Moses. Mr. Baxter thinks Moses is the one, giving his reason that Moses was raised from the dead, when he appeared on the mount.

Whoever these witnesses may be, it is evident there are but two of the kind here named. "I will give power unto my *two* witnesses;" not two *of* my witnesses, as if he had more of the same kind. God has a great many witnesses. "Ye are my witnesses, saith the Lord." Isa. xliii. 10. "Ye shall be witnesses of me." Acts i. 8. "We are his witnesses of these things." v. 32 "But witnesses chosen before of God." Acts x. 41. "Who are his witnesses unto the people." Acts xiii. 31.

God does not receive witnesses of men, but he appoints men to be witnesses of him. He has two witnesses who are unlike all others. There are two men who are unlike all other men down to our time. These are Enoch and Elijah. They were taken away from the earth without dying. Moses died, and admitting that he was raised from the dead, in this he would not be unlike others, for many came out of their graves after Christ was raised, and appeared unto many.

Our belief is, that Enoch and Elijah are these two witnesses. God took them away alive, and has preserved them for a great work to be done in the very last days.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

These witnesses were to receive power to prophesy for a time defined to be 1,260 days. They will have no power to prophesy before these days begin, and they will not prophecy after these days end. These facts are on the face of the text. Their clothing will be sackcloth. They are symbolized by two olive trees and two candlesticks; and they stand before the God of the earth, ready to do his will. If they should be hurt while they are prophesying, fire will proceed out of their mouth and devour their enemies. Elijah, when he was upon the earth, called for fire and it came. So will these men, when they are here, call for fire to destroy those who will hurt them. Thus will fire proceed out of their mouth. "These have power to shut heaven that it rain not," &c. When Elijah was here he had power to shut heaven so that it did not rain for three years and six months. These men will smite the earth with all plagues, as often as they will, or as often as the Lord shall direct them to do this. Our belief is, that the seven vials of wrath are to be poured out during the time of these witnesses. Rev. xvi. "When they shall have *finished* their testimony" they are to be killed. "What," says one, "Enoch and Elijah to be killed?" Why not? Is it any more for them to be killed than for thousands of other good men? Why should they be an exception to all others in this respect? Again it is asked, "How can they be killed, having been made immortal?" Who says they are immortal? They Bible does not. They were translated. Translation is a change of place, not a change of character. A book is translated from one language to another, but it remains the same. So were these men removed from earth to another place, but not changed to immortality. Besides, we think that no man could be made immortal before our Saviour became immortal. If they were then they took the lead, and not our Saviour, in reaching immortality. Christ is the captain of our salvation. In all things he must have the pre-eminence. "And their dead bodies shall lie in the street of the city, where our Lord was crucified; (in Jerusalem,) which is spiritually called Sodom and Egypt." Isaiah calls this city Sodom. Isa. i. 10.

"And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

We have been told that if we make the witnesses two literal men, we ought to make the fire literally to come out at their mouth, but those who say this, make the ninth and tenth verses literal, while they make everything else in this subject figurative. They will not suffer their dead bodies to be put into graves. As they are two men, their friends would, of course, want them buried, and not lie exposed to the scoff and ridicule of their enemies. But if the witnesses were the Bible, the friends of it would not want to have it put out of sight. The dead bodies were bodies that could be seen lying in the street. After three days and a half the Spirit of God raises them from the dead. They are raised and stand upon their feet at the end of these days. Those who kill them do not raise them; in this work they have no agency. God, by his power from heaven, does the whole work. They *finish* their testimony before they are killed. They will not prophesy after that, as the whole account shows. When they come to life they go up to heaven; and their enemies will see them go. Then, in the *same hour* comes the earthquake; the tenth part of the city falls; the city where our Lord was crucified; seven thousand men or names of men are slain; others will be affrighted and give glory to the God of heaven. At that time the second wo is passed, and the third wo comes quickly. Then the seventh angel sounds, and the Lord descends to raise all the saints that have died, and give them immortality. The kingdoms of this world then become the kingdom of our Lord and of his Christ. Paul in Heb. xi. in speaking of the faith of the Old Testament saints, in which he names Enoch, says, "These all having obtained a good report, through faith, received not the promise, that they without us should not be made perfect." When the time comes for them to be made perfect, Paul, and others, will be perfect. They will be perfected when they receive the promise of immortality and eternal life.

The 1,260 days here, are, I think, the same time we have in Dan. xii. which is to reach to the end of the wonders named, and reached *to* the 1,335 days: the *end* of them will be when Daniel, Enoch, Elijah, and all the saints, will stand in their lot, or inheritance.

In the work of Enoch and Elijah, or the two witnesses, which will be 1,260 days, not years, the wise will understand. Christ said, Elijah shall surely first come and restore all things.

A LIFE OF TRUST.

Few christian men there are who have not encountered trying seasons and circumstances in life, which, for the time being, have taught them the nature of trust, and led them to exercise it in a marked and high degree. They have called upon God in the day of trouble, with an humble faith which they never knew before. But if their trouble has passed away, their peculiar sense of dependence has gone with it. If day after day passes by, unmarked by any unusual trial, it is unmarked alike by any unusual conscious exercise of trust. Christians can exercise simple, unconditional trust; they can commit themselves unreservedly to God, and realize that their all is in his hands occasionally—when, as we might say, they are compelled to do it; but to live *a life of trust* in a living present God, is, apparently, a rare and difficult attainment.

Or, if some attain it in regard to spiritual matters, there still remains a difficulty in extending it to temporals. We may be able to realize every day, in regard to our minds, that it is not we that live, but Christ that liveth in us; we may have grace given us every day to triumph over the ancient enemy, legality, and to exclude boasting as to our salvation and growth in grace, when we can realize no similar independence on God for our daily bread, for the support of our families, or

for our success in life. Even in much of our labor for the kingdom of God, especially for the secular side of it, we may walk very much by sight, and not by faith, depending upon effort more than upon fervent prayer, losing heart or growing unduly elated by the fluctuating tokens which meet us from without, rather than strengthening ourselves in calm communion with and dependence upon our God.

Men have been discouraged from a practical carrying out of the principle of trust into their daily lives, and their efforts for the cause of Christ, from the fear of running into the opposite evils of presumption and fanaticism. To take the promises of Scripture in reference to the hearing and answering of prayer, with any great literalness, has seemed to them contrary to the dictates of common prudence and common sense. Hence there has grown up in connection with the Lord's work, all the complicated machiney of expedients for procuring the needful means, which the world employs, in carrying forward its objects. And we begin to believe that both in regard to the temporal wants of the Christian, and the means needful for carrying on the work of the Lord in the world, Christian people have espoused to a criminal degree the principles and policy of worldly wisdom. They have shrunk from an excess of pietism, and have become entangled in naturalism. The Christian world of to-day, carried away with the active spirit of the age, is in danger of *trusting in work*, instead of working by trust.

Nevertheless, the Church has not been without bright examples of the life of trust. They have been found in the humble and private walks of life; in unknown instances of the hopeful endurance of poverty, in which the necessary wants of the believer and his family have been supplied in answer to prayer, and in the patient, happy temper of the confirmed invalid, and the life-long sufferer, where unwavering, submissive trust, has converted their sick chambers into the banqueting house of the King, with the banner of his love spread over them, and all who drew near them, in the same spirit.—*Selected.*

"God is not a Man that He should Lie."

BY ELD. J. PARRY.

BR. STORRS:—The Millerites, in Boston, seem to be in a peck of trouble for fear some recent articles in the *Advent Herald* on the restoration of Israel should upset their theory of arrogating to themselves all the promises God has made to his ancient people, in the latter day. Their arguments, or rather bare assertions, put me in mind of the three reasons a man gave for not doing a certain thing. The first was, it was impossible; the other two reasons were of little account after this. Thus these modern Hamanites give us four reasons against the restoration of Israel to their their own land, and the reign of Christ on David's throne.

1st.—A literal interpretation of these promises is impossible ! Cavilers of old would have a much better excuse than this for rejecting the literal interpretation of the prophecies respecting the first Advent. Can a virgin conceive and bear a son ?

2d.—The restoration of Israel has already taken place.

3d.—These promises are conditional, and these wicked Jews have frustrated the gracious purposes of God, and made his word, promise, and oath of none effect; both to themselves and all their posterity !

4th.—Although all the promises already fulfilled were literal, we must spiritualize all those yet in the future so as to agree with our theory !

Truly, this is an easy way of bridging over their slough of despond. True to the proverb, "He who is convinced against his will is of the same opinion still." This is Millerism "dyed in the wool." All the blindness of the present day is not *Jewish;* some of it is *Gentile.* Those who are determined not to see, deserve to be blind, and will, I fear, fall into the ditch with those who choose to be led by them. To rescue some honest Advent believers from this dangerous position I would warn them of the danger, reminding them that both the wise and foolish virgins were all Advent believers; but only five of them had the light of truth in their vessels with their lamps, and entered with the bridegroom to the marriage supper.

As to those who pervert the sure word of prophecy to suit their own purpose, "they are joined to idols; let them alone." They have often proved their wisdom, or rather the lack of it, in understanding the *time;* let us not be slow of heart to believe all that the prophets have spoken, but diligently study the signs of the times that portend the nearness of that day when all these things shall be accomplished in spite of the opposition and unbelief of a sinful world, and a carnal church. Yours in the love of truth, and hope of life.

Sandy Hill, N. Y., Dec. 27, 1866.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

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The Herald of Life.

NEW YORK, JANUARY 16, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE EDITOR has again had an additional tax on his physical energies by sickness in his family. His son has been confined to his bed, ever since the new year came in, with bilious fever; which has reduced him to almost perfect helplessness. His fever is now gone; but it is likely it will be weeks before he will be able to leave his sick chamber, as his recovery evidently will be very slow. Our friends will, therefore, excuse us if there should seem to be a lack of Editorial attention to matters relating to the paper: we shall do the best we can.

"The Voice of Elijah."

[Continued from last week.]

Our author says, "The penalty of sin is death."—p. 48. But he had said, "Before Adam was put in the garden, he was subject to the law of corruption common to all animals ....he was a dying creature."—p. 42. Now, as "before Adam knew good and evil," [that is, before he sinned] "his condemnation was ordained," [p. 42], how could death be the penalty of sin ? Death, it seems, to the first Adam was "ordained *before*" he sinned, if he ever sinned at all, which can hardly be proved upon the premises our author has laid down; for God condemned His own work as sinful "*before*" He tested it; and how can we escape the conclusion that, he who makes a sinful work is *the* sinner ? Our author says :

"This is the solution of the mystery of sin. The animal nature is cursed; the spiritual is justified."—p. 48.

Who "cursed the animal nature ?" According to our author's previous statement, God did it when he made it; or, rather He made a "cursed" thing, called "man," and "condemned" it "*at the outset* as not fitted for the dominion," He told him to exercise; but which, all the while, he had "reserved for the perfect man," the second Adam.—p. 42. In summing up, our author says :

"1. The condemnation is on the animal nature: the justification is on the spiritual nature."—p. 48.

But God "justifieth the ungodly," (Rom. iv. 5,) and the spiritaul nature, you maintain could not sin; consequently never was or can be "ungodly," and hence is not the subject of "justifiication," because it is the "ungodly" that God justifieth "by faith" which they exercise. Again our author says:

"2. Adam, as the representative of the animal nature, was condemned: Jesus, as the representative of the spiritual nature, was justified."—p. 49.

This is true: but the condemnation and justification both resulted from trial, first had. Both were *men:* each had a fair trial. The first failed by not using the divine help within his reach; the last triumphed because he received that which the first neglected; and thus was filled "with the Holy Spirit and with power" thereby. Our author goes on :

"5. ....Sin was imputed to us before birth, because a fleshly nature cannot do righteous or spiritual deeds; so righteousnees is imputed to us before our birth into the future or spiritual state, because the spiritual nature cannot perform any but righteous deeds."—p. 49.

Thus, it seems, neither nature has any real trial, for each nature acts precisely as it was created to act, and "*cannot*" act otherwise than it does. If such a position does not destroy all blame or praise-worthiness, we fail to see how it could be done. That is what we call "christian fatalism." We call it so, first, because christian men hold that view: and we call it so, second, because, in reality, the Creator is the only responsible being; for, both the animal and the spiritual man act just as they were made to act, and "cannot" do otherwise. The one "cannot do righteous deeds;" the other, "cannot perform any but righteous" ones. So, all the blame or praise, in each case, rests on the projector of such "machines," for they run just as he contrived them to run. *That* is fatalism.

Our author concludes his remarks on "THE MYSTERY OF SIN," by quoting Rom. v., where the apostle speaks of "the offence of one," and "by one man's offence death reigned;" and "therefore, as by the offence of one, judgment came upon all men to condemnation," &c. We refer to his quotation only to say, If his theory be true, we do not see how it could possibly be an "offence" to do what Adam did, seeing it was impossible for him to do otherwise, his Creator having put him under a law which He knew Adam had no capacity to obey. But as Paul calls Adam's act an "offence" and a "sin," we think our author's theory comes under "condemnation," and we "cannot" but desire he may yet see it so, and abandon it.

Before we close, it seems incumbent on us to notice some of the texts which the author thinks prove or illustrate his view. To prove that sin existed before Adam's trial he quotes and comments as follows :

"'Until the law sin was in the world.' It existed from the beginning in the animal nature. But without a commandment, Adam would never have known sin: 'for sin is not imputed where then is no law.' (Rom. v. 13.)" p. 43.

We think our author's mistake here is in supposing that Paul refers to the law given to Adam; whereas, it seems to us perfectly clear, he speaks of the law given by Moses. We might go into a lengthy demonstration of the correctness of our view as to what law is spoken of, and show that it must be true from the fact, there can be no such thing as sin without law; "for sin is the transgression of the law." 1 John iii. 4. Hence sin did not "exist" before a law was given. If it "existed from the beginning in the animal nature," it was the Creator's work. But that we "cannot" admit. That the law of which Paul speaks, Rom. v. 13, was that given by Moses, seems evident, from the fact that he immediately adds, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." "Death passed upon all men, for that all have sinned," said Paul; "For until the law" [given by Moses] "sin was in the world"—therefore all must "have sinned"—"but sin is not imputed when there is no law:" therefore, there must have been *some* law, or sin could not "have existed." But before the law given by Moses came into being, "sin was in the world;" for "death reigned from Adam to Moses." Certainly, then, some law was violated; for "sin is not imputed when there is no law.'' But the law given by Moses had not been in operation. Was there any other thing which Paul had reference to ? Let him speak for himself. He says: "When the Gentiles, which have no" [written] "law" [like that given by Moses] "do by nature the things contained in the law, these having not the law" [of Moses] "are a law unto themselves : which show the work of the law *written* in their hearts," [though not npon "tables of stone," as Moses' law was,] "their conscience also bearing witness, and their thoughts the meanwhile accusing or else ex cusing one another." Rom. ii. 14, 15.

There was *a* law, then, though it was not "written and engraven on stone;" hence, "sin was in the world" before the law of Moses had existence; otherwise sin could not have been "imputed," because it would not have had existence, seeing "sin is the transgression of the law.'' But sin did exist before the law given by Moses, therefore there was some other law, "written in their hearts," and "death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression :" for he sinned against a positive law, clearly expressed in words by his Creator.

We sum up this point thus : Before the law given by Moses, there was sin in the world; hence, there must have been some law, for when there is *no* law there is, in the nature of the case, no sin, because there is no transgression, and "cannot" be. But sin was "imputed" to men before the law by Moses; and hence *a* law had been in existence and was transgressed; and "all had sinned," and so "death reigned" all the way down "from Adam to Moses," if we except Enoch.

Our author says:

"As Esau was condemned to be supplanted by Jacob, so the first Adam was condemned to give way to the last."—p. 42.

The objection we have to this statement is, mainly, in the expression "condemned." That expression imports trial and failure. Without trial and failure there could be no just condemnation. But our author uses the expression with manifest design to carry the idea that Adam was condemned and rejected without trial, and before it. As to Esau, he was not "condemned to be supplanted." God is no supplanter; for that signifies to "remove, or displace by stratagem; to trip up the heels of another;" or, in other words, to deprive another of that which of right belongs to him. God did not do this in Esau's case. He had the right to confer the honor of the progenitorship of Messiah upon any individual He pleased; and by that sovereign right he chose Jacob rather than Esau; neither of them could claim it of right. The work of man's redemption was of grace, favor, and not of nature. Jacob was a supplanter, and a most wicked one, too. This leads us to remark upon our author's views on the case of Esau and Jacob. He says:

"Before they were born the struggle between the animal man and the spiritual commenced." . . . . "'That the purpose of God, according to election, might stand, not of works, but of him that calleth;' neither child 'having done good or evil.' "Esau and Jacob were thus typical characters, answering to the two Adams." . . . . "Because the younger" [Jacob] "took the elder" [Esau] "by the heel, he was called Jacob—the taker by the heel, or the supplanter; and he was predestined to supplant Esau, as the spiritual Adam was preordained to supplant the animal Adam."—pp. 52, 53

The spiritual Adam never did and never will *supplant* the animal Adam : such an act would be worse than the sin of Adam. That the spiritual Adam will *supersede* the animal Adam —the animal having been tried and failed,—is true. But that He was "preordained to *supplant*" the first Adam, we "cannot" admit. Perhaps some can see no difference between supplanting and superseding. But to our mind the difference is as wide as sin and holiness. Supplanting is a sin. Superseding, under certain circumstances, not only does no injury to the superseded party, but may be the very means by which the person shall arise to a greater and better lot than he would otherwise have found it possible to possess. By the introduction of the spiritual man, the animal one, beyond a limited period, is "rendered useless;" because the spiritual one is "above" more exalted, and more durable. So by the second Adam, we may have our animal nature superseded by a spiritual, and great is the grace which accomplishes it.

Our author has characterized Jacob and Esau, before they were born, the one as animal, the other as spiritual; and says, "Before they were born the struggle between the animal and the spiritual commenced." After they were born he speaks of them in this wise:

"Esau could not appreciate his birthright, and surrendered it for the temporary gratification of his animal craving. How the brute comes out in the remark, 'Behold, I am going to die; and what profit will this birthright do me ?' His vision was limited by the horizon of this animal life; but Jacob, with his spiritual eye, looked beyond, and eagerly purchased what his brother despised."—p. 53.

Here are most astonishing positions. "Esau *could not* appreciate his birthright." Why ? Because his brother "was *predestined* to supplant" him. No wonder he could not appreciate that which omnipotence was pledged to see that he should not have. He must have been more than an almighty "animal" to have performed such a feat. But our beloved brother flounders here by not perceiving the difference between the birthright and being the progenitor of the Messiah. Esau might have retained his birthright without affecting God's purpose, "according to election," of making Jacob the progenitor of Messiah. If he doubts this, let him look at the fact that God gave "the birthright to Joseph," while he made Judah the progenitor of "Shiloh," Gen. xlix. The birthright was not essential to Jacob; but, like something worse than a "*brute*," he contrived to wrest it from his brother, and took the opportunity when "Esau came from the field and was faint," and asked Jacob to give him some of his "pottage." "No," says the imaginary "spiritual" man; "you may die for aught I care, unless you will 'sell me this day thy birthright.'" What shall we think of such a "spiritual" man ? Is he "a type of the second Adam ?" "Die, and you will, you 'animal' man, unless you will 'sell me thy birthright.'" The "good Lord deliver us" from *such* spiritual men as Jacob then was.

Well, saith Esau, "Behold I am at the point to die: and what profit shall this birthright do me ?" This conclusion was unjustifiable in Esau; but, if Jacob had a "spiritual eye," as our author affirms, he knew it would be a great sin for Esau to make the sale he demanded of him; and yet he persisted in his demand, and made Esau swear to it—"Swear to me this day," said this "type of Christ." When did Christ ever demand any man to "swear" to sin ? Yet Jacob did it. Was he "spiritual ?" had he a "spiritual eye ?" To be spiritual is to be a "partaker of the divine nature." "God 'cannot' be tempted of evil; neither tempteth He any man," Jas. i. 13; but Jacob was tempted to do evil, and did it; and he labored to get his brother into sin, and succeeded. That does not look like his being "spiritual." No, he was "carnal, sold under sin," at that time; which will appear more fully as we contemplate his lying and hypocrisy in "supplanting" Esau, when he went before his blind father, prepared by the help of a lying mother, to deceive the old patriarch Jacob had some scruples in attempting the hypocritical game, and suggested them to his mother, and said, "I shall bring a curse upon me, and not a blessing." But his mother—a true daughter of *ignorant* Eve, probably—quieted his conscience, by saying, "Upon me be thy curse, my son;" and then she dressed him in Esau's clothes, and put the skins of kids of the goats upon his hands and neck, so as effectually to deceive the blind father. Thus prepared and armed with a bundle of lies, he could not have appeared *very* spiritual. But he goes to his father. First lie—"I am Esau thy first born." Second lie "I have done as thou badest me." Isaac doubts, and says, "How is it thou hast found the venison so quickly, my son ?" Third tremendous lie—"Because the LORD thy God brought it to me." Isaac still doubts, but he can't see, so he says "come near, that I may feel of thee, whether thou be my very son Esau, or not." Fourth lie and hypocrisy: he let his father feel the skins his mother had put on his hands and neck, in imitation of Esau, who "was a hairy man." Thus he stole a blessing; but God never suffered Jacob, personally, to inherit the blessing; for, Esau never served Jacob, personally; the prophecy only had its fulfilment in their posterity as "two nations, and two manner of people," and not two individuals, as our author's theory implies, if it does not express it. Jacob, personally, never inherited the birthright that he so villainously attempted to wrest from his brother. That birthright included the possession of the main portion of his father's temporal property, as may be seen in the case of Abraham to Isaac; for "Abraham gave all that he had to Isaac." Gen. xxv. 5; but he "gave gifts" to his other children. Isaac's temporal possessions, embraced in the birthright, Jacob, in person, never had; it is likely Esau, alone, personally inherited the birthright, and Jacob was punished for his attempt to supplant him. A curse truly came on Jacob, personally, and his mother, who imprecated it on herself; for Jacob was soon compelled to leave his father's house for foreign parts, and did not return till his mother was dead. In his wanderings, God appeared to him, in a dream, and Jacob, when he awoke, said, "Surely the LORD is in this place, and I knew it not." Not very "spiritual" yet, not much of a "spiritual eye." Well, was he not then converted ? No. He acted just as many do now, when awakened to the things of God and his kingdom; he "vowed a vow." And what was it? "I take thee for my God henceforth and forever ?" No. But, "*If* God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: *then* shall the LORD be my God," &c. Gen. xxviii. 16–51. I do not take thee for my God *now*, but if thou wilt give me "animal" prosperity for an indefinite number of years, "*then*" thou shalt be my God. Is there anything in all his talk that differs essentially from that of many reckless young men, who sometimes are seized with conviction, but postpone immediate submission to God ? True, God had determined that in the line of Jacob Messiah should come, and therefore preserved him, notwithstanding all his wickedness and procrastination.

[More next week.]

"Good and Bad Features."

I admire the HERALD OF LIFE very much for one of its features—"non-resurrection of the wicked dead." I have for a long time believed this. Now for the bad feature (in my estimation) "Probation after the Advent;" or, probation after the expiration of 6,000 years. How can you believe it ?

TIMOTHY WHEELER.

Waterbury Centre, Vt.

RESPONSE BY THE EDITOR.—Because we cannot see any authority to limit the period of probation to "6,000 years," or to any other period. We have sought in vain for any such limitation. We felt as you do on the subject, and preached it, too, twenty-four years since: but early in 1844, we became convinced the idea was a fancy, unfounded in the Scriptures of Truth; and we abandoned it as a fiction. Christ "shall be a *Priest* upon his throne:" Zech. vi. 13. And "of the *increase* of his government and peace there shall be *no end:*" Isa. ix. 7. "The Lord God shall give unto him [JESUS] the throne of his father David: and he shall reign over *the house of Jacob* for ever; and of his kingdom there shall be no end." Luke i. 32, 33. "All nations shall come and worship before thee; for thy *judgments* are made manifest." So sang those upon "the sea of glass," Rev. xv. Yea, "The Spirit and the Bride say, Come .... whosoever will, let him take the *water of life freely.*" Rev. xxii. When "the Bride" is in the possession of her inheritance, she will *invite* others to life eternal, under a more perfect dispensation than the world ever saw. The incorrigibly wicked, who have "corrupted the earth," will have been cut off, and hireling preachers will have no part in the pure word of life—"clear as crystal"—then to be proclaimed. "Verily," such priests "have their reward." They regarded popularity and worldly gain, rather than "the water of life, clear as crystal;" their ministry will end, and their willing or willful admirers, who hang upon their skirts, will go down to perdition with the "shepherds," who have "fed themselves, and not the flock," in that day when Christ will "spoil their pastures." See Ezk. xxxiv. 8, and Jer. xxv. 34–36, *Then* shall begin the true ministry—a ministry purified and glorified with their Head, going forth to the "left of the nations," after "the judgments" of God have been "made manifest;" *then* shall "a pure river of water of life, clear as crystal" appear; and "the tree of life, which bare twelve fruits, yielding her fruit every month: and the leaves of the tree for the healing of *the nations*," be brought into use. Take courage, brother, the traditions, connected with inherent immortality and endless misery, will wear away gradually, if we are only patient and sit as little children at the feet of Jesus and "all the prophets" and hear what they "have spoken." A blessed work is yet to be accomplished in the earth, when Christ is King on David's throne and his perfected saints are "kings and priests" with him. "Fear not: only believe."

"Inconsistencies."

BY MRS. L. R. K. BISHOP.

TO A. P. MOORE, DANSVILLE, N. Y.—I am not positive whether I have the pleasure addressing abrother or sister; neither does it matter, so long as they are "all one in Christ Jesus." Then, without preliminaries, I will come directly to the subject.

In your article on "Inconsistencies," published in the *Crisis* of Nov. 28th, occurs the following passage. "It is inconsistent for a man to profess to believe in the *future* punishment of the wicked, and then believe that they will not have a resurrection."

It is evident from other portions of your article above referred to, that you entertain the views advocated by your chosen organ, that death is a state of utter unconsciousness, and that "all the wicked will God destroy."

From this stand-point, then, permit me to present a few thoughts for your careful consideration.

Now, when he who is "accounted worthy to obtain that world, and the resurrection from the dead," shall be raised to life; and the man that has wandered out of the way of understanding shall remain in the congregation of the dead; it is evident that you can object to the term "*future* punishment," as being appropriately applied to the last named sad result of personal transgression, only on the principle that in your mind it takes conscious suffering, mental, or physical, or both, to constitute punishment. But just here you are involved in a difficulty. If it takes conscious suffering to constitute punishment at the day of judgment, unless punishment can exist without its constituent elements, which is an absurdity in itself, it will take conscious suffering to constitute punishment an age after the judgment, and so on through the endless ages of eternity. Here is a dilemma, either horn of which is fatal to the theory it is presumed you entertain. Grasp the one, and eternal torment, with all its attendant horrors, is reinstated in your creed. Take the other, and you find yourself face to face with that "plain statement" of Christ, "These shall go away into *everlasting* punishment;" and you truly remark, "It is inconsistent for a man to profess to be a believer in, and follower of Christ, and at the same time deny some of his *plain statements.*"

"Yet show I unto you a more excellent way." Let loss of life—a loss of all that might have been gained; in short, let *death* and not *dying* be the wages due to sin, and all is plain. Just so long as that loss is not repaired, so long as the death-sleep of the wicked remains unbroken, so long will be their punishment. Thus we have both *future* and *eternal* punishment: but alas for the doctrine of the relieving of the wicked dead; there remains no breath in it.

Allow me now to add a few items to your list of "inconsistencies," which, if well done, will serve to show that somebody's theory is sadly in need of a "reconstruction;" and may possibly indicate the line of "policy" best fitted for its successful accomplishment.

1. It is inconsistent to believe that death is the penalty of the law, and then claim that those sinners on whose throat the law already has its fatal clutch, must by main force be wrested from its grasp, and then as forcibly returned again to their old quarters, in order that the demands of justice may be satisfied: and the inconsistency reaches its climax, when it is gravely asserted that this wrenching the victim from the law's grasp, and the necessary struggle to restore him again to its possession; is the true doctrine of "future punishment!"

2. It is inconsistent to claim that the death we die in Adam is not the penalty of the law, and then believe that Christ, by his death satisfied its penalty for us when we acknowledge he only died the Adamic death !

3. It is inconsistent to proclaim that the "second death" (meaning to die a second time) is the penalty for personal transgression, and then expect to be saved from the effects of our personal sins by the "*vicarious* death of Christ," when we know that he was only "*once* offered," and "being raised from the dead, *dieth no more.*"

It is inconsistent to believe that Christ, the Son of God, and the Son of Mary, is the free gift of God to a world of sinners, if we put a construction upon the law and its penality that shall necessitate such a divine arrangement, in order to give the law its just claims on man. Let me explain: Paul teaches that without Christ, a resurrection of the dead is impossible. Now, if the law is not satisfied unless the sinner dies a second time, God was absolutely shut up to the necessity of providing some plan of redemption from the first death, in order to satisfy the claims of his own justice. But the plan of redemption is everywhere represented as a gratuity; an embodiment of God's matchless benevolence; a manifestation of his boundless love: "God hath manifested his *love* toward us, in that while we were yet sinners Christ died for us;" consequently

for our success in life. Even in much of our labor for the kingdom of God, especially for the secular side of it, we may walk very much by sight, and not by faith, depending upon effort more than upon fervent prayer, losing heart or growing unduly elated by the fluctuating tokens which meet us from without, rather than strengthening ourselves in calm communion with and dependence upon our God.

Men have been discouraged from a practical carrying out of the principle of trust into their daily lives, and their efforts for the cause of Christ, from the fear of running into the opposite evils of presumption and fanaticism. To take the promises of Scripture in reference to the hearing and answering of prayer, with any great literalness, has seemed to them contrary to the dictates of common prudence and common sense. Hence there has grown up in connection with the Lord's work, all the complicated machiney of expedients for procuring the needful means, which the world employs, in carrying forward its objects. And we begin to believe that both in regard to the temporal wants of the Christian, and the means needful for carrying on the work of the Lord in the world, Christian people have espoused to a criminal degree the principles and policy of worldly wisdom. They have shrunk from an excess of pietism, and have become entangled in naturalism. The Christian world of to-day, carried away with the active spirit of the age, is in danger of *trusting in work*, instead of working by trust.

Nevertheless, the Church has not been without bright examples of the life of trust. They have been found in the humble and private walks of life; in unknown instances of the hopeful endurance of poverty, in which the necessary wants of the believer and his family have been supplied in answer to prayer, and in the patient, happy temper of the confirmed invalid, and the life-long sufferer, where unwavering, submissive trust, has converted their sick chambers into the banqueting house of the King, with the banner of his love spread over them, and all who drew near them, in the same spirit.—*Selected.*

"God is not a Man that He should Lie."

BY ELD. J. PARRY.

Br. Storrs:—The Millerites, in Boston, seem to be in a peck of trouble for fear some recent articles in the *Advent Herald* on the restoration of Israel should upset their theory of arrogating to themselves all the promises God has made to his ancient people, in the latter day. Their arguments, or rather bare assertions, put me in mind of the three reasons a man gave for not doing a certain thing. The first was, it was impossible; the other two reasons were of little account after this. Thus these modern Hamanites give us four reasons against the restoration of Israel to their their own land, and the reign of Christ on David's throne.

1st.—A literal interpretation of these promises is impossible! Cavilers of old would have a much better excuse than this for rejecting the literal interpretation of the prophecies respecting the first Advent. Can a virgin conceive and bear a son?

2d.—The restoration of Israel has already taken place.

3d.—These promises are conditional, and these wicked Jews have frustrated the gracious purposes of God, and made his word, promise, and oath of none effect; both to themselves and all their posterity!

4th.—Although all the promises already fulfilled were literal, we must spiritualize all those yet in the future so as to agree with our theory!

Truly, this is an easy way of bridging over their slough of despond. True to the proverb, "He who is convinced against his will is of the same opinion still." This is Millerism "dyed in the wool." All the blindness of the present day is not *Jewish;* some of it is *Gentile.* Those who are determined not to see, deserve to be blind, and will, I fear, fall into the ditch with those who choose to be led by them. To rescue some honest Advent believers from this dangerous position I would warn them of the danger, reminding them that both the wise and foolish virgins were all Advent believers; but only five of them had the light of truth in their vessels with their lamps, and entered with the bridegroom to the marriage supper.

As to those who pervert the sure word of prophecy to suit their own purpose, "they are joined to idols; let them alone." They have often proved their wisdom, or rather the lack of it, in understanding the *time;* let us not be slow of heart to believe all that the prophets have spoken, but diligently study the signs of the times that portend the nearness of that day when all these things shall be accomplished in spite of the opposition and unbelief of a sinful world, and a carnal church. Yours in the love of truth, and hope of life.

Sandy Hill, N. Y., Dec. 27, 1866.

Meetings in Brooklyn, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

Our Israelitish Origin.—A work on Prophecy. It was written by Prof. Wilson, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Herald of Life.

NEW YORK, JANUARY 16, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Editor has again had an additional tax on his physical energies by sickness in his family. His son has been confined to his bed, ever since the new year came in, with bilious fever; which has reduced him to almost perfect helplessness. His fever is now gone; but it is likely it will be weeks before he will be able to leave his sick chamber, as his recovery evidently will be very slow. Our friends will, therefore, excuse us if there should seem to be a lack of Editorial attention to matters relating to the paper: we shall do the best we can.

"The Voice of Elijah."

[Continued from last week.]

Our author says, "The penalty of sin is death."—p. 48. But he had said, "Before Adam was put in the garden, he was subject to the law of corruption common to all animals ....he was a dying creature."—p. 42. Now, as "before Adam knew good and evil," [that is, before he sinned] "his condemnation was ordained," [p. 42], how could death be the penalty of sin? Death, it seems, to the first Adam was "ordained *before*" he sinned, if he ever sinned at all, which can hardly be proved upon the premises our author has laid down; for God condemned His own work as sinful "*before*" He tested it; and how can we escape the conclusion that, he who makes a sinful work is *the* sinner? Our author says:

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This is true: but the condemnation and justification both resulted from trial, first had. Both were *men:* each had a fair trial. The first failed by not using the divine help within his reach; the last triumphed because he received that which the first neglected; and thus was filled "with the Holy Spirit and with power" thereby. Our author goes on:

"5. ....Sin was imputed to us before birth, because a fleshly nature cannot do righteous or spiritual deeds; so righteousnees is imputed to us before our birth into the future or spiritual state, because the spiritual nature cannot perform any but righteous deeds."—p. 49.

Thus, it seems, neither nature has any real trial, for each nature acts precisely as it was created to act, and "*cannot*" act otherwise than it does. If such a position does not destroy all blame or praise-worthiness, we fail to see how it could be done. That is what we call "christian fatalism." We call it so, first, because christian men hold that view: and we call it so, second, because, in reality, the Creator is the only responsible being; for, both the animal and the spiritual man act just as they were made to act, and "cannot" do otherwise. The one "cannot do righteous deeds;" the other, "cannot perform any but righteous" ones. So, all the blame or praise, in each case, rests on the projector of such "machines," for they run just as he contrived them to run. *That* is fatalism.

Our author concludes his remarks on "The Mystery of Sin," by quoting Rom. v., where the apostle speaks of "the offence of one," and "by one man's offence death reigned;" and "therefore, as by the offence of one, judgment came upon all men to condemnation," &c. We refer to his quotation only to say, If his theory be true, we do not see how it could possibly be an "offence" to do what Adam did, seeing it was impossible for him to do otherwise, his Creator having put him under a law which He knew Adam had no capacity to obey. But as Paul calls Adam's act an "offence" and a "sin," we think our author's theory comes under "condemnation," and we "cannot" but desire he may yet see it so, and abandon it.

Before we close, it seems incumbent on us to notice some of the texts which the author thinks prove or illustrate his view. To prove that sin existed before Adam's trial he quotes and comments as follows:

"'Until the law sin was in the world.' It existed from the beginning in the animal nature. But without a commandment, Adam would never have known sin: 'for sin is not imputed where then is no law.' (Rom. v. 13.)" p. 43.

We think our author's mistake here is in supposing that Paul refers to the law given to Adam; whereas, it seems to us perfectly clear, he speaks of the law given by Moses. We might go into a lengthy demonstration of the correctness of our view as to what law is spoken of, and show that it must be true from the fact, there can be no such thing as sin without law; "for sin is the transgression of the law." 1 John iii. 4. Hence sin did not "exist" before a law was given. If it "existed from the beginning in the animal nature," it was the Creator's work. But that we "cannot" admit. That the law of which Paul speaks, Rom. v. 13, was that given by Moses, seems evident, from the fact that he immediately adds, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." "Death passed upon all men, for that all have sinned," said Paul; "For until the law" [given by Moses] "sin was in the world"—therefore all must "have sinned"—" but sin is not imputed when there is no law:" therefore, there must have been *some* law, or sin could not "have existed." But before the law given by Moses came into being, "sin was in the world;" for "death reigned from Adam to Moses." Certainly, then, some law was violated; for "sin is not imputed when there is no law." But the law given by Moses had not been in operation. Was there any other thing which Paul had reference to? Let him speak for himself. He says: "When the Gentiles, which have no" [written] "law" [like that given by Moses] "do by nature the things contained in the law, these having not the law" [of Moses] "are a law unto themselves: which show the work of the law *written* in their hearts," [though not npon "tables of stone," as Moses' law was,] "their conscience also bearing witness, and their thoughts the meanwhile accusing or else ex cusing one another." Rom. ii. 14, 15.

There was *a* law, then, though it was not "written and engraven on stone;" hence, "sin was in the world" before the law of Moses had existence; otherwise sin could not have been "imputed," because it would not have had existence, seeing "sin is the transgression of the law." But sin did exist before the law given by Moses, therefore there was some other law, "written in their hearts," and "death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression:" for he sinned against a positive law, clearly expressed in words by his Creator.

We sum up this point thus: Before the law given by Moses, there was sin in the world; hence, there must have been some law, for when there is *no* law there is, in the nature of the case, no sin, because there is no transgression, and "cannot" be. But sin was "imputed" to men before the law by Moses; and hence *a* law had been in existence and was transgressed; and "all had sinned," and so "death reigned" all the way down "from Adam to Moses," if we except Enoch.

Our author says:

"As Esau was condemned to be supplanted by Jacob, so the first Adam was condemned to give way to the last."—p. 42.

The objection we have to this statement is, mainly, in the expression "condemned." That expression imports trial and failure. Without trial and failure there could be no just condemnation. But our author uses the expression with manifest design to carry the idea that Adam was condemned and rejected without trial, and before it. As to Esau, he was not "condemned to be supplanted." God is no supplanter; for that signifies to "remove, or displace by stratagem; to trip up the heels of another;" or, in other words, to deprive another of that which of right belongs to him. God did not do this in Esau's case. He had the right to confer the honor of the progenitorship of Messiah upon any individual He pleased; and by that sovereign right he chose Jacob rather than Esau: neither of them could claim it of right. The work of man's redemption was of grace, favor, and not of nature. Jacob was a supplanter, and a most wicked one, too. This leads us to remark upon our author's views on the case of Esau and Jacob. He says:

"Before they were born the struggle between the animal man and the spiritual commenced." . . . . "'That the purpose of God, according to election, might stand, not of works, but of him that calleth;' neither child 'having done good or evil.' "Esau and Jacob were thus typical characters, answering to the two Adams." . . . . "Because the younger" [Jacob] "took the elder" [Esau] "by the heel, he was called Jacob—the taker by the heel, or the supplanter; and he was predestined to supplant Esau, as the spiritual Adam was preordained to supplant the animal Adam."—pp. 52, 53

The spiritual Adam never did and never will *supplant* the animal Adam: such an act would be worse than the sin of Adam. That the spiritual Adam will *supersede* the animal Adam—the animal having been tried and failed,—is true. But that He was "preordained to *supplant*" the first Adam, we "cannot" admit. Perhaps some can see no difference between supplanting and superseding. But to our mind the difference is as wide as sin and holiness. Supplanting is a sin. Superseding, under certain circumstances, not only does no injury to the superseded party, but may be the very means by which the person shall arise to a greater and better lot than he would otherwise have found it possible to possess. By the introduction of the spiritual man, the animal one, beyond a limited period, is "rendered useless;" because the spiritual one is "above" more exalted, and more durable. So by the second Adam, we may have our animal nature superseded by a spiritual, and great is the grace which accomplishes it.

Our author has characterized Jacob and Esau, before they were born, the one as animal, the other as spiritual; and says, "Before they were born the struggle between the animal and the spiritual commenced." After they were born he speaks of them in this wise:

"Esau could not appreciate his birthright, and surrendered it for the temporary gratification of his animal craving. How the brute comes out in the remark, 'Behold, I am going to die; and what profit will this birthright do me?' His vision was limited by the horizon of this animal life; but Jacob, with his spiritual eye, looked beyond, and eagerly purchased what his brother despised."—p. 53.

Here are most astonishing positions. "Esau *could not* appreciate his birthright." Why? Because his brother "was *predestined* to supplant" him. No wonder he could not appreciate that which omnipotence was pledged to see that he should not have. He must have been more than an almighty "animal" to have performed such a feat. But our beloved brother flounders here by not perceiving the difference between the birthright and being the progenitor of the Messiah. Esau might have retained his birthright without affecting God's purpose, "according to election," of making Jacob the progenitor of Messiah. If he doubts this, let him look at the fact that God gave "the birthright to Joseph," while he made Judah the progenitor of "Shiloh," Gen. xlix. The birthright was not essential to Jacob; but, like something worse than a "*brute,*" he contrived to wrest it from his brother, and took the opportunity when "Esau came from the field and was faint," and asked Jacob to give him some of his "pottage." "No," says the imaginary "spiritual" man; "you may die for aught I care, unless you will 'sell me this day thy birthright.'" What shall we think of such a "spiritual" man? Is he "a type of the second Adam?" "Die, and you will, you 'animal' man, unless you will 'sell me thy birthright.'" The "good Lord deliver us" from *such* spiritual men as Jacob then was.

Well, saith Esau, "Behold I am at the point to die: and what profit shall this birthright do me?" This conclusion was unjustifiable in Esau; but, if Jacob had a "spiritual eye," as our author affirms, he knew it would be a great sin for Esau to make the sale he demanded of him; and yet he persisted in his demand, and made Esau swear to it—"Swear to me this day," said this "type of Christ." When did Christ ever demand any man to "swear" to sin? Yet Jacob did it. Was he "spiritual?" had he a "spiritual eye?" To be spiritual is to be a "partaker of the divine nature." "God 'cannot' be tempted of evil; neither tempteth He any man," Jas. i. 13; but Jacob was tempted to do evil, and did it; and he labored to get his brother into sin, and succeeded. That does not look like his being "spiritual." No, he was "carnal, sold under sin," at that time; which will appear more fully as we contemplate his lying and hypocrisy in "supplanting" Esau, when he went before his blind father, prepared by the help of a lying mother, to deceive the old patriarch Jacob had some scruples in attempting the hypocritical game, and suggested them to his mother, and said, "I shall bring a curse upon me, and not a blessing." But his mother—a true daughter of *ignorant* Eve, probably—quieted his conscience, by saying, "Upon me be thy curse, my son;" and then she dressed him in Esau's clothes, and put the skins of kids of the goats upon his hands and neck, so as effectually to deceive the blind father. Thus prepared and armed with a bundle of lies, he could not have appeared *very* spiritual. But he goes to his father. First lie—"I am Esau thy first born." Second lie "I have done as thou badest me." Isaac doubts, and says, "How is it thou hast found the venison so quickly, my son?" Third tremendous lie—"Because the Lord thy God brought it to me." Isaac still doubts, but he can't see, so he says "come near, that I may feel of thee, whether thou be my very son Esau, or not." Fourth lie and hypocrisy: he let his father feel the skins his mother had put on his hands and neck, in imitation of Esau, who "was a hairy man." Thus he stole a blessing; but God never suffered Jacob, personally, to inherit the blessing; for, Esau never served Jacob, personally; the prophecy only had its fulfilment in their posterity as "two nations, and two manner of people," and not two individuals, as our author's theory implies, if it does not express it. Jacob, personally, never inherited the birthright that he so villainously attempted to wrest from his brother. That birthright included the possession of the main portion of his father's temporal property, as may be seen in the case of Abraham to Isaac; for "Abraham gave all that he had to Isaac." Gen. xxv. 5; but he "gave gifts" to his other children. Isaac's temporal possessions, embraced in the birthright, Jacob, in person, never had; it is likely Esau, alone, personally inherited the birthright, and Jacob was punished for his attempt to supplant him. A curse truly came on Jacob, personally, and his mother, who imprecated it on herself; for Jacob was soon compelled to leave his father's house for foreign parts, and did not return till his mother was dead. In his wanderings, God appeared to him, in a dream, and Jacob, when he awoke, said, "Surely the Lord is in this place, and I knew it not." Not very "spiritual" yet, not much of a "spiritual eye." Well, was he not then converted? No. He acted just as many do now, when awakened to the things of God and his kingdom; he "vowed a vow." And what was it? "I take thee for my God henceforth and forever?" No. But, "*If* God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: *then* shall the Lord be my God," &c. Gen. xxviii. 16–51. I do not take thee for my God *now*, but if thou wilt give me "animal" prosperity for an indefinite number of years, "*then*" thou shalt be my God. Is there anything in all his talk that differs essentially from that of many reckless young men, who sometimes are seized with conviction, but postpone immediate submission to God? True, God had determined that in the line of Jacob Messiah should come, and therefore preserved him, notwithstanding all his wickedness and procrastination.

[More next week.]

"Good and Bad Features."

I admire the Herald of Life very much for one of its features—"non-resurrection of the wicked dead." I have for a long time believed this. Now for the bad feature (in my estimation) "Probation after the Advent;" or, probation after the expiration of 6,000 years. How can you believe it?

Timothy Wheeler.

Waterbury Centre, Vt.

Response by the Editor.—Because we cannot see any authority to limit the period of probation to "6,000 years," or to any other period. We have sought in vain for any such limitation. We felt as you do on the subject, and preached it, too, twenty-four years since: but early in 1844, we became convinced the idea was a fancy, unfounded in the Scriptures of Truth; and we abandoned it as a fiction. Christ "shall be a *Priest* upon his throne:" Zech. vi. 13. And "of the *increase* of his government and peace there shall be *no end:*" Isa. ix. 7. "The Lord God shall give unto him [Jesus] the throne of his father David: and he shall reign over *the house of Jacob* for ever; and of his kingdom there shall be no end." Luke i. 32, 33. "All nations shall come and worship before thee; for thy *judgments* are made manifest." So sang those upon "the sea of glass," Rev. xv. Yea, "The Spirit and the Bride say, Come . . . . whosoever will, let him take the *water of life freely.*" Rev. xxii. When "the Bride" is in the possession of her inheritance, she will *invite* others to life eternal, under a more perfect dispensation than the world ever saw. The incorrigibly wicked, who have "corrupted the earth," will have been cut off, and hireling preachers will have no part in the pure word of life—"clear as crystal"—then to be proclaimed. "Verily," such priests "have their reward." They regarded popularity and worldly gain, rather than "the water of life, clear as crystal;" their ministry will end, and their willing or willful admirers, who hang upon their skirts, will go down to perdition with the "shepherds," who have "fed themselves, and not the flock," in that day when Christ will "spoil their pastures." See Ezk. xxxiv. 8, and Jer. xxv. 34–36, *Then* shall begin the true ministry—a ministry purified and glorified with their Head, going forth to the "left of the nations," after "the judgments" of God have been "made manifest;" *then* shall "a pure river of water of life, clear as crystal" appear; and "the tree of life, which bare twelve fruits, yielding her fruit every month: and the leaves of the tree for the healing of *the nations,*" be brought into use. Take courage, brother, the traditions, connected with inherent immortality and endless misery, will wear away gradually, if we are only patient and sit as little children at the feet of Jesus and "all the prophets" and hear what they "have spoken." A blessed work is yet to be accomplished in the earth, when Christ is King on David's throne and his perfected saints are "kings and priests" with him. "Fear not: only believe."

"Inconsistencies."

BY MRS. L. R. K. BISHOP.

To A. P. Moore, Dansville, N. Y.—I am not positive whether I have the pleasure addressing abrother or sister; neither does it matter, so long as they are "all one in Christ Jesus." Then, without preliminaries, I will come directly to the subject.

In your article on "Inconsistencies," published in the *Crisis* of Nov. 28th, occurs the following passage. "It is inconsistent for a man to profess to believe in the *future* punishment of the wicked, and then believe that they will not have a resurrection."

It is evident from other portions of your article above referred to, that you entertain the views advocated by your chosen organ, that death is a state of utter unconsciousness, and that "all the wicked will God destroy."

From this stand-point, then, permit me to present a few thoughts for your careful consideration.

Now, when he who is "accounted worthy to obtain that world, and the resurrection from the dead," shall be raised to life; and the man that has wandered out of the way of understanding shall remain in the congregation of the dead; it is evident that you can object to the term "*future* punishment," as being appropriately applied to the last named sad result of personal transgression, only on the principle that in your mind it takes conscious suffering, mental, or physical, or both, to constitute punishment. But just here you are involved in a difficulty. If it takes conscious suffering to constitute punishment at the day of judgment, unless punishment can exist without its constituent elements, which is an absurdity in itself, it will take conscious suffering to constitute punishment an age after the judgment, and so on through the endless ages of eternity. Here is a dilemma, either horn of which is fatal to the theory it is presumed you entertain. Grasp the one, and eternal torment, with all its attendant horrors, is reinstated in your creed. Take the other, and you find yourself face to face with that "plain statement" of Christ, "These shall go away into *everlasting* punishment;" and you truly remark, "It is inconsistent for a man to profess to be a believer in, and follower of Christ, and at the same time deny some of his *plain statements.*"

"Yet show I unto you a more excellent way." Let loss of life—a loss of all that might have been gained; in short, let *death* and not *dying* be the wages due to sin, and all is plain. Just so long as that loss is not repaired, so long as the death-sleep of the wicked remains unbroken, so long will be their punishment. Thus we have both *future* and *eternal* punishment: but alas for the doctrine of the relieving of the wicked dead; there remains no breath in it.

Allow me now to add a few items to your list of "inconsistencies," which, if well done, will serve to show that somebody's theory is sadly in need of a "reconstruction;" and may possibly indicate the line of "policy" best fitted for its successful accomplishment.

1. It is inconsistent to believe that death is the penalty of the law, and then claim that those sinners on whose throat the law already has its fatal clutch, must by main force be wrested from its grasp, and then as forcibly returned again to their old quarters, in order that the demands of justice may be satisfied: and the inconsistency reaches its climax, when it is gravely asserted that this wrenching the victim from the law's grasp, and the necessary struggle to restore him again to its possession; is the true doctrine of "future punishment!"

2. It is inconsistent to claim that the death we die in Adam is not the penalty of the law, and then believe that Christ, by his death satisfied its penalty for us when we acknowledge he only died the Adamic death!

3. It is inconsistent to proclaim that the "second death" (meaning to die a second time) is the penalty for personal transgression, and then expect to be saved from the effects of our personal sins by the "*vicarious* death of Christ," when we know that he was only "*once* offered," and "being raised from the dead, *dieth no more.*"

It is inconsistent to believe that Christ, the Son of God, and the Son of Mary, is the free gift of God to a world of sinners, if we put a construction upon the law and its penality that shall necessitate such a divine arrangement, in order to give the law its just claims on man. Let me explain: Paul teaches that without Christ, a resurrection of the dead is impossible. Now, if the law is not satisfied unless the sinner dies a second time, God was absolutely shut up to the necessity of providing some plan of redemption from the first death, in order to satisfy the claims of his own justice. But the plan of redemption is everywhere represented as a gratuity; an embodiment of God's matchless benevolence; a manifestation of his boundless love: "God hath manifested his *love* toward us, in that while we were yet sinners Christ died for us;" consequently

neither law nor justice can ever be made dependent upon any of its promises for the proper adjustment of their claims.

But while it is sometimes admitted that had there been no plan of redemption provided, death to a race of sinners would have been an eternal sleep; it is urged that in consequence of the rejection of that plan, so graciously provided, justice can only be satisfied with a second dying. Let me illustrate this idea of inflicting upon free moral agents, some new and strange punishment for the rejection of a *free gift.*

Suppose a man finds himself unpleasantly situated in a malarious district, sorrounded by barren fields and cheerless wastes. The hard and sterile soil, scarcely repays with life's barest necessities, his unremitting toil. The poisonous atmosphere gradually undermines his health and drinks up his spirits, till poverty and death stare him in the foce. Just then a gentleman of almost boundless wealth makes his acquaintance, and with many expressions of sympathy and kindness informs him that in his possession is a beautiful tate whose fields of deepest green are overarched with sunny skies; its groves are vocal with the melody of birds; its healthy atmosphere fragrant with the perfume of many flowers. Fountains sparkle in the sunlight, and silvery streamlets make soft music in the shady dells; while every tree that is good for food and pleasant to the sight spreads its fair branches in the spacious gardens. All this and more, he offers freely to bestow, on the sole condition that the title-deeds are accepted as a free gift of the donor. Now suppose the unfortunate man, either from pride or some other cause, refuses the princely gift, when, lo, his would-be benefactor lets lose the extortioner who catches all that he hath! Could you, in making the circle of the globe, find a man so insane as to believe that it was *pure, disinterested benevolence,* that prompted the bestowal of the gift in the first place?

How then would the development of such a principle in the divine plan, dim the glory of that sublime announcement, "God so *loved* the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Would that this comprehensive text might he printed in letters of gold! Would, rather, that men's minds might be so enlightened, their hearts so enlarged, that they might grasp its depth of mighty meaning, and fully comprehend its glorious import; how would it forever annihilate the idea of *penalty* as being attached to the gospel of the good God!

But I must close. lest I weary your patience. Permit me to ask your careful and prayerful attention to this subject; and may the blessing of the Lord that maketh rich and addeth no sorrow, attend you in your investigation. Respectfully yours.

Warner, N. H.

F of the Palestine Colony.

We have already adverted to the Colony of Americans which left here last summer to settle in Palestine, offering our remonstrances against it as a mad undertaking. The end, and a sad one, has come sooner than we expected. Below we give an account of their sad plight just received from the *Tribune* correspondent at Beirut. The poor creatures who have been thus deluded, will have a barrowing tale of sorrow to tell, if any of them live or have means to return to their own happy country. When they left here full of bright visions of the joys promised them in that land that was soon to flow with milk and honey, they had $30,000 in gold, but it was confided to their leader, Adams, who, no doubt took good care of himself, and left his unfortunate victims to struggle with disease and poverty, and the chance mercy of a set of semi barbarians. But as the danger of any more recruits being duped into that demented scheme is now assured, we hope those who have been in any wise instrumental in giving the undertaking encouragement, will have their consciences pricked, so they may haste and do something to mitigate the distress brought on the poor suffering victims, that they may be enabled to escape their horrible sufferings and get back home. We give the extract in full.

"The colony of Americans which landed a few months since at Jaffa is learning from a bitter experience what it ought to have known before leaving America, that "Jordan is a hard road to travel." But if the reports received from them this week are true, their condition is too sad to be joked about, however absurd their movements may have been. The American Consul reports, as I understand, that the man who has organized the expedition has proved unworthy of the trust reposed in him, and the colonists find themselves in need of everything, or witout money either to return or stay where they are. They are suffering from the fevers of the country, and the mortality among them has been very great. Some 10 or 12 had died at last accounts, and others were sick. They wish to get back to America, and beg the Embassador to send a man-of-war to take them off. It is not characteristic of the Americans to give up under such trials; but they undoubtedly feel that they have been deluded. In a strange land, where they are as unprotected as they would be on a Texan frontier, without money, broken down by sickness, surrounded by those who speak only a strange language, and who look upon them as interlopers, it is not singular that their hearts should fail them. It is sad to think how many hearts have been broken by disappointment in that land, how many have deluded themselves into crusades to that land which we call the "Holy Land."

The Porte has made a formal protest against this colony, and has declared that they cannot permit Americans to colonize Palestine. They cannot allow foreigners to take possession of their most fertile province. It belongs, they say, to the natives, who pay taxes and do military service. Shall these be driven from their fields by a colony of Yankees, who will be subjects of another Government, and pay them nothing, who might even be inclined, some day, to take possession of the country? So they request Mr. Morris to send them home again. This protest came before the news given above, and, of course, Mr. Morris informed the Turks that he had no power to interfere with American citizens, who had a right to go where they pleased. Probably the French put the Turks up to making this protest. They look upon Syria as theirs, and it might interfere with their plans of conquest to have a colony of Americans at Jaffa the port of Jerusalem.

Letters and Extracts.

From Charles A. Hastings.

SPRINGFIELD, MASS., Dec. 30, 1866.

BR. STORRS:—I send you greeting with the term "Happy New Year;" and may it be doubly so to you and yours, a happy, happy New Year. Seeing in the HERALD that you had passed the days appointed to man, and that the promise had been fulfilled to you so far, "having the promise of the life that now is," (and I hope and trust, yea, I firmly believe that the remainder will be fulfilled to you) "and that which is to come." If so, then in the ages to come, the new years will roll around; and O, what happy new years; tongue cannot express it; freed from wearisome cares; freed from perplexity and sorrow; freed from sickness and death; a life eternal in the kingdom of God. O what blessing is held out to poor mortal man. Believe and live. But many, *very* many, are not allured; they say, If death is all the penalty for sin, we care not to serve God; we will do this, and we will do that. Poor creatures; if this life is all their hope, let them eat and drink, for to-morrow they die.

I have been listening to-day to a discourse from Br. Grant on the atonement. I also heard, last spring, a discourse on the same subject by a Swedenborgian. Of the two, I think, if I were obliged to choose, I should prefer the Swedenborgian view. Br. Grant says, "Christ died to atone for Adam's sin and we being in the loins of Adam, at the time, must die; but we not being responsible for what Adam did, justice demands that we should have our life restored. So Christ pays the debt due to the law, and brings back our life." A Query.—If the debt has been paid, why do men now die? Why does the innocent child die? Again he says, "The wages of sin is the second death; an eternal death." Now, for the sins which have been committed since Adam, he gave us no atonement; no debt has been paid for our sins! So you see how much hope there is for us; it is like the spider's web; yea, worse, for there is *no* hope. Further, if the second death is the wages of sin, meaning that men must be raised from the dead and die the second time, how does this tell by the side of the saying of our Saviour in John vi. 49, 50, "Your fathers did eat manna in the wilderness and *are* dead. This is the bread which cometh down from heaven that a man may eat thereof and *not die?*" Your fathers *are dead.* Have they died twice? The believer who has eat of the bread from heaven must die the first death, and Br. G. says, the debt has been paid. Oh, where is justice? "Oh, consistency, thou art a jewel!" It was believed by some of the early Jewish writers that "the men which brought up the evil report from the land, who died by the plague before the Lord," Num. xiv. 37, "that they died the second death." Did they die twice? or, say honestly, was it not the nature of the death? the state in which it places man? as in the testimony of early writers.

Another thought impresses itself on my mind. If Christ took upon himself our nature, as the scriptures testify, was not *that* nature *in Adam*, the *same* as our nature was, when the sentence of death was passed on Adam? And does he not come under the same condemnation that we do, so far as his nature partook of Adam? I do not see why it does not; hence the scripture—"Being put to death in the flesh, but *quickened* by the Spirit;" not by the *flesh;* on that nature, the law, (which worketh wrath) abideth; then the harmony of the resurrection, "It is sown a natural body," (not raised a natural body), "*it is raised a spiritual body.*" But the familiar text is quoted, "All in their graves shall hear his voice and come forth." Now, if men would cease to handle the word of God deceitfully, and explain the original of this text as readily as they do some others, we might get more light. Let the reader mark this. The term *dead* is not in the text; the word *hades* is not in the text hence, whatever the text may mean, it seems to me it has no DIRECT reference to the dead in hades. O, why do not men see? Is it prejudice? Oh, prejudice, thou art blinder than the mole, who roots under the turf, having no eyes. Yours, believing in Christ.

From Eld. S. L. Walter.

MODE ILL., Dec. 31, 1866.

BR. STORRS:—I am well, thank's to my heavenly Father. Br. Lewis is as well as usual, but is quite afflicted with his back and hand. I found all the friends well in this part of the country. On the 17th inst. we went to the appointment at Black Log school-house, about five miles from Shelbyville, where we found Br. Chinkingbird, who was doing battle for the truth of Life only in Christ. He has stood firm for God and truth. We had a good congregation who were anxious to hear, understand, and know "what is truth;" to whom we preached the word of life for four evenings to increased numbers and with increased interest. The Christian Minister was there every evening. The last evening he rose and said that, he was not very favorable to ministers; but he believed these old Brethren were honest, and were not afraid of investigation, but courted it; and I indorse most of what they preach, because it is scriptural; and that the christian has life only by Christ, and must be quickened by the Spirit that raised Christ from the dead; and that the Spirit inducted into Christ, and shall reign with the saints in life with their living head; and that man gets immortality at the resurrection, and the scriptures no where taught the immortality of the soul, &c. "But," then came that "but," which is the knockdown argument, when they have God's truth in opposition to their fable. Of no resurrection of the wicked dead, or conscious being in death, he said, that, it was his opinion that the wicked dead must be raised to be punished; because, if a man should cut his throat how could he be punished? he must be raised to see life, to see what he lost, to make it punishment He gave the rich man and Lazarus; John v. 28, 29, &c.; then told the people, that if he had any money he would give some in the collection which they were about to take up for our benefit. When he was done, I rose and said, John said they, the unbelieving, should "not see life, but the wrath of God abideth on them." I then gave notice that we would hold meeting on the 25th. As Br. Lewis had an appointment at Pana, for Sunday, he went away Saturday. I staid and held meeting about a mile out of Shelbyville, Saturday evening. The roads being almost impassible for the mud, their were but few out. It was so rainy and muddy that I found it difficult to get to the school-house. I took up the appointment for Sunday and promised to preach from, "As in Adam all die," &c, by request of a christain minister. We had quite a good hearing on Monday evening. The 25th we went to Black Log school-house: found the house full, to whom we tried to show that, death was the penalty of the law, and nothing else: that death was a state of unconsciousness "The dead know not any thing;" and that the wicked shall not rise again: and then we looked at all the texts, brought by the Br. in the light of truth; to which he replied; or, rather tried to, by telling us that David was a bad man; took a man's wife and had him killed, so that he might have her; and Solomon had more wives than Briegham Young; and that Job never wrote that book; and that Solomon wrote the Love songs in which he extolled his black wife as being beautiful and wrote tales of love, &c., equalled by none in these days; and he scouted my explanation of the Rich man and Lazarus, as a parable and fiction, and not history. He said, Jesus never speaks parables, and no Christian ever said that the Rich Man and Lazarus was a parable; that the Scriptures were true, but my application was wrong. It was like the application of the darky preacher, who was preaching from the text as a shephard divideth the sheep from the goats, &c.; he said that they were the sheep, because they had the wool; and that the white people were the goats, because they had the hair. The text was true, but the application was wrong; then he accused me of sophistry in explaining John v. 28, 29, to mean the same coming out of the grave which is spoken of in Ezek. xxxvii. He went on telling foolish stories—like this: A darky was trying to decipher this saying on a tomb stone, "He that giveth to the poor lendeth to the Lord." When he read it, he said, "Well the Lord don't owe you one red cent; he was such a miser." All his effort was to get the mind of the people off the truths which they had been listening to, for two and an half hours; that being the length of time, he said, we occupied. I tell you, good was done; and the people wish to hear again. We left the house about ten o'clock, with the promise that will come again. On the 26th, we went to Eld. H. C. Shellingburger's: found him well, and in full faith of life only in Christ, and says he agrees with us in all things except the conditional Life. He believes in unconditional life. We pseached twice; had a large congregation for the place, and an attentive hearing, and then came here. Commenced our labors here yesterday, and shall hold meetings for some time. There are plenty of places had we time to go and occupy them.

I hope that you, and all God's dear children, may have a happy New Year: and wouldn't it be a happy year if the Lord should come and change us, in a moment, in the twinkling of an eye, from corruption to incorruption, from mortal to immortal, and give us victory over death? That would be a gloriously happy new year, and the commencement of an age of glory and wonders. I would be glad to see the kingdom come. The Brethren who contribute to my support have my thanks and prayers that God may give them life. Yours in hope of Life.

From S. L. Werden.

DOVER, ILL., Jan. 4, 1867.

BR. STORRS:—I would hardly know how to get along without the weekly visits of the HERALD. The doctrine of "No life out of Christ," which it advocates, appears to me to be the doctrine of the Bible, and does no injustice to any of the human family. I have never, as yet, heard this great truth proclaimed orally by any of the professed ministers of Christ: but I hope the day is not far distant when it shall be proclaimed in every town and hamlet. What glorious news, that "Life and immortality are brought to light through the gospel." that sinful men by believing in his heart the record that God has given in his revealed word, that Jesus Christ is the Son of God—may have eternal life.

Now, when do we obtain this eternal, or everlasting life? Is it while we remain here in the flesh? or, is it in the morning of the resurrection? The Rev. Mr. Morton, from St. Louis, preached here a few weeks since, and he labored to make us understand that all that believed the record that God has given of his Son, had *now* eternal life. He repeated these passages for proof, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." "Whosoever believeth that Jesus is the Christ, is born of God." "Whosoever is born of God doth not commit sin; for his seed remaineth in him." "He that believeth on the Son hath everlasting life." But he did not repeat the last clause in this verse, "And he that believeth not the Son shall not see life; but the wrath of God abideth on him;" for that would shut the wicked out from life, which he does not believe.

According to his teaching, all that have ever believed in their hearts that Jesus Christ is the Son of God, from the time of Christ and his Apostles, to the present day, have not died; for he that hath eternal life cannot die. Now, what are the facts? We see that all men are mortal, whether righteous or wicked; that death makes no distinction; they all go to the dead.

Now, is it not the truth that we do not in reality have eternal life here, while we remain clothed with mortality? But we have it prospectively in the future; we have the *promise* of it, as recorded in 1 John ii. 25, "And this is the promise that he has promised us, even eternal life." Now, I believe if God has promised us eternal life, it must be in the future, and He will truly keep his promise, and we shall receive eternal life at the time, and in the manner, that Paul speaks of in 1 Cor. xv. where he says, "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Yours, in hope of eternal life through Jesus Christ, the LIFE-GIVER.

ELD. R. V. LYON, SUSPENSION BRIDGE, N. Y., writes:—I inclose $2 for the HERALD OF LIFE. I am deeply interested in the doctrine of No Life out of Christ. The doctrine of Life through Jesus, the LIFE-GIVER, is the grandest feature of the gospel. It was the most prominent thought in the teaching of Jesus and his apostles. It is true that the kingdom, and also the time, are a part of the gospel. But to know how men can have life from the dead through Christ by a resurrection out from among the dead ones; was first and foremost in their public discourses. Yours for truth and right living.

JAMES H. JACOBS, Freetown, N. Y., writes:—I am trying to live so as to be saved, or have a better life when Jesus comes. I am preaching and discussing with the advocates of natural, or inherent immortality, including Universalists; and our views are gaining ground. Since I have learned the doctrine of life only to the righteous it has a power in it. It has kindness in it, and it has goodness in it. It is like God.

LORY JENCKS, Dansville, N. Y. writes:—I send $3.25. Two of it for the HERALD. I would rather it were $10 than so small a sum. My prayer is for the success of the blessed HERALD OF LIFE; which I believe to be the crowning truth of the gospel. Please send me, also, a copy of "LIFE ONLY IN CHRIST."

Summary of News.

BY W. M.

DOMESTIC.

Our country, notwithstanding the terrible ordeal through which it has just passed, and the animosities thereby left behind, is the most quiet and prosperous of any in the world. Here we have the satisfaction of knowing that the great danger has been overcome, and authority and power are in the hands of those desirous of establishing order and justice, but in the rest of the world they are just beginning to encounter commotion as great as ours were, without the security we had of general intelligence and power of inherent restraint among the great body of the people. There are the appearances of to-days history. Those who love to speculate have just at present abundant material to build with, of which we can find room for but a small portion in our prescribed limits.

Proceedings commenced in the House of Representatives looking to the impeachment of the President of the United States.

The bill to establish negro suffrage in the District of Columbia has become a law over the President's veto. It stringently disfranchises all participants in the late rebellion, and as stringently provides to give all negro males of one year's residence and over twenty-one years of age, not criminals or lunatics, the right to vote.

The bills declaring Nebraska and Colorado States were passed yesterday in the Senate, with an amendment, which though not as stringent as that proposed by Mr. Brown.

The Equal Rights Convention of colored men recently holding forth in Washington has passed a series of resolutions claiming the elective franchise and full representation.

There have been issued by the Government some 15,000 or 16,000 pardons of rebels.

A Mrs. Woolworth has been dismissed from the Congregational Church in Winsted, Conn., for obtaining a divorce from her husband "without Bible cause."

The Rector of Trinity Church, New York, lately said, in a sermon, that the last three hundred years were the "dark ages." The Reformation in his opinion, was not a blessing, but an evil. This is also the belief of Pope Pius the Ninth.

FOREIGN

We have already published numerous items showing that the world's peace would most likely be broken by a rupture in the East. The war cloud there continues to threaten increased dimension from day to day.

The insurrection in Candia, in the other Mediterranean islands, and in Thessaly, still remains unsubdued, and we already hear of another province in Northern Turkey being on the eve of a general rising. Large re-enforcements have joined the insurgents in Candia, and Garibaldi is said to be on the way thither. At a ball given in St. Petersburg in favor of the Cretan sufferers, the Emperor and several members of the Imperial family were present. All the cabinets of Europe now admit the importance of the Eastern question.

Our letters from Rome represent the immense majority of the Roman people as patiently awaiting the call of the "Committee of Action," which warns the people against unknown agitators, and assures them that they will be called to arms when the hour of deliverance sounds.

In his New Year's speech to the Diplomatic Corps, Louis Napoleon expressed his hope that "we are entering upon a new era of peace and conciliation." The disappointment of the Imperial hopes in Italy, Mexico, Germany, and elsewhere has, of late, consdierably diminished the importance which used to be attached to Napoleon's sayings on New Year's day, and people are troubling themselves less about the apparent, the hidden, and real meaning of his words.

OUR readers already are familiar with that saddest episode of the Candian insurrection, the blowing up of the monastery of Arkadi, with its heroic christian garrison and several thousand besieging Turks. The heroes of Arkadi will secure a place in history beside those of Thermopylæ, who, more than two thousand years ago, fell in the defense of the same cause. The event is, moreover, one which is likely to have important consequences. The recent letters of Garibaldi and Victor Hugo show how profound an interest is felt in the issue of the struggle by the European liberals. The waves of popular indignation are beating with renewed force against the decayed Ottoman Porte, and almost daily dispatches by the cable report the steady approach of the fatal hour of collapse.

PROPOSED CONGRESS OF JEWS IN PARIS.—The *Gazette de France*, alluding to the Jewish Council which is to assemble in Paris next year, remarks that the meeting will be especially called on to decide the following questions: The abolition of the prohibition of certain articles of food; the suppression of polygamy, which exists among the Jews in Algeria; and the recognition of female children as equally qualified to inherit in that country with males. The French government is said to be very anxious for the reforms relating to the African colony, as there are in Algeria forty thousand Jewish families, composed of industrious people, who are not subject to the general laws of the Civil Code.

It is stated that Russia has proposed to the protecting powers to hold a conference, in order to arrive at the means of giving justice to the christian subjects of the Porte.

PHOTOGRAPHS OF THE EDITOR can now be had at this office by those who desire them. Price 30 cents; which includes the postage when sent by mail.

POST OFFICE ADDRESSES.—JOSEPH T. CURRY, Box 150, Chelsea, Msss.

ELD. JOHN CRAIG, Westford, Mass.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President.
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
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Two Dollars each from—Lory Jencks, Timothy Wheeler, Robert Scott, Thomas Denton, Eld. R. V. Lyon, Wm. A. Orcutt.

Various Sums.

Benjamin Mellor, $5; Mrs. E G. McCullough, $6; William Roworth, $25 on pledge; Joseph Lingle, $1.50; E. C. M. Boyd, $5 on pledge; John Kemp, $50 on pledge; Peter G. Kemp, $3; John Passmore, $5; John Beeching, $3; Alvah Metcalf, $5; Geo. E. Patney, $1.

Freedmen's Mission.

For Helen Robertson.

Dr. Jos. Trever, Lockport, N. Y., ... $5
Mrs. E. G. McCullough, Milltown, Pa., $2

Advertisements.

DR. S. B. BARLOW.

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FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

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No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each: MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

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All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

THE EXAMPLE OF CHRIST.

And is the gospel peace and love?
 Such let our conversation be:
The serpent blended with the dove,
 Wisdom and meek simplicity.

Whene'er the angry passions rise,
 And tempt our thoughts and tongues to strife,
To Jesus let us lift our eyes,
 Bright pattern of the Christian life.

Ah! how benevolent and kind,
 How mild and ready to forgive;
Be this the temper of our mind,
 And these the rules by which we live.

To do his heavenly Father's will
 Was his employment and delight;
Humanity and holy zeal
 Shone through his life, divinely bright.

But ah! how blind and weak we are;
 How frail, how apt to turn aside!
Lord, we depend upon thy care,
 And ask thy Spirit for our guide.

Thy fair example may we trace
 To teach us what we ought to be,
Make us by thy transforming grace,
 Dear Saviour, daily more like thee.

—*Selected by* Geo. F. Storrs.

Children's Department.

WILLIAM TYNDALE.

[*Continued.*]

On account of his public preaching and private teaching the enemies of Tyndale were so determined to destroy him, that they entered a complaint against him to the Chancellor of the diocese of Worcester, who warned him to appear before him to answer to the charge of heresy. He went, with no defence but the truth of God and the justice of his cause. But for some reason, probably on account of his standing in the family of Sir John Walsh, those who were the most eager to accuse him failed to appear against him, and he was released and returned to his home, after being severely threatened. They probably thought to frighten him by this, and turn him from his purpose. But they did not know their man, while he well understood the character of those with whom he had to deal, and was aware that they would leave no plan untried to prevent the Scriptures being brought before the people, which he felt was necessary in order to establish them in the truth.

While pondering these things in his mind, Tyndale concluded to translate the New Testament into English, not without a knowledge of the persecution and danger to which he would be exposed, even perhaps to the sacrifice of his life. But he was firm and undaunted, and to this great object his life was henceforth to be devoted.

He had but few friends, yet the Lord raised up some to speak words of cheer to him. Among them was an aged priest in the vicinity. One day as Tyndale was visiting him and talking freely with him, he was astonished at this remark from the old man, "Do you know that the Pope of Rome is the very Anti-Christ that the scripture speaketh of? I have been an officer of his, but I have given it up, and defy him and all his laws. But beware of what you say, for if it be known that you are of this opinion, you will lose your life." This interview, while it gave new light to Tyndale, also strengthened him in his convictions and purposes. Not long after he met a bitter opposer, who in conversation remarked, that "We were better to be without God's laws than the Pope's." This was blasphemous indeed, and Tyndale at once replied, "I defy the Pope and his laws. If God spares my life, I will take care that ere many years, a boy that drives the plow shall know more of the scriptures than you do." This was bold language and perhaps not very wise, and its effect was soon seen, for he was persecuted on every hand as a heretic. Fearing he should involve his kind friends where he lived in some difficulty, he resolved to leave them and go to some place where he might quietly pursue his work of translating the New Testament.

For several reasons he concluded finally to go to London, and taking leave of those who had so kindly befriended him, and looking for the last time upon the beautiful scenery of his native valley, he seeks a home in the great city. Here we find him in 1522, a stranger and alone. Henry VIII. was at the time king of England, and was a great favorite with the Pope, and for his zeal for the church of Rome, had recently received the title of "Defender of the Faith." Had Tyndale known all that was going on in London he would not have gone there, but the Lord was leading him in a way he knew not. He carried with him a letter of introduction from Sir John Walsh to Sir Harry Guilford, through whom he became acquainted with several leading ministers, and we soon hear of him as a preacher in the church of St. Dunstan. Yet here he was watched with a malicious spirit, but he did not try to hide his opinions. He boldly preached what is called the doctrine of Justification by faith, as Luther was doing in Germany, telling the people that "it is the blood of Christ that opens the gates of heaven, and not our good works."

There was in London a rich merchant, who was also an alderman of the city. Some seven years before he had heard the true gospel and embraced it, and his house was ever open to the servants of Christ, and to the friends of learning, for he was a man of cultivated mind. He was noted for his kindness to the poor and persecuted, so that he was honored and loved by all classes. He heard Tyndale preach at St. Dunstan's, and meeting him one day in the street, he accosted him and asked him what were his means of living. He replied, he had none, but he hoped to enter the service of the Bishop of London. By what he had previously heard he thought he would befriend and help him, but on application he refused, for he had no desire that the common people should be instructed. Tyndale was sadly disappointed and knew not where to turn, but he thought of Humphrey Monmouth, the merchant before mentioned. To him he went and was kindly received as he had reason to expect, and found a home there while he was in England. At this time his old friend, John Frith, came to London and became a fellow-laborer with him. In a little room in Monmouth's house they worked together upon the English New Testament. He was a great help and comfort to Tyndale.

About six months after this, it became known that a few christians in the city were in the habit of meeting together for conference and reading the scriptures. The Bishop of London and others hearing of it, began the work of persecution and had them arrested, and by threats and flatteries finally induced them to give up their meeting and keep silence. Tyndale became convinced that there was no room in London, nor yet in all England, where he could translate the New Testament. At that time there was a vessel lying in the river ready to sail for Hamburg. He thought perhaps in Germany he might find a place for his work, and resolved to go. Monmouth and others assisted him, and taking leave of his friends, he left forever the shores of his native land.

It was near the close of 1523 that he landed in Hamburg, and he there found the encouragement he needed, and for two years he pursued his work with zeal, being assisted by one or two brethren at different times. About the close of 1524, the gospels of Matthew and Mark were ready for press. At this time he wished to send to Monmouth for money left with him for his use, and with the order he secretly sent a copy of the two gospels. These were afterward published and sent to England. While Tyndale was laboring in Germany, his kind friend Monmouth had been imprisoned some months in the Tower of London, for his views and his kindness to Tyndale, but was released.

In the spring of 1525 the whole of the New Testament was completed, and some way must be contrived to print and publish it secretly, for there were enemies to the gospel everywhere. There seemed to be an opening for him to go to Cologne and get the work done there He went, and the printing was begun, but was soon stopped. A man who was an enemy to the truth came into the city and accidentally heard of what was being done. He at once applied to the Senate of Cologne for permission to stop the work and take the manuscripts and types, which was granted. But Tyndale seized all the papers, and taking a boat he ascended the river with all speed. His enemies were much disappointed that he had escaped them with the hated manuscript. But the Lord still guided his steps, and after a few days he arrived at the city of Worms, a place noted in the history of Luther. Here it seems the New Testament was to be printed, and by a grandson of the man who invented the art of printing. Two editions of the New Testament were issued by the end of the year 1525.

I have not time to tell you of the means contrived to get these books into England, but they were sent and scattered over the country, causing much joy among the common people who could read for themselves the word of life, while Tyndale's enemies, filled with rage, were longing to take his life. But their time was not yet.

It would be interesting if we could follow him through all the scenes of his labor and trial, but we cannot. His enemies endeavored to destroy his books, some of which were publicly burned in England, but the truth continued to work like leaven and man could not prevent it. Tyndale continued for several years to publish new editions of the New Testament and quite a number of other works, which all had a large circulation in England. He still lived in Marburg, when in the fall of 1526, he was joined by his dear friend Frith, who had fled from England. They again labored together till 1529, when Frith removed to Antwerp. The authorities in England tried in many ways to find his retreat and cause his arrest, but were foiled for a long time, although he was obliged to change his name and use every precaution to avoid them.

At one time the government proposed, through a friend, to buy up all his Testaments in order to burn them, thinking that would be the end. Wishing to get out another and more thoroughly corrected and revised edition, and needing money to do it, he sold them and used the money for that purpose, much to the chagrin of his foes.

In 1534 John Frith suffered martyrdom, being burned to death for his faith. He had published a book on Purgatory, which so stirred his enemies, that, on his coming again into England they arrested him, and after an imprisonment of several months, he was put to death at the age of thirty. While he was in prison Tyndale wrote him a long letter full of comfort and good advice. He exhorted him to be steadfast and endure unto the end. He met his death with great fortitude. Tyndale could but feel his death deeply, for they had been intimate for some fourteen years.

For the last year Tyndale had been living at Antwerp, where he had been undisturbed. He boarded with an Englishman by the name of Thomas Poyntz, and had, during the year, published a new and beautiful edition of the New Testament, and one of the five books of Moses. He no doubt intended to translate the whole Bible, had he found opportunity. About this time the Bishop of Winchester undertook to do what the Papists of England had long and vainly endeavored to do, viz.: apprehend William Tyndale. To do this he employed two men, one by the name of Henry Phillips, the other Gabriel Donne, a monk. The residence of Tyndale was easily found by Phillips, who at once sought the acquaintance of Poyntz. He sometimes met Tyndale and succeeded in gaining his confidence, but Poyntz disliked him. Tyndale, who suspected nothing, frequently invited him to his lodgings and showed him his study and books.

Having accomplished so much Phillips went to Brussels, and obtained the assistance of some of the emperor's officers and returned to Antwerp. One day when Poyntz was out of town, Phillips, who rather feared Poyntz, called on Tyndale and borrowed some money and was finally invited to dine with him. When dinner time came, they went out and had to pass through a long narrow entry. On either side of the outer door Phillips had placed an officer, and as Tyndale passed out first, Phillips pointed with his finger towards him, that they might know he was the person to be taken. The men each laid a hand on Tyndale's shoulder and arrested him in the name of the emperor. He was taken by surprise, but submitted at once and followed the officers, who had him conveyed as soon as possible to the castle of Vilvorde, twenty-three miles from Antwerp Phillips and his companion were overjoyed, and immediately sent word to England where there was great rejoicing among the Papists, who so much hated him. Tyndale was kept in confinement for eighteen months, and bore all his trials, as he had ever done, with cheerfulness and christian patience. Through his instrumentality his jailor and all his family were converted. He also had the satisfaction of knowing that the circulation of his books was rapidly increasing and that as he once said, the plow-boys of his own country had become wiser in the doctrines of salvation, than the priests who professed to be their teachers. This had been the work of his life—now it was done "he was ready to be offered." His friend Poyntz made an effort to enlist the court of England in his favor, but it effected nothing, for the king of England did not interfere, and he was left to his enemies. He was tried before the Princess Mary, of Holland, and her privy council, and was condemned to die. On the 6th of Oct., 1536, he was led to the stake and burned. Thus died one of the noblest and best of men; died for his faith and efforts to present the pure word of God to the people in a language they could read and understand. After he was bound to the stake and the flames began to kindle, he cried out with a loud voice, "*Lord open the eyes of the king of England!*" He has been called the Martyr of Vilvorde, and by John Fox, the author of the Book of Martyrs, the *Apostle of England*. The Lord help us in this age to better prize the blessed Bible.

Aunt Louisa.

THE ABOMINATION OF DESOLATION.

BY H. K. WHITCOMB.

There have been many different positions taken in regard to the time and fulfilment of this portion of Daniel's prophecy, referred to by Christ, as recorded in Math. xxiv. 15, and Mark xiii. 14. But to my mind there need not be so much difference of opinion in regard to it, if people would allow the scriptures to be their own expositors. The question involved in the subject would be enough to mark its fulfilment were it not for upholding some theory. "Tell us, when shall these things be?" What things? The things before spoken of, and that was the throwing down of the stones of the Temple, and that *only*. Now we assume this, that the stones either have been thrown down, or they must be in the future. That they have been, we believe. We find in Luke xix. commencing with verse 41, a prophecy of Christ against Jerusalem; and in verse 43, he says, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground and thy children within thee. And they shall not leave in thee one stone upon another that shall not be thrown down." The same expression is found in connection with our subject. It is urged that the question in Luke xxi. 7, was asked at another time, which we see no proof of; and if it was it does not help the objector in the least. It matters not as to the time *when* it was spoken, but what *was* spoken, and *where* it applies? It is spoken of four times by the evangelists, and every time applied to one place (Jerusalem). Now the question is, "Tell us *when* these stones shall be thrown down;" and, in our English translation, Mark and Luke have it, "And what shall be the *sign* when these things shall come to pass," or be fulfiled?

Luke tells us that the sign was when Jerusalem was compassed with armies; the very time spoken of in chap. xix. when the stones should be thrown down. Since that time Jerusalem has been compassed with armies, agreeable to prophecy, and if the stones were not thrown down *then*, who shall say how many times it may be thus compassed before the stones will be thrown down? In Luke i. 1, 4, we find that Luke having perfect understanding of all these things, has written them in *order*. If he has done this who can do more? Again: he was with Paul in his labors, and was the beloved Physician, also. It would seem strange he could be so much mistaken as many of our Advent bretheren think. Mark this, the same events are connected with Math. and Mark's abomination of desolation, as with the expression in Luke xxi. 20; and if Luke was in possession of that Spirit, which Christ said he would send that should guide the possessor into all truth, was not he better prepared to write in *order*, than those writing earlier? Again, we find a prophecy in Ezekiel iv. referring to the same thing. In the third verse we read, "And it (the city) shall be besieged and thou shalt lay siege against it; this shall be a *sign* to the house of Israel." May it not be that Luke understood this prophecy when he wrote? The disciples asked Christ, what *sign* there should be when the stones should be thrown down. In our next we purpose to show farther proof from Ezekiel in relation to this prophecy; also, to examine Daniel closely in regard to the abomination of desolation.

Corinna, Me., Dec. 12, 1866.

"THY KINGDOM COME."—No. 6.

BY SAMUEL MASON.

Agreeable to promise we shall here introduce and examine what we term the divine commentary on this subject. It is contained in Paul's Epistle to the Galatians. The circumstance which called out this part of the letter was, that some of them had still an inclination to be under the Jewish law. "Tell me," says he, "Ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bond-maid, and the other by a free woman; but he who was of the bond-woman was born after the flesh; but he who was of the free woman was by promise." Gal. iv. 21–23. "Which things are an allegory; for these are the two covenants, the one from Mount Sinai, which gendereth to bondage, which is Hagar, for this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." It will be remembered that it was upon the Mount of Sinai, in the wilderness of Arabia, where God committed the statute law to Moses, which was to govern the Jewish nation; and it was at this time God fulfilled his covenant to Abraham, which was to come through Ishmael, his son and seed by the bond-woman; which was, "that of him he would make A GREAT NATION." When, therefore, God by the hand of Joshua, drove out the seven nations who were in possession of the land which he had deeded to Abraham's seed more than four hundred years before that time, and who had now come to take possession, when this was fulfilled, and the Jewish polity established, that was an end of all the promises included in God's covenant with Abraham concerning THAT NATION, and the Jews themselves, and all Judaizing teachers, have made a gross mistake in looking still for future promise in reference to that nation.

Jesus struck an exterminating blow at such an idea. On one occasion, when he was engaged in his public teaching, said the Pharisees to him, "We have Abraham for our father." But his answer was, "If Abraham were your father, you would do the works of Abraham; but now ye seek to kill me, which did not Abraham." John viii. 39, 40. When he thus cut them off from this claim, said they "We have God for our Father." But said he, "If God were your Father, ye would believe in me, for I came forth from God." Now, says he, "Can ye not discern my speech? Ye are of your father the devil, and his works ye will do." This declaration silenced them. John viii. 42–44.

Ishmael was a representative of the character of that nation. He was a bondman. They also were under a law which gendereth to bondage; its voice was, "Cursed is every one that continueth not in all things that are written in the book of the law, to do them." Gal. iii. 10; Deu. xxvii. 26. There is one striking characteristic of this disposition of Ishmael which most perfectly maps out the prominent disposition of the Jewish nation. It was this. God said, "His hand shall be against every man, and every man's hand against him." How completely does the whole history of the Jewish nation, in their relation with other nations of the world, exemplify this disposition! In their estimation all other people are dogs, and castaways, even down to the present time; and says Paul in reference to them, "They are contrary unto all men." 1 Thess. ii. 15. Their hand being thus turned against all men, it is but human nature that every man's hand should be turned against them; and how most perfectly this has been fulfilled! All nations have in turn hated and persecuted them.

They were also represented by a wild man; as this was another trait of the character of Ishmael; and how strikingly have they exhibited that peculiar truth also. Look at them under the burning brow of Sinai—at the foot of the mount, on whose summit was heard the thunders of Jehovah's voice! They had also seen the forked lightning flash, and heard the sound of alarming trumpets, and the voice of words pealing from its shaking brow. Yet, in view of all this awful exhibition, what do we behold? Aaron, the brother of the man whom God had chosen to conduct this people from Egyptian bondage into a land flowing with milk and honey, collecting all the jewels from the multitude, and then moulding them into a golden calf; then, with a ferocious audacity, becoming nothing but wild men, shouting the idolatrous songs, "These be thy gods, O, Israel, that brought thee up out of the land of Egypt!" Thus they broke over all bounds, although hedged round by Jehovah himself. How appropriately was such a people represented by a WILD MAN.

But we recur again to Paul's exposition of this subject. "But Jerusalem, (says he) which is above, is free, which is the mother of us all; for it is written, rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now, we brethren, as Isaac was, are the children of promise; but as then, he that was born after the flesh (Ishmael) persecuted him that was born after the Spirit, (or by promise) even so it is now." Gal. iv. 26–29. This refers to the tantalizing mocking of Ishmael, in reference to Sarah, Abraham's wife, and Isaac, who was to be born according to God's promise; and how strikingly did the Jews also fulfil this mocking and persecuting disposition to Christ the TRUE SEED of Abraham, while on earth. "Nevertheless, what saith the scriptures? cast out the bondwoman and her son, for the son of the bondwoman shall not be *heir* with my son, even with Isaac, which was of the free woman. So then, brethren, we are not the children of the bond-woman, but of the free (Gal. iv. 30;) stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage. Gal. 5. 1. Now to Abraham and his SEED were the promises made; he saith not unto seeds, as of many, but as of ONE, and to thy SEED, which is CHRIST." Gal. iii. 16. The promises, therefore, that God made to Abraham through Isaac, ran to Christ, as the one who should inherit them. He, then, is the SEED of Abraham; and of course he alone is the HEIR of the inheritance included in the new covenant, namely, the world. "For the promise was that Abraham should be heir of the world."

This idea is also confirmed by the parable of the vineyard, which was let out to certain husbandmen, to whom various classes of servants had been sent by the lord of the vineyard, at the season for gathering the fruit, but they were all shamefully beaten; finally, the proprietor of the vineyard said, "I will send my son, it may be they will reverence him when they see him." The son was sent, last of all, to the wicked and faithless husbandmen. "But when they saw the son coming they said among themselves, come, this is the heir, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and slew him." Matt. xxi. 33. This vineyard was old Jerusalem, or the "Jerusalem that now is, and is in bondage with her children." Gal. iv. 25. This Jerusalem was a type of the new Jerusalem, the golden city of the new earth. It was this especially to which Jesus was heir; this is the Jerusalem which is above, or exalted, and is free, being the mother of all Christ's children, it is called the bride, the Lamb's wife. Yours in hope.

Rochester, Pa.

THE TWO COVENANTS.

BY S. E. HOFFMAN.

Br. Storrs:—I have just been reading the various views of the brethern on the, "Body of Christ;" its office, its spiritual powers, &c., the new covenant and the old covenant; and while I read, my heart seems over-loaded to say something for Jesus. How it rejoices me to see these things beginning to be examined. Twenty years ago, when I used to preach on the "Body of Christ," they called it fanaticism; and said that my heart was right, but my head wrong. Although not accustomed to writing, like some of the brethren, yet I feel as if I could not refrain from saying something on the covenants.

Let us commence with Heb. vii. 28. "For the law (old covenant) maketh men high priests which have infirmity; but the word of the oath, (the new covenant) which was since the law, maketh the Son, who is consecrated forevermore. Mark his language: "which was *since* the law." "The word of the earth." Does not Christ say, "Before Abraham was, I am?" How, or, what can we apply this word of the oath to, which says, *since* the law, but to the new covenant? He does not say, the word of the oath to be established or covenanted after the resurrection, or, 1260 years hence; but *since* the law, already; now, at that time; sworn to, to disannul the old, that he may establish the new.

But let us follow Paul in chap. viii. 6 "But now hath he obtained a more excellent ministry; by how much also he is the Mediator of a better covenant, which was (in the past) established upon better promises." What is the meaning of a covenant? Agreement, stipulation, contract, bargain. The old bargain between God and his people had, besides the moral law, the endless laws of ceremonies; which Paul says, "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Now I ask the question. Is there reason is their proof, is there a "Thus saith the Lord," that a law, a covenant, will be necessary in the resurrection, after this mortal has put on immortality, where there is no sin, no propensity to sin? Hear Paul. "Ye are not under the law, but under grace." If christians, then, are not under the law, how much less will immortal beings need a law, who are possessed of God's own nature. Yes, Jesus is now at this time, the Mediator of a better covenant, the new one. He has obtained the ministry of that covenant, too, by his death and resurrection; and if the ministry of it has failed, it is only on account of sin, and unbelief; not by God's appointment, for Paul says, He (Christ) obtained it. Who can deny it? And if he obtained it, he established it; he set it up. Yes, and, thanks be to God, it is not dead yet. Though we have had one hand cut off, or one foot, by the old mother of abominations, that has caused darkness to cover the earth, and gross darkness the people, yet I feel to praise the name of God, that light is breaking out in various places; and I believe the "Body" will soon again be restored, every member to its place; and then down goes Babylon; that is, all the kingdoms of this world; all human laws, whether church or state. The great earthquake will then take place, in which seven thousand names of men will be destroyed. God's great judgment. Blessed Jesus, thou hast obtained through thy death and suffering this ministry of the new covenant.

But one brother says, The old covenant was made with the house of Israel; and the new is to be made with the same. That is true, Br.; but let us see who Israel is. Paul says, "They are not all Israelites that are of Israel." This new covenant, then, is, and was, to be established to, or with, certain characters, not nationalities. "And to thy seed; (not seeds,) "which is Christ." "For the promise that he should be heir to the world was not to Abraham, or his seed, through the law, but through the righteousness of faith." Rom. iv. 13. I see no covenant to be established on any other conditions than that of repentance toward God, and faith in our Lord Jesus Christ. But I so read the Bible as to believe that the full glory of this new covenant is just about to be ushered in by rendering judgments upon the ungodly, thereby destroying the Man of sin, and clothing this ministry of the new covenant with all that the Man of sin took away from it.

There are but two covenants: The old and the new. Heb. viii. 7. "For if that first covenant has been faultless, then should no place have been sought for the second; for finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; for this is the covenant that I will make with the house of Israel, after those days, (of the law,) saith the Lord; I will put my laws (new covenant) into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people." Now, that the apostle had a direct reference to Christ's first coming, and the effects to follow; or that would follow, we only need to notice the last verse: "In that he saith a new covenant, he hath made the first old." Mark the language: He "*hath*" already, now, in Paul's day, made the first old "Now that which decayeth and waxeth old is ready to vanish away." Yes, that old covenant decayed when the Jewish nation decayed, and the everlasting covenant of grace rose from the first advent of Jesus into the world. Does any one suppose that Paul means anything different by calling it the everlasting covenant? Not at all. I ask such an one the question: Was there ever one person saved in any other way than by Christ? The answer would be, No. Does not Paul say, that "they all drank of that rock that followed them, and that rock was Christ?" Hence it is the blood of the everlasting covenant from Adam's time till the last trump shall sound. May God hasten on the fulness of this everlasting covenant, which is a consecrating of ourselves wholly and acceptably to God. Yours, in hope that the time is not far distant when the saints, or christians, shall possess the kingdom.

Middleville, Min., Nov. 30, 1866.

Singular Occurrence at Sea.—Commander E. Simpson, of the steamer Mohican, from Cura, Brazil, under date of Nov. 7, reports to the Navy Department that on the afternoon of 30th ult., when off the coast of Maranham, the back of a large fish was seen about a cable's length from the ship and inclined diagonally towards her. A few moments afterwards the engines suddenly stopped. Steam was shut off, and a hurried examination made. No cause could be discovered for the remarkable result. Steam was again turned on, but the engines could not be forced ahead. At this time several pools of blood were seen to rise to the surface of the water under the stern. After a few moments it was discovered that a large black-fish or whale had been caught between the propeller and frame. The shock on the engine was very great.

A report from Canea, the capital of Candia, by way of Syra, says another battle has taken place between the Turks and the Greek insurgents, in which the former were defeated with heavy loss.

The Herald of Life

AND OF THE COMING KINGDOM.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 158. | NEW YORK, WEDNESDAY, JANUARY 23, 1867. | VOL. IV.—NO. 16.

THE HERALD OF LIFE.
IS PUBLISHED WEEKLY BY
"THE LIFE AND ADVENT UNION,"
AT
No. 37 Park Row,
(Fourth Story, Room 22), NEW YORK.
GEORGE STORRS, Editor.

THE RESURRECTION.

In *The Methodist*, Jan. 12, we find a sermon by BISHOP SIMPSON, of the M. E. Church, in which are so many good things, and so well said, that we feel disposed to give large extracts for our readers. It is refreshing to hear or read sermons on this subject in these days, when the fable of "going to heaven at death" has so generally taken the place of the Bible doctrine of "the resurrection of the dead." We thank Bishop Simpson for his timely sermon on the subject, and wish we could give the entire sermon a place in our columns, though we do not agree with every sentiment expressed in it; but there is so much that is good we can cheerfully commend the sermon to attention. The Bishop commences as follows:

TEXT.—"But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv. 20.

A little more than eighteen hundred years ago, as the light of the morning was breaking around the walls of Jerusalem, there was a guard placed around a sepulchre in a small garden near the walls of the city. They were guarding a grave. Some strange scenes had occurred on the Friday before. While a man whom they had taken from the hills of Galilee and around the little lake of Capernaum had been hanging on the cross crucified as a malefactor, strange signs appeared in the heavens, and on the earth, and in the temple. It was rumored that he had said he would rise the third morning. The third morning was coming, and, as the light began to break in the East, there came two women silently and sadly wending their way among the tents that were pitched all around the city of Jerusalem; they had sojourned all night in the tents, for as yet the gates of the city had not been opened. They came to see the sepulchre, and were bringing spices in their hands. They loved the man who had been crucified as a malefactor, because of his goodness, his purity, and his compassion. They seemed to be almost the only hearts on earth that did love him deeply, save the small circle of friends who had gathered around him. There had been curses upon his head as he hung on the cross—curses from the bystanders, curses from the soldiers, curses from the people. They cried, "away with him; his blood be on us and and on our children!" and on that morning there were none but a few feeble, obscure, heart-broken friends that dared to come near his grave.

A little more than eighteen hundred years have passed away, and on the anniversary of that day, the morning of the first day of the week, the first Sabbath after the full moon and the vernal equinox, at the same season, the whole world comes to visit that grave. The eyes of princes and of statesmen, the eyes of the poor and the humble in all parts of the earth, are turned toward that sepulchre. All through Europe, men and women are thinking of that grave, and of him who laid in it. All over Western lands, from ocean to ocean, on mountain top and in valley, over broad prairies and deep ravines, the eyes and hearts of people are gathered round that grave. In the darkness of Africa, here and there, we see them stretching out their hands toward it. Along from the coasts of India and the heights of the Himalayas, they have heard of that grave and are bending toward it. The Chinese, laying aside their prejudices, have turned their eyes westward, and are looking toward that sepulchre. Along the shores of the seas, over the mountain tops and in the valleys, the hearts of the people have not only been gathering around the grave, but they have caught a glimpse of the rising inmate, who ascended in his glory toward heaven. The song of jubilee has gone forth, and the old men are saying, "The Lord is risen from the dead." The young men and matrons catch up the glowing theme, and the little children around our festive boards, scarcely comprehending the source of their joy, with glad hearts are now joyful, because Jesus has risen from the dead. All over the earth tidings of joy have gone forth, and as the valleys have been ringing out their praises on this bright Sabbath morning, how many hearts have been singing,

"Our Jesus has gone up on high!"

Why this change? What hath produced such a wonderful difference in public feeling? The malefactor once cursed, now honored; the obscure and despised now sought for; the rising Redeemer, not then regarded by men, now universally worshipped. What is the cause of this great change—how brought about? The subject of this morning, taken from the associations of this day, call us to consider, as briefly as we may, the fact of the resurrection of Christ from the dead, and some of the consequences which flow to us from that resurrection.

It is important for us to fix clearly in our mind the fact that this is one reason why such days are remembered in the annals of the church, as well as in the annals of nations: for our faith rests on facts, and the mind should clearly embrace the facts that we may feel that we are standing on firm ground. This fact of the resurrection of Christ is the foundation of the christian system; for the Apostle says: "And if Christ be not raised, your faith is in vain, ye are yet in your sins; then they also which are fallen asleep in Christ are perished." If Christ be not risen, we shall never see the fathers and mothers who have fallen asleep in Jesus. . . . If Christ be not raised, we are of all men the most miserable, because we are fancying future enjoyment which never can be realized; but if Christ be raised, then shall we also rise, and then them that sleep in Jesus will God bring with him. And that our minds may rest as to the fact of Christ's resurrection, let us notice how God hath arranged the evidences to secure the knowledge of this fact clearly to man. The first point to which our attention is invited is the fact of Christ's death. Were not this fact clearly established it would be in vain to try to prove his resurrection from the dead. Christ might have suffered for man in some obscure place; he might have laid down his life as a ransom, and yet there would have been no legal evidence of it. God allowed the wrath of man to become the instrument of praising him, in that he suffered Christ to be taken under what was then the legal process—arrested first by the great council of the Jews, and then by the authority of the Roman Governor, so that the matter became a matter of public record—a legal transaction. The highest power, both of the Jewish and Roman government, united in this fact of his arrest, his trial, and his condemnation to death. Not only was this permitted, but the time of the occurrence was wisely arranged. It was at the feast of the Jews, the Passover, when all the Jews came up to keep the Passover. They came, not only from Egypt, but from all the country through which they were scattered. Jerusalem could not hold the people that came together; they pitched their tents all around the city, on the hills and in the valleys. It was the time of full moon, when there was brightness all night, and they came together with safety and security. The multitude, then, was there to witness the scene, so that it might be attested by people from all parts of Judea, and from all countries round about Judea.

Then, again, the form of the death was such as to be not a sudden one, but one of torture, passing through many hours. Had the execution been a very sudden one, as it might have been, the death would have been equally efficacious, yet it would not have been witnessed by so many; but as he hung those dreadful hours, from nine until three, the sun being darkened, what an opportunity was given to the people passing by to be impressed with the scene. The crucifixion was near the city; the crowd was there; the temple worship was in process; the strangers were there; and as one great stream passes on some festive day through the great thoroughfare of your city, so passed the stream of men, women, and children by that cross on which the Saviour hung. They wagged their heads and reviled as they passed by. The very ones whom Jesus had healed, whose fathers had been cured of leprosy or fever, whose mothers' eyes had been opened; the ones who had been raised up from beds of sickness by the touch of that Saviour, passed by and reviled, and said: "He saved others, himself he cannot save." The multitude saw him as he hung suffering on the cross.

Then, again, the circumstances attending his death were such as to invite universal attention. It was not designed that the death should be a private one; not merely a legal transaction, a matter soon over, but a protracted and agonizing spectacle—one to be seen and known by the multitude; but in addition that man's attention should be drawn to something to be connected with that wonderful scene; hence God called upon the heavens and the earth, the air and the graves, and the temple itself for testimony. It is said that before the coronation of a prince in olden time in Europe, and in some kingdoms the custom is still observed, there is sent forth a herald, sometimes three days in advance, at different periods according to the custom, to issue a challenge to any one that dares to claim the kingdom to come and prove his right, and to announce that the coronation of his prince is to take place. Methinks it was such a challenge God gave to all the powers of humanity and to all the powers of darkness. There hung suffering on the cross he who died for human woe, and as he hung God was about to crown him King of kings and Lord of lords on the morning of the third day. He sends forth his voice of challenge, and as he speaks the earth rocks to its centre; that ground, shaking and convulsing, was a call to man to witness what was about to occur. Not only is there a voice of earth. Yonder the sun clothed himself in sackcloth for three hours, as much as to say: "There may be gloom for three days; the great source of light hath veiled himself, as in a mantle of night, for three days. As for three hours, this darkness hangs, but as out of the darkness the light shines forth, so, at the end of the three days, shall the sun of righteousness shine out again, the great centre of glory, with that glory which he had with the Father from the foundation of the world." It was as the herald's voice that passed through the heavens, and that spoke through all the orbs of light, "Give attention, ye created beings, to what is to happen!" . . . What was to occur? What could all this mean? Then the great sacrifice was offered. It was at three o'clock in the afternoon when Christ was to give up the ghost. Yonder the multitude of pious people were gathered toward the temple; the outer court was full; the doors and gates which led into the sanctuary were crowded; the lamb was before the altar; the priest in his vestments had taken the sacrificial knife; the blood was to be shed at the hour of three; the multitude were looking. Yonder hangs a veil; it hides that inner sanctuary; there are cherubim in yonder, with their wings spread over the mercy seat; the shekinah once dwelt there; God himself in his glory was there, and the people are bending to look in. No one enters into that veil save the high priest, and he, with blood and in the midst of incense, but once a year; but it was the mercy seat, and the eye of every pious Jew was directed toward that veil, thinking of the greater glory which lay beyond. As the hour of three came, and as the priest was taking the sacrificial knife from the altar and was about to slay the lamb, behold! an unseen hand takes hold of that veil and tears it apart from top to bottom, and has thrown open the mercy seat, not before seen by men. The cherubim are there; the altar, with its covering of blood, is there; the resting place of the ark is there; it is the holiest of holies. Methinks the priest drops the kife, the lamb goes free, for the Lamb that was slain from the foundation of the world is suffering for man. The way to the holy of holies is open—a new and a living way, which may not close, which priest alone cannot enter; but a way is open whereby humanity, oppressed and downtrodden, from all parts of the earth, may find its way to the mercy seat of God. There was a call to the pious worshipper by voices which seemed to say: "An end to all the sacrifices, an end to all the suffering victims, an end to all the sprinkled byssop that is used in purification, for One has come to do the will of God on whom the burden of man had been laid."

Now here were all these calls to humanity from all parts, as if to announce the great transaction. While all this was occurring, Christ was on the cross, suffering the agony of crucifixion. How deep that agony we need not attempt to tell you; it was fearful; and yet no complaint escaped his lips, no murmuring was there. He bore the sins of many in his own flesh on the tree. He heard the multitudes revile him; he saw them wag their heads; he remembered that the disciples had fled from him—one followed afar off, but the rest had gone; and yet he complained not. Friends and kindred had all left him, and he trod the wine press alone. He drank the cup in all its bitterness, and no complaint escaped from him. One left him that had never forsaken him before. "The world is gone, the disciples I have fed and taught have all fled and passed away—all have forsaken me." But there was no time until that moment of fearful darkness came, when all the load of guilt was upon him and for our sins he was smitten, that his spirit was crushed, and he called out, "My God, my God, why hast Thou forsaken me?" All else might go—it were little: "Why hast *Thou* forsaken me?" But it is over; the darkness is past; the load is borne; and I hear him say, "It is finished;" and he bows his head and dies.

Now there is publicity for the transaction. It demanded public investigation, it received it. There was not only the mental agony united with the agony of crucifixion, but there was the voluntary giving up of his life; yet, lest there might be some suspicion, to all this was added the proof of the fact of his death. When the limbs of the others were broken, and he was perceived to be dead, the soldier thrust the spear into his side, and there came out of that side both water and blood. There is a peculiarity in the sacred writings. A little incident, that seems to be mentioned without care, becomes the strongest possible proof, not only of the fact of Christ's death, but of the nature of his death. When that sentence was written, the human frame was not understood, the circulation of the blood was not understood. Anatomists had not then, as they have now, unveiled the human system; the great science of pathology had not yet been clearly taught to man; and yet, in that sentence we have almost a world of meaning. For it is well attested now that where persons die from violent mental emotion, by what is termed a broken heart, a crushed spirit, there is always formed a watery secretion around the heart. It was not known then to the soldier who lifted up that spear and pierced the body; but so much of that water had secreted around the heart that he saw it issuing forth from the pierced side, unstained by blood, which showed that that great heart had been crushed by agony within.

[To be continued.]

THEN AND NOW.

BY LEONARD C. THORNE.

Emerging, but never fully recovering from Babylonish captivity, harassed by surrounding nations, and perplexed and weakened by intestine commotion, the condition of the Jews was indeed pitiable. How often must they have pined and sighed for a return of the national glory achieved under God-fearing David and wise Solomon. Then the fame of their wealth, strength and glory was known unto all nations. Then, although the object of envy and jealousy, they commanded the respect and admiration of other peoples. Now how different. After returning from Babylon foreign or civil strife was almost constant. The province of Judea seems, after a time, to have been ruled by high priests, who had to be confirmed by the Egyptian or Syrian kings and the Sanhedrim of Jerusalem. During a period covering few years only, it several times changed masters. So early as two hundred years before Christ the priesthood had become fearfully corrupt. Tyranny was the order of the day and the office of high priest became one of purchase and sale. At one time a certain Onias was robbed of it for the benefit of a younger brother, who offered 360 talents to the court of Syria; he in turn was deprived of it by still another brother, who gave 300 more, and who endeavored to maintain his position by promoting the arbitrary measures of Antiochus Epiphanes. Being at one time driven from the city he was rescued by Antiochus, who destroyed part of the city, sold many of his opponents into slavery and robbed the temple. Some time afterward he destroyed the walls of the city, garrisoned a new fortress with his soldiers, sold many of the people into captivity and butchered many of others. The image of the king was placed in the temple, swine were sacrificed on the altar, new altars were erected for the obligatory worship of the Olympian Jupiter, the Hebrew scriptures burned, circumcision prohibited, and every act of opposition made a capital crime and punished with exceeding cruelty.

Some years later this condition of chronic confusion had resulted in a renewal of the broken alliance with Rome, and the establishing of a sort of Judean independence. Thus, sometimes better and sometimes worse, had matters long gone when Herod stood at the head of the last dynasty in Judea. Base and cowardly, he was willing to do almost anything to retain the good will of his foreign supporters. Gladiatorial games, statues, and other things abhorrent to the Jews were introduced into the city, and the Roman eagle placed on the top of that new temple. Herod regarded not justice, but ruled with tyrannic sway. The people clamored for a change, but those for whom they clamored fell victims to treacherous conspiracies.

Such was Jewish experience during a few centuries preceding the christian era, and such was their condition at the Saviour's advent. Long had they groaned under oppression of every conceivable sort, and as long had they hoped that some one would arise who should lead them to greatness and glory; but they had hoped in vain. Their deliverance had always been temporal, and they confidently expected this would again be the case. Therefore, when Jesus came to them with the offer of a better than temporal deliverance, a spiritual, they knew him not, nor of course comprehended the nature of his mission. He was rejected as a pretender and deceiver. The prophets foretold a Messiah who should be humble, meek, and a man of sorrow; and the Jews should have recognized him. But justice to them as a people demands a consideration of the fact that their national experience, through a long period, had been of a character well calculated to induce a degree of thoughtlessness, and consequent ignorance respecting the teachings of the scriptures. Their long cherished hope of a Messiah who should be a powerful and conquering king had grown into tradition; and how stubborn a thing that is, many in the present day have learned. Even they who followed Jesus, believed on him, accepted him as the Christ, and received instruction from his own lips, did not understand the character of his mission until after his resurrection.

Let us leap over a few centuries and take a look at the latter day christian church. The night of apostasy had been long, dark, and intensely terrible. When Luther announced his theological lectures in which he endeavored to lead his hearers away from ecclesiastical tradition and directed them to the scriptures, he had no idea, apparently, of being in conflict with the genuine spirit of catholicism; but God led him on, and within ten years after the delivery of his first lecture he began to hate the whole system as an antichristian despotism that hindered the growth of the church of God and obstructed the way of the believer to Christ. He now commenced to hurl his thunderbolts at Rome; and the knowledge of the gospel began again to increase. Wycliff had long before crippled Romanism in England, but with the labors of Luther the great reform fairly commenced. The death of every martyr possessed a power which, though latent, was destined to become mighty when the fetters of the mind should begin to be broken, and thought allowed its range. The impending storm, the feeble mutterings of which were first heard in England, swept over Germany, and in its angry, irrepressible fury, shook Rome to its very centre. Constantly gathering strength, the swelling, surging tide of the reformation rolled like a sea of burning lava over the papal domain, silencing the "thunders of the Vatican," consuming little by little the power of the "harlot," regardless of her haughty boast, "I sit a queen, and am no widow, and shall see no sorrow;" and still onward it rolls. Many valiant champions of the truth have from time to time been raised up, endued with power from on high, and have nobly done their work. Bibles are now within the reach of the poorest. They are published in almost or quite every known tongue, and furnished gratuitously to multitudes of such as cannot afford to purchase them. Most churches throughout christendom have their Bible classes and Sabbath schools, home, and foreign missions; and the press pours forth a continual stream of literature in exposition of scripture, prophetic, and otherwise. Because of all this christendom flatters itself that it is growing wise in the knowledge of gospel truth; a thing which in some respects is true, but vastly otherwise is it in other and important ones.

In the face of all these things, what has happened? Why, with all these advantages; with free access to the word of God; despite the language, "let both" (wheat and tares) "grow together until the harvest; and in the time of the harvest I will say to the reapers, gather ye together," &c., notwithstanding the assertion of Jesus, that as the good fish were gathered into vessels, while the bad were cast away, "so shall it be at the end of the world," (or age,) "the angel shall come forth and sever the wicked from among the just; "regardless of the fact that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, *when* he shall come to be glorified in his saints, and to be admired in all them that believe;" forgetting that the last days were to be characterized by the prevalence of ungodliness and crime; unimndful alike of the many divine testimonies corroborative of the bove, and the absence of conflicting ones, we have in this nineteenth century the very anamalous proceeding of a call upon christians, everywhere, to make daily prayers, throughout one week (the second in January), for the conversion of the world! How have these religionists learned in the school of Christ? christians generally are loud-mouthed in their condemnation of the poor Jews for rejecting the Messiah, though the manner of his coming *was* directly the opposite of what they had fondly expected; and yet, with open Bibles before them, in which is found abundant evidence of the soon coming of Jesus, and that wickedness will abound until then, in their blindness induced by faith in an immortal soul and its transmission to glory at death, they wholly overlook the importance of the second advent, and treat it as of no consequence. Considering the difference in circumstances, are they *much* less culpable than were the Jews?

The very significant query of our Lord, "when the Son of man cometh shall he find faith on the earth?" is in no wise suggestive of universal righteousness at that time. When the bridegroom came there were some against whom "the door was shut." If professing christians would renounce these perpetual barriers to an effectual presentation of the gospel, paganism and Romanism, they would soon find themselves extricated from some of their perplexing dilemmas, and be able to present the gospel as "glad tidings" indeed. By presenting the true character of God, they would be far more instrumental in promoting godliness than while hugging to themselves these delusions of Satan, and cherishing a vain ambition to evangelize the world. The world will be converted, but not until the personal reign of Jesus shall have commenced. It is then, and not till then, that there shall be nothing to hurt nor destroy in all "God's holy mountain:" "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." How many, how earnest, how effectual, were the prayers for the world's conversion we cannot know; God knoweth. It is altogether probable, however, that the purposes of Jehovah are unchanged, and that his word will continue to stand sure.

If christians of the popular faith would first pray for strength to enable them to overcome their indifference as to what is truth, and by the active exercise of those faculties with which they are endowed, search it out, they would become capacitated to pray more intelligently.

Followers of Jesus should study rightly to direct their petitions, and let their works keep pace with their prayers, if they would have abundant success attend their efforts. For intelligent people to pray for what is so directly in conflict with the plainly and repeatedly expressed purposes of God as is the idea that the conversion of the world will precede the second coming of Christ, is to betray a degree of ignorance which, all things considered, is quite nearly allied to the inexcusable.

THE ABOMINATION OF DESOLATION.

BY H. K. WHITCOMB.

"And it (Jersalem) shall be beseiged. . . . this shall be a *sign* to the house of Israel." Ezek. iv. 3. Let the reader bear in mind this fact, that this prophecy must refer to the last desolation of Jerusalem; for he prophesied during the captivity. Thus we find Ezekiel and Luke agree as to the sign. But this is not all, we find in Matt. xxiv. Mark xiii, and Luke xxi, Christ, speaking of the affliction that should attend the abomination of desolation, says—"It shall be such as never was, or ever shall be again." And in Ezekiel v. 9, we find the same expression (or nearly so; the same sense at least,) "And I will do that in thee which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee," &c. What does this prove? Just this, That what God did in Jerusalem, which he had not done before, and never would do again, *was this*, as he says, "Therefore, (or, for this reason) the fathers shall eat the sons," &c. Was this ever done? If historians rightly inform us, it was done as the prophecy said. The argument is this: We have proved that the expression, Ezek. v. 9, "And I will do that in thee which I have not done, and whereunto I will not do any more the like," was affliction such as was not from the beginning of the creation, neither shall be." When was there ever such distress or affliction as to cause any city or nation to resort to such means to sustain life as the Jews did at the last desolation of Jerusalem? We answer, it cannot be found.

Our *time* brethren argue that it is not to be compared to the Papal persecution, because there were over sixty million put to death; whereas only eleven hundred thousand perished at the destruction of Jerusalem. This argument will not stand the test; for the prophecy is definite. *Then* shall be great tribulation: not for twelve hundred years, but *then*, when the abomination is set up, or stands where it ought not.

It is not the *number* that perish, but the *condition* they are in at the definite time, that fills the prophecy. Matt. xxiv. 15, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, *then* let them that be in Judea flee to the mountains," &c. "But pray ye that your flight be not in the winter, neither on the *Sabbath day*; for *then* shall be great tribulation." Why not on the Sabbath day? Because the Jews were not allowed to go over seven hundred and twenty-nine paces and three feet on the Sabbath under penalty of being stoned to death. A good reason, surely. Was there any such law in A. D. 532? We find no account of such being the case.

Now let us examine Daniel. We find that the abomination of desolation being set up is consequent upon taking away the daily sacrifice. Now, we turn to Dan. viii. and we find that the daily was taken away by one of the horns that came up from the head of the goat; which the angel explains to represent the Grecian kingdom; and the horns the several kings. But few will admit this. They argue that the fifth horn was a Roman king. But if it was it must have been on another beast; for the angel plainly says, that the goat was the Grecian kingdom; and, of necessity, all of the horns that came upon that head must represent Grecian kings.

The next place we see the daily spoken of is in Dan. ix. 26, 27. No one will attempt to deny that this refers to the literal city of Jerusalem, and the sacrifice belonging to the Jews; and that the seventy weeks ended at the final desolation of their city.

Thus we find the daily taken away twice; once by a Grecian king and once by a Roman prince before the end of the Jewish age; or, in other words, it was a literal daily sacrifice which was taken away. Now, would it be doing justice to the prophecy in chapter xi, to say, it means a spiritual sacrifice, or taking the true worship from the christian? If this was the fact, we must carry it out spiritually; and that would be taking the worship of God out of the heart and placing the abomination in its stead. This cannot be true, because they who gave up in that way, would cease to be christians. If they did not give up, the daily is not taken away. May the Lord help us to understand his word, and search diligently as for hid treasures.

Corinna, Me. Dec. 31, 1866.

The Precious Bible.

"Thy word is very pure; therefore thy servant loveth it."—Psa. cxix. 140.

The words of David brought to my mind an incident in my past life. About 30 years ago, in sailing from Dublin, on the coast of Ireland, there was on board 247 passengers, one popish priest, and about 200 papists; the rest, including the ship's crew, were Protestants. I had a promise from the Captain to hold meetings in the ship when convenient. I held one, which was well received by all except his holiness the Priest. He condemned it, and influenced the captain, so that I could preach no more while on board. A few sabbaths afterwards, they got up a dance on deck. One methodist sister was sick, and she requested me to tell the captain; and, if he pleased, to have the dance stopped. But he refused to do so. When I went down, I told her what the captain said. I then asked the priest, but he muttered something about the heretic preaching. The sister then said, Brother Craig, will you read us some of the good book? I then took my Bible and read for some time, which seemed to disturb the priest very much. At length the dance ceased; and, as one of them was coming down the ladder, the priest called to him and said, you tell them to come here. (He was lying in his berth). Several came down the hatchway to the priest; and I closed up my Bible. It became dark with the crowd. The priest spake low but seemed much displeased with my reading a heretic book, as he called it. With that, eight or ten rough fellows rushed towards me, and some seized me by the throat, some by the breast, and others by my arms, and hurried me upon deck, and rushed me to the side of the vessel, telling me with an oath either to throw that heretic book overboard or they would throw me and it over very quick. I told them that I and my Bible would not part. Then up steps a large, rough looking fellow, and swears, saying, "Why do ye stand here to hear his damn preaching? throw him over," &c. So, dashing me on the deck, they took me by the legs or feet and put me over the side of the vessel; but still holding on to my feet, they swearing they would let me go, if I did not let go my Bible. But no, I could not, and would not part with it. I clasped it to my breast; and O what glory I then felt. Truly Christ was in me the hope of glory, at time. They drew me in, on deck, and left me wet three parts over. But I felt very happy, only my precious Bible got very wet. However, thank my good Lord, he saved it and myself, too; for which I bless his holy name. I still hold on to that same old Bible and it has been my meat and drink ever since, when I read it. Yes, it sheds greater light to me than all my other Bibles in my house. If I was compelled to part with any or all of my books, this, my Life-Boat, would be the last, and then not without a mighty struggle.

O, blessed be God for that precious good Book; it is my guide from this earth to the earth renewed. Now let me ask all the readers of the HERALD OF LIFE, and of the *Crisis*, too, Do you love your Bibles so that you would rather die with them, than be saved without them? May God help us to love and obey its precepts. Amen.

Westford, Mass., Jan. 14, 1867.

[ELD.] JOHN CRAIG.

Will *Crisis* please copy.

ROMISH ANECDOTES.—The *New York Tablet* is publishing a series of "Catholic Anecdotes, or The Catechism in Examples, Translated from the French for the *New York Tablet*." No. 568 in the series is a fair specimen of the sort of stories which pass current with its readers. It is as follows:

A holy man, whose name I have forgotten, was one day at Mass, which was said by a priest who was rather worldly. What was his surprise, at the moment of Communion, to see a charming child, surrounded by luminous rays, reposing on the patten, in place of the species of bread! He was more astonished afterwards, for he saw that when the priest went to take Communion the child turned away his head, struggling with his hands and feet, as if to prevent the priest from receiving him into his mouth. The same saint had several other times the same vision, which gave him much thought. One day this secular priest, who was not bad at bottom, was conversing with him, and confessed that as often as he received the body of our Lord at Mass he had great trouble in taking it, and knew not how that could come. The servant of God was very glad of this confidence; he took occasion to tell the priest what he had himself seen, and advised him to examine his conscience well and change his life. Touched by this kind admonition, and the warning he had received, the priest applied himself to become more edifying. Some time after, the holy man who had warned him, assisting again at his mass, perceived the same child between his hands, at the time of Holy Communion, and saw him enter into his mouth and his heart joyfully and eagerly, which proved the sincerity of his conversion."—*Rodriguez, Chris. Perf.* IV., 320.

THE TRIBUNE ALMANAC.—This is one of the most popular almanacs published in this country. It might better be termed an epitome of the political history of the year, as its most important feature is the unparalleled accuracy with which its election tables, congressional acts and names of members of Congress and State officers are reported. It is also complete as in everything relating to an astronomical department. Its price is 20 cents. Published by the Tribune Association, New York City.

The Methodist Centenary collection now foots up over $3,800,000, and it is not all yet in. It will undoubtedly reach $4,000,000.

The Herald of Life.

NEW YORK, JANUARY 23, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Mishap.

We were exceedingly unfortunate in our paper last week. When we came to the work of mailing, it was found that, by some misunderstanding, we had not our usual number of copies by at least seventy-five. The consequence was, some of our subscribers were not supplied at all, and others were served with damaged or imperfect copies. The printing department of our paper has caused us more trouble and vexation, from the outset, than anything else connected with it; and we do not know as we shall find a remedy till we have a printing press of our own. But what we ask now, is, if any of our subscribers, have a copy, or copies, of last week's issue that they are not anxious to keep, or to lay aside on file, if they will return them, directed, "HERALD OF LIFE, *New York City*," they will confer a favor on us, and enable us to supply some who have none. Any subscriber who received none of that number, or only such as was damaged so it could not be read, if they will inform us, we will try to furnish a perfect copy. Will those who can, attend to our request without delay?

OUR FRIENDS, who inquire, are informed that our son, though very low and feeble, is slowly improving; and we trust, through the blessing of our *covenant* God and LIFE-GIVER, will be restored to his usual health again: for which we desire to give our Lord the praise. Affliction sanctified is better than prosperity misimproved. Let all strive to live for Him who died to "redeem us by his blood."

"The Voice of Elijah."

[Continued from last week.]

We left Jacob last week, with a convicted sinner's "vow," but one of procrastination, not yet resolved to serve the God of his fathers, only he will do it hereafter, "if" God will do as he wishes. Jacob goes on to Padan Aram. Soon he enters into love matters, but finds his match in Laban, and begins to learn that "supplanting" is a business that others can carry on as well as himself; and for his first seven years toil he finds Rachel "supplanted," in his bed, by Leah. How "spiritual" he must have been not to have discerned this till morning light. This was a sad affair to poor Jacob; but he had to learn by the things he suffered. He was skillful in deceiving his poor old blind father, and now he is deceived in turn; and well he might think of what he said to his mother, "I shall bring a curse on me, and not a blessing." After an experience of fourteen years, in which Laban treated him as he pleased, "changing his wages ten times," as Jacob testifies, Jacob begins to "turn the tables" on Laban, and contrived, by means we will not now consider, to get Laban's flocks for himself. Not "spiritual" yet. "Animal" enough, one would think; for he seems not to know when he has "animals" enough; and with four wives, it is somewhat doubtful if he is entitled to the claim of being a "spiritual man."

At length, when he could no longer live in peace with Laban and his sons, he sets out, clandestinely, to return to Canaan, the land of his father; and his beloved wife, Rachel, stole her father's gods, or "images," showing that the "spiritual man," Jacob, could not have possessed an excess of spirituality, or Rachel would have imbibed enough of it not to desire, much less, to steal idols, and then lie about them to her father, as she did when he came into her tent to search for his "gods." But we pass that matter, and go on to see how he gets forward to meet Esau.

When Isaac blessed Jacob, he made him "lord over his brethren," and said, "let thy mother's sons bow down to thee:" and he tells Esau, "I have made him *thy* lord." Now, if this related to Esau and Jacob, personally, then Isaac was a false prophet, because, as the sequel will show, it was Jacob and his household who bowed down to Esau. The fact is, the blessing was prophetically given to the posterity of Jacob, when they should become a nation; for said God to Rebekah, the mother, "Two *nations* are in thy womb, and two manner of *people* shall be separated from thy bowels: and the *one people* shall be stronger than the other *people*; and the elder shall serve the younger." Gen. xxv. 23.

To apply this prophecy to the individual persons of Esau and Jacob, is to make it a falsehood, for it never occurred; nor, up to the time we are treating of—Jacob's return with his family and flocks—is there any evidence that Jacob was more spiritual or less wicked than Esau. But now a crisis arrives in his history. He must meet Esau, against whom he had grievously sinned; and he well knew Esau had not been "angry with" him "without a cause," and a righteous cause too. But as the meeting cannot now be evaded, Jacob sets himself to prepare for it: he felt that *he* was "at the point to die," his wives and children, too; and it will take more than a "mess of pottage" to save him and them. He sends messengers to Esau, and told them to say, "*Thy servant* Jacob saith," &c. It does not look as if he felt that he was Esau's "lord." When the messengers return, they tell Jacob, "Thy brother Esau . . . . cometh to meet thee, and four hundred men with him." Gen. xxxii. 6. Did the messenger say, "Don't fear him Jacob; thou art his lord, and he shall bow down to thee?" Jacob knew better than that, if he knew anything about the prophecy. On the contrary, "Jacob was greatly afraid." "A guilty conscience needs no accuser," says the proverb, and Jacob realized it now, even if he never had before. He went to work to divide his flocks and his family into separate companies; and like a deeply convicted sinner, he begins to pray. We have no account that he ever prayed before: he had made vows, as we have noticed; but now he begins to pray in earnest; his "sin has found him out," he terribly fears the punishment of it at the hand of the injured party, Esau; so he calls upon God for help; not as *his* God, for he does not yet know Him as such. He says, "O, God of my father Abraham, and God of my father Isaac," &c., "Deliver me I pray thee from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children," &c. Not "spiritual" yet, its all about "animal" things.

He next goes to work to prepare a present for Esau, consisting of "220 goats, 220 sheep, 30 milch camels with their colts, 40 kine and 10 bulls, 10 she asses and ten foals;" pretty large interest on a "mess of pottage" which he fraudulently made Esau pay for so dearly. He divides this present into a number of parcels, with a servant in charge of each, with the direction that, as they severally met Esau, and he should ask them "Whose are these before thee?" they should answer, "They be *thy servant* Jacob's: it is a present sent unto *my lord*, Esau," &c. "for he (Jacob) said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me." All this showed Jacob was a cunning man, but there is no indication yet of spirituality; all is a mere animal contrivance to pacify one whom he knew he had wickedly wronged.

Now we arrive at a new point in his history. That night, having sent forward his present, and passed his wives and children over the ford Jabbok, "Jacob was left alone; and there wrestled a man with him until the breaking of day: and when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." (Animalism, yet, poor Jacob). "And he said, Let me go, for the day breaketh: and he said, I will not let thee go except thou bless me." (The animal begins to give way: his thigh is out of joint.) "And he" [that wrestled with him] "said unto him, What is thy name? And he said Jacob," (that is, supplanter: that was a confession of his sin, and a mark of true repentance; just what he needed to experience the change necessary to prepare him for the introduction of a spiritual element; and now we look for its implantation.) "And he" [that wrestled with him] "said, Thy name shall no more be called Jacob," [a supplanter] "but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. xxxii. 24–28. The supplanter is overthown; his sin is forgiven; the spiritual element enters: he is put under the government of the Spirit.

Let us see how matters go now. Esau makes his appearance. Jacob's wives and their children are divided, as we have seen. Jacob's fears are gone; he is Israel now, so he takes the front, before his family, and passed on to meet Esau, "and bowed himself to the ground *seven times*, until he came near to his brother." That does not look like his brother's bowing down to him, as fatalism construes the matter. Let us see. Is his brother that demon of a "*brute*;" that some suppose? What saith the record? "And Esau ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept." Was anything ever more christian than that? Did he not forgive Jacob? And Jesus said, "Forgive, and ye shall be forgiven?" Did he speak falsely? But, says one, "Esau was a reprobate, a child of the devil, a brute, not spiritual," &c. Jacob was the injuring party; Esau was the injured one, yet he forgave his brother; and thus acted as if he was a "partaker of the divine nature;" and that Jacob (now Israel) so understood it, is evident from his language to Esau, when he said, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me." Gen. xxxiii. 10. This shows that Israel recognized a change in Esau such as he, himself, had experienced: he beheld in his loving, forgiving brother the likeness of that God he had struggled with the night previously. No man was worse treated by another than Esau had been by Jacob; but the moment he saw repentance and humiliation in him, he forgives it all, and embraces him heartily.

Esau, then, was as truly converted as Jacob, and became as spiritual a man as his brother. He was "profane" when he sold his birthright; but he was Godlike when he forgave his brother. But, it may be asked, Does not Paul say, that Esau having sold his birthright, "When he would afterwards have inherited the blessing, he was rejected: for he found no place for repentance, thou he sought it carefully with tears?" and does that not show he was a reprobate, and that no mercy was extended to him?

To answer this question, we must first inquire what is meant by repentance, and in whom no place was found for it. Repentance often signifies a "change of mind," and is accompanied with a corresponding change in action. To say a sinner, who seeks "carefully with tears," can find no place for repentance in himself, is to contradict reason and scripture—"seek and ye shall find: knock and it shall be opened unto you." The repentance then, that Esau sought, was not in himself, but in his father: he sought to change his father's mind in relation to the blessing he had bestowed on Jacob, but he found it impossible to do it. When Esau came in with his venson, prepared for his father, Isaac "trembled exceedingly," for he now perceived that he had not blessed the one, with peculiar blessings, that he intended; but having done it no argument or tears of Esau could change his mind: he says, "I have blessed him; yea, and he shall be blessed." Gen. xxvii. 33. "When Esau heard the words of his father he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O, my father!" Isaac acknowledged that Jacob "came by subtlety" and took away Esau's blessing; but having blessed him, Isaac, his father, would not for any reason attempt to reverse it. Esau then asked, "Hast thou but one blessing, my father? bless me, even me also, O my father! And Esau lifted up his voice and wept." Though the special blessing was bestowed on Jacob, "Isaac, his father answered and said unto Esau, Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven above: and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Gen. xxvii. 38–40.

Who does not see here, as in the case of Jacob, that it is the "nations and peoples" who are spoken of, and not the individuals Esau and Jacob. For Esau never did serve his brother, in person; but his posterity served Jacob's posterity after they came to be "peoples and nations," as was said to their mother before their birth. Jacob's posterity were the stronger people; and for a long period held the Edomites—Esau's posterity—in subjection. When Israel—Jacob's posterity—came out of Egypt the Edomites refused to "let them pass through their land, though Moses besought them in the most civil and earnest manner. But they were not permitted to do it. See Numbers xx. 14–21. Up to this time, for more than four hundred years, the prophecy that "the elder should serve the younger" had not been fulfilled; and not till the days of king Saul, nearly four hundred years still later, do the Edomites appear to begin to be brought under Israel. See 1 Saml. xiv. 47. And not till the days of king David was Edom subdued and brought to serve the nation of Israel. David "put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants." 2 Saml. viii. 14. Thus was Isaac's prophecy fulfilled, "by thy sword shalt thou live and serve thy brother," spoken to Esau, nearly a thousand years before; and so was the word of the Lord to Rebekah—"the elder shall serve the younger"—accomplished. But neither prophecy had anything to do with the animalism or spiritualism of Jacob or Esau, as individuals. Isaac's prophecy testified the time would come when Esau—that is, the "people and nation" sprung from him—should "break the yoke" of Jacob "from off thy neck." Accordingly we find, in the days of king Joram, it is said as follows: "In his days Edom revolted from under the hand of Judah, and made a king over themselves. So Joram went over to Zair, and all his chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day." 2 Kings viii. 20–22. Thus Jacob's yoke was broken from off Esau's neck.

Edom was, however, subjected to great and terrible judgments for its wickedness, and often desolated. So was Israel, also. But Israel was preserved, because Messiah, by God's "election," was to come of that people, "according to the flesh." After Messiah's advent, the Jews—who were a part of Israel—were as terribly visited with judgments and their "mountains and heritage wasted for the dragons of the wilderness," as ever Esau's posterity and land had been. So that, we see God's "ways are equal;" and though, as a rightful sovereign, he elected Jacob's posterity, without regard to their being good or wicked, as the line in which His Son should "come in the flesh," yet Esau, personally, and his posterity were never rejected in a sense to exclude them from the benefit of God's mercy unto eternal life, by him who "tasted death for *every* man," whether of Jacob or Esau, or any other of "the families of the earth;" for God's promise to Abraham was, "In thee shall all nations be blessed." Surely this included the imaginary "reprobate" Esau, and the "people" who sprang from him. Let us cease to represent God as a merciless tyrant, who condemns men without trial, and then forces them into circumstances where they unavoidably must sin to carry out purposes which could not otherwise have been accomplished.

Though we have spoken thus plainly of the *views* of the author of "*Elijah the Prophet*," towards *himself* we have not an unkind or unbrotherly feeling. Nothing but a deep sense of duty to God and His cause, could have induced us to differ from or speak of the position of our beloved brother; and nothing would please us better than to see him a "burning and shining light" in the world. If we have penned a word that has given him pain, we pray him to forgive us; we have not intended to say aught to grieve his kind heart, or impede his promised usefulness; for which, no one can pray more earnestly than we do and have ever done. May our LIFE-GIVER bless and guide him in the path of truth and life.

Responsibility: Indorsing: Prayer.

A friend writes us to know if we "indorse the views" of a writer in the HERALD, two weeks since, "on prayer?" We state every week that the EDITOR takes no *responsibility* for the sentiments of correspondents; nor are we disposed to "indorse" all that appears in our columns. Sentiments often appear with which we have no fellowship; but if in every case we should undertake to controvert them, we should probably bring on a reply, and none could tell where a profitless controversy would end. The main objects of this paper are, to advance the life theme, and that of the proximity of the advent of the "King of kings." Other topics are to some extent admitted; but we shall by no means hold ourself under obligation to indorse or controvert the views of every writer. We expect our readers to exercise a sound judgment in gathering the good and rejecting what they judge erroneous.

As to "prayer"—"Men ought always to pray, and never to faint." As to time and place, we wish to judge no man. The Saviour enjoins "*closet*" prayer, and condemns all *ostentatious* praying. We have no account that He ever prayed publicly, or with others than his disciples. Neither He nor any of the apostles, so far as we know, ever opened or closed their public discourses with prayer, and never enjoined other ministers to do so.

With these facts before us, we dare not condemn a brother if he thinks such public praying is a sin. He is responsible only to God for his judgment in the matter. That much sin is committed in public praying, the prophets and our Lord clearly testify. Let all men beware that they do not pray to be "seen" or heard "of men;" and that they do not pray for things they do not want. Such prayers are a sin and hypocrisy. We once heard of a minster who told his hearers, in his sermon, entire sanctification was impossible; that a person could not live a moment if he was wholly sanctified. In his prayer he prayed God to "sanctify them wholly; soul, body, and spirit;" thus virtually praying God to kill his congregation. There is much public praying that is no better. We once heard a minister, not a thousand miles from Brooklyn, N. Y., praying in his pulpit for mourners, who had lost a friend, that, as they should go to the grave, God would say to them, "he is not here, (for he is not, Lord?) Thus virtually asking God to tell the mourners a lie, for they knew, and God knew *that he was there;* for he was not "risen." The language of this minister was borrowed from the angels at Jesus' tomb, *after* his resurrection; but how inappropriate, false, and impious, to be used as this popular preacher employed it. Such praying we believe to be an abomination in the sight of God; and there is much like it in public prayers; the officiating person must say something, whether the prayer is for things really and understandingly sought or not. Beware of hypocrisy in prayer.

That the apostles and first christians prayed with and for each other, on special occasions, is abundantly shown. That they ever commenced their praying in a promiscuous assembly, we think cannot be proved. That on some occasions, when "the whole church" came "together into one place," if they conducted themselves properly, and an "unbeliever" came in among them, "he was convinced of all, and judged of all. . . . and so falling down on his face he will worship God," &c. 1 Corth. xiv. 23–25. Yet, even in this case, there is very little to show that there was audible praying in the unbeliever's presence, and his own praying was "on his face," and not in a standing and ostentatious position. God is not to be mocked in the matter of prayer. To make prayers, just to go through a form or ceremony, when there is no felt want, or earnest desire to receive the things asked for, is hypocrisy and mockery. Our prayers must "not go out of feigned tips;" such praying is an abomination in the sight of the Searcher of hearts. When we pray, let us consider what we need, and ask for them, expecting to receive, and we "shall have them."

What Shall I Do?

A young man, convinced of the truth of life only through Christ, is in trial because, his friends are grieved at the idea that he should leave the orthodoxy of the sect in which he has been educated. His parents are Methodists, and he has been such hitherto; and before him he had the prospect of some eminence in the ministry. The parents are full of entreaties, to persuade their son not to cast himself away by avowing such unpopular views, and entreat him to keep in the old paths wherein they have so carefully and prayerfully educated him. In these circumstances he asks, whether he ought to renounce his new views out of respect to his parents, or whether he ought to go forward embracing the truth and reducing it to practice, notwithstanding the affliction of his parents?

We answer, we know of no consideration that can justify a person in going contrary to his own views of truth and duty. According to the doctrine of Christ, we ought to go contrary to every one, rather than go contrary to our own convictions, or our own consciences. A young man circumstanced as our friend appears to be, should do everything to meet the views and wishes of his parents that he can do with a good conscience; but he ought on no account to do violence to his convictions; he ought on no account to do violence to his own conscience. Let our friend give every proof of respect and affection to his parents that he can consistently with his views of Christian truth and duty, and then let him leave the rest with God. If we are never to to give up old errors, and set ourselves against long standing errors and superstition, till our parents and wives, and other friends and kinstolks give us their consent, we may be slaves for ever. If we are never to advance in the knowledge of truth, till our friends and kindred give us their consent, we may never increase in knowledge at all. Where would the reforming efforts of Jesus have been, if he had allowed himself to be influenced by his relations and friends? Even his disciples themselves savored not the things that were of God, but the things which were of men; and if Christ had hearkened to their counsels, he would have shrunk from death, and left the glorious work to which his Father had appointed him unfinished. If we wish to have eternal life, or if we wish to be the means of life to others; if we wish to see a christian reformation; if we wish to see error, and craft, and profligacy, succeeded by truth, and purity, and joy, we must rise above every influence but a regard to truth and righteousness, and be content to lose the respect and affection of every friend or relative on earth.

We have had too much temporizing; there has been too much endeavoring to accommodate the views and wishes of friends and relations. It is time to act on a higher and nobler principle. Parents should not be encouraged to expect their children to prefer their will to the will of God, and friends should not be encouraged to expect their friends to buy their favor at the expense of truth and conscience. It is time to let all men know that we can accept nether friendship, nor wealth, nor reputation, as the price of our spiritual freedom, or of the approbation of our conscience and our God. If people can love us and befriend us with the understanding that we judge and act in all things for ourselves, as the servants of God alone, and not of men, we can accept

The Precious Bible.

"Thy word is very pure; therefore thy servant loveth it."—Psa. cxix. 140.

The words of David brought to my mind an incident in my past life. About 30 years ago, in sailing from Dublin, on the coast of Ireland, there was on board 247 passengers, one popish priest, and about 200 papists; the rest, including the ship's crew, were Protestants. I had a promise from the Captain to hold meetings in the ship when convenient. I held one, which was well received by all except his holiness the Priest. He condemned it, and influenced the captain, so that I could preach no more while on board. A few sabbaths afterwards, they got up a dance on deck. One methodist sister was sick, and she requested me to tell the captain; and, if he pleased, to have the dance stopped. But he refused to do so. When I went down, I told her what the captain said. I then asked the priest, but he muttered something about the heretic preaching. The sister then said, Brother Craig, will you read us some of the good book? I then took my Bible and read for some time, which seemed to disturb the priest very much. At length the dance ceased; and, as one of them was coming down the ladder, the priest called to him and said, you tell them to come here. (He was lying in his berth). Several came down the hatchway to the priest; and I closed up my Bible. It became dark with the crowd. The priest spake low but seemed much displeased with my reading a heretic book, as he called it. With that, eight or ten rough fellows rushed towards me, and some seized me by the throat, some by the breast, and others by my arms, and hurried me upon deck, and rushed me to the side of the vessel, telling me with an oath either to throw that heretic book overboard or they would throw me and it over very quick. I told them that I and my Bible would not part. Then up steps a large, rough looking fellow, and swears, saying, "Why do ye stand here to hear his damn preaching? throw him over," &c. So, dashing me on the deck, they took me by the legs or feet and put me over the side of the vessel; but still holding on to my feet, they swearing they would let me go, if I did not let go my Bible. But no, I could not, and would not part with it. I clasped it to my breast; and O what glory I then felt. Truly Christ was in me the hope of glory, at time. They drew me in, on deck, and left me wet three parts over. But I felt very happy, only my precious Bible got very wet. However, thank my good Lord, he saved it and myself, too; for which I bless his holy name. I still hold on to that same old Bible and it has been my meat and drink ever since, when I read it. Yes, it sheds greater light to me than all my other Bibles in my house. If I was compelled to part with any or all of my books, this, my Life-Boat, would be the last, and then not without a mighty struggle.

O, blessed be God for that precious good Book; it is my guide from this earth to the earth renewed. Now let me ask all the readers of the HERALD OF LIFE, and of the *Crisis*, too, Do you love your Bibles so that you would rather die with them, than be saved without them? May God help us to love and obey its precepts. Amen.

Westford, Mass., Jan. 14, 1867.

[ELD.] JOHN CRAIG.

Will *Crisis* please copy.

ROMISH ANECDOTES.—The *New York Tablet* is publishing a series of "Catholic Anecdotes, or The Catechism in Examples. Translated from the French for the *New York Tablet.*" No. 568 in the series is a fair specimen of the sort of stories which pass current with its readers. It is as follows:

A holy man, whose name I have forgotten, was one day at Mass, which was said by a priest who was rather worldly. What was his surprise, at the moment of Communion, to see a charming child, surrounded by luminous rays, reposing on the patten, in place of the species of bread! He was more astonished afterwards, for he saw that when the priest went to take Communion the child turned away his head, struggling with his hands and feet, as if to prevent the priest from receiving him into his mouth. The same saint had several other times the same vision, which gave him much thought. One day this secular priest, who was not bad at bottom, was conversing with him, and confessed that as often as he received the body of our Lord at Mass he had great trouble in taking it, and knew not how that could come. The servant of God was very glad of this confidence; he took occasion to tell the priest what he had himself seen, and advised him to examine his conscience well and change his life. Touched by this kind admonition, and the warning he had received, the priest applied himself to become more edifying. Some time after, the holy man who had warned him, assisting again at his mass, perceived the same child between his hands, at the time of Holy Communion, and saw him enter into his mouth and his heart joyfully and eagerly, which proved the sincerity of his conversion."—*Rodriguez, Chris. Perf.* IV., 320.

THE TRIBUNE ALMANAC.—This is one of the most popular almanacs published in this country. It might better be termed an epitome of the political history of the year, as its most important feature is the unparalleled accuracy with which its election tables, congressional acts and names of members of Congress and State officers are reported. It is also complete as in everything relating to an astronomical department. Its price is 20 cents. Published by the Tribune Association, New York City.

The Methodist Centenary collection now foots up over $3,800,000, and it is not all yet in. It will undoubtedly reach $4,000,000.

The Herald of Life.

NEW YORK, JANUARY 23, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Mishap.

We were exceedingly unfortunate in our paper last week. When we came to the work of mailing, it was found that, by some misunderstanding, we had not our usual number of copies by at least seventy-five. The consequence was, some of our subscribers were not supplied at all, and others were served with damaged or imperfect copies. The printing department of our paper has caused us more trouble and vexation, from the outset, than anything else connected with it; and we do not know as we shall find a remedy till we have a printing press of our own. But what we ask now, is, if any of our subscribers, have a copy, or copies, of last week's issue that they are not anxious to keep, or to lay aside on file, if they will return them, directed, "HERALD OF LIFE, *New York City*," they will confer a favor on us, and enable us to supply some who have none. Any subscriber who received none of that number, or only such as was damaged so it could not be read, if they will inform us, we will try to furnish a perfect copy. Will those who can, attend to our request without delay?

OUR FRIENDS, who inquire, are informed that our son, though very low and feeble, is slowly improving; and we trust, through the blessing of our *covenant* God and LIFE-GIVER, will be restored to his usual health again: for which we desire to give our Lord the praise. Affliction sanctified is better than prosperity misimproved. Let all strive to live for Him who died to "redeem us by his blood."

"The Voice of Elijah."

[Continued from last week.]

We left Jacob last week, with a convicted sinner's "vow," but one of procrastination, not yet resolved to serve the God of his fathers, only he will do it hereafter, "if" God will do as he wishes. Jacob goes on to Padan Aram. Soon he enters into love matters, but finds his match in Laban, and begins to learn that "supplanting" is a business that others can carry on as well as himself; and for his first seven years toil he finds Rachel "supplanted," in his bed, by Leah. How "spiritual" he must have been not to have discerned this till morning light. This was a sad affair to poor Jacob; but he had to learn by the things he suffered. He was skillful in deceiving his poor old blind father, and now he is deceived in turn; and well he might think of what he said to his mother, "I shall bring a curse on me, and not a blessing." After an experience of fourteen years, in which Laban treated him as he pleased, "changing his wages ten times," as Jacob testifies, Jacob begins to "turn the tables" on Laban, and contrived, by means we will not now consider, to get Laban's flocks for himself. Not "spiritual" yet. "Animal" enough, one would think; for he seems not to know when he has "animals" enough; and with four wives, it is somewhat doubtful if he is entitled to the claim of being a "spiritual man."

At length, when he could no longer live in peace with Laban and his sons, he sets out, clandestinely, to return to Canaan, the land of his father; and his beloved wife, Rachel, stole her father's gods, or "images," showing that the "spiritual man," Jacob, could not have possessed an excess of spirituality, or Rachel would have imbibed enough of it not to desire, much less to steal idols, and then lie about them to her father, as she did when he came into her tent to search for his "gods." But we pass that matter, and go on to see how he gets forward to meet Esau.

When Isaac blessed Jacob, he made him "lord over his brethren," and said, "let thy mother's sons bow down to thee:" and he tells Esau, "I have made him *thy* lord." Now, if this related to Esau and Jacob, personally, then Isaac was a false prophet, because, as the sequel will show, it was Jacob and his household who bowed down to Esau. The fact is, the blessing was prophetically given to the posterity of Jacob, when they should become a nation; for said God to Rebekah, the mother, "Two *nations* are in thy womb, and two manner of *people* shall be separated from thy bowels: and the *one people* shall be stronger than the other *people*; and the elder shall serve the younger." Gen. xxv. 23.

To apply this prophecy to the individual persons of Esau and Jacob, is to make it a falsehood, for it never occurred; nor, up to the time we are treating of—Jacob's return with his family and flocks—is there any evidence that Jacob was more spiritual or less wicked than Esau. But now a crisis arrives in his history. He must meet Esau, against whom he had grievously sinned; and he well knew Esau had not been "angry with" him "without a cause," and a righteous cause too. But as the meeting cannot now be evaded, Jacob sets himself to prepare for it: he felt that *he* was "at the point to die," his wives and children, too; and it will take more than a "mess of pottage" to save him and them. He sends messengers to Esau, and told them to say, "*Thy servant* Jacob saith," &c. It does not look as if he felt that he was Esau's "lord." When the messengers return, they tell Jacob, "Thy brother Esau . . . . cometh to meet thee, and four hundred men with him." Gen. xxxii. 6. Did the messenger say, "Don't fear him Jacob; thou art his lord, and he shall bow down to thee?" Jacob knew better than that, if he knew anything about the prophecy. On the contrary, "Jacob was greatly afraid." "A guilty conscience needs no accuser," says the proverb, and Jacob realized it now, even if he never had before. He went to work to divide his flocks and his family into separate companies; and like a deeply convicted sinner, he begins to pray. We have no account that he ever prayed before: he had made vows, as we have noticed; but now he begins to pray in earnest; his "sin has found him out," he terribly fears the punishment of it at the hand of the injured party, Esau; so he calls upon God for help; not as *his* God, for he does not yet know Him as such. He says, "O, God of my father Abraham, and God of my father Isaac," &c., "Deliver me I pray thee from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children," &c. Not "spiritual" yet, its all about "animal" things.

He next goes to work to prepare a present for Esau, consisting of "220 goats, 220 sheep, 30 milch camels with their colts, 40 kine and 10 bulls, 10 she asses and ten foals;" pretty large interest on a "mess of pottage" which he fraudulently made Esau pay for so dearly. He divides this present into a number of parcels, with a servant in charge of each, with the direction that, as they severally met Esau, and he should ask them "Whose are these before thee?" they should answer, "They be *thy servant* Jacob's: it is a present sent unto *my lord*, Esau," &c. "for he (Jacob) said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me." All this showed Jacob was a cunning man, but there is no indication yet of spirituality; all is a mere animal contrivance to pacify one whom he knew he had wickedly wronged.

Now we arrive at a new point in his history. That night, having sent forward his present, and passed his wives and children over the ford Jabbok, "Jacob was left alone; and there wrestled a man with him until the breaking of day: and when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." (Animalism, yet, poor Jacob). "And he said, Let me go, for the day breaketh: and he said, I will not let thee go except thou bless me." (The animal begins to give way: his thigh is out of joint.) "And he" [that wrestled with him] "said unto him, What is thy name? And he said Jacob," (that is, supplanter: that was a confession of his sin, and a mark of true repentance; just what he needed to experience the change necessary to prepare him for the introduction of a spiritual element; and now we look for its implantation.) "And he" [that wrestled with him] "said, Thy name shall no more be called Jacob," [a supplanter] "but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. xxxii. 24–28. The supplanter is overthown; his sin is forgiven; the spiritual element enters: he is put under the government of the Spirit.

Let us see how matters go now. Esau makes his appearance. Jacob's wives and their children are divided, as we have seen. Jacob's fears are gone; he is Israel now, so he takes the front, before his family, and passed on to meet Esau, "and bowed himself to the ground *seven times*, until he came near to his brother." That does not look like his brother's bowing down to him, as fatalism construes the matter. Let us see. Is his brother that demon of a "*brute*;" that some suppose? What saith the record? "And Esau ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept." Was anything ever more christian than that? Did he not forgive Jacob? And Jesus said, "Forgive, and ye shall be forgiven?" Did he speak falsely? But, says one, "Esau was a reprobate, a child of the devil, a brute, not spiritual," &c. Jacob was the injured party; Esau was the injured one, yet he forgave his brother; and thus acted as if he was a "partaker of the divine nature;" and that Jacob (now Israel) so understood it, is evident from his language to Esau, when he said, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me." Gen. xxxiii. 10. This shows that Israel recognized a change in Esau such as he, himself, had experienced: he beheld in his loving, forgiving brother the likeness of that God he had struggled with the night previously. No man was worse treated by another than Esau had been by Jacob; but the moment he saw repentance and humiliation in him, he forgives it all, and embraces him heartily.

Esau, then, was as truly converted as Jacob, and became as spiritual a man as his brother. He was "profane" when he sold his birthright; but he was Godlike when he forgave his brother. But, it may be asked, Does not Paul say, that Esau having sold his birthright, "When he would afterwards have inherited the blessing, he was rejected: for he found no place for repentance, thou he sought it carefully with tears?" and does that not show he was a reprobate, and that no mercy was extended to him?

To answer this question, we must first inquire what is meant by repentance, and in whom no place was found for it. Repentance often signifies a "change of mind," and is accompanied with a corresponding change in action. To say a sinner, who seeks "carefully with tears," can find no place for repentance in himself, is to contradict reason and scripture—"seek and ye shall find: knock and it shall be opened unto you." The repentance then, that Esau sought, was not in himself, but in his father: he sought to change his father's mind in relation to the blessing he had bestowed on Jacob, but he found it impossible to do it. When Esau came in with his venson, prepared for his father, Isaac "trembled exceedingly," for he now perceived that he had not blessed the one, with peculiar blessings, that he intended; but having done it no argument or tears of Esau could change his mind: he says, "I have blessed him; yea, and he shall be blessed." Gen. xxvii. 33. "When Esau heard the words of his father he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O, my father! "Isaac acknowledged that Jacob "came by subtlety" and took away Esau's blessing; but having blessed him, Isaac, his father, would not for any reason attempt to reverse it. Esau then asked, "Hast thou but one blessing, my father? bless me, even me also, O my father! And Esau lifted up his voice and wept." Though the special blessing was bestowed on Jacob, "Isaac, his father answered and said unto Esau, Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven above: and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Gen. xxvii. 38–40.

Who does not see here, as in the case of Jacob, that it is the "nations and peoples" who are spoken of, and not the individuals Esau and Jacob. For Esau never did serve his brother, in person; but his posterity served Jacob's posterity after they came to be "peoples and nations," as was said to their mother before their birth. Jacob's posterity were the stronger people; and for a long period held the Edomites—Esau's posterity—in subjection. When Israel—Jacob's posterity—came out of Egypt the Edomites refused to let them pass through their land, though Moses besought them in the most civil and earnest manner. But they were not permitted to do it. See Numbers xx. 14–21. Up to this time, for more than four hundred years, the prophecy that "the elder should serve the younger" had not been fulfilled; and not till the days of king Saul, nearly four hundred years still later, do the Edomites appear to begin to be brought under Israel. See 1 Saml. xiv. 47. And not till the days of king David was Edom subdued and brought to serve the nation of Israel. David "put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants." 2 Saml. viii. 14. Thus was Isaac's prophecy fulfilled, "by thy sword shalt thou live and serve thy brother," spoken to Esau, nearly a thousand years before; and so was the word of the Lord to Rebekah—"the elder shall serve the younger"—accomplished. But neither prophecy had anything to do with the animalism or spiritualism of Jacob or Esau, as individuals. Isaac's prophecy testified the time would come when Esau—that is, the "people and nation" sprung from him—should "break the yoke," of Jacob "from off thy neck." Accordingly we find, in the days of king Joram, it is said as follows: "In his days Edom revolted from under the hand of Judah, and made a king over all his chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day." 2 Kings viii. 20–22. Thus Jacob's yoke was broken from off Esau's neck.

Edom was, however, subjected to great and terrible judgments for its wickedness, and often desolated. So was Israel, also. But Israel was preserved, because Messiah, by God's "election," was to come of that people, "according to the flesh." After Messiah's advent, the Jews—who were a part of Israel—were as terribly visited with judgments and their "mountains and heritage wasted for the dragons of the wildernes," as ever Esau's posterity and land had been. So that, we see God's "ways are equal;" and though, as a rightful sovereign, he elected Jacob's posterity, without regard to their being good or wicked, as the line in which His Son should "come in the flesh," yet Esau, personally, and his posterity were never rejected in a sense to exclude them from the benefit of God's mercy unto eternal life, by him who "tasted death for *every* man," whether of Jacob or Esau, or any other of "the families of the earth;" for God's promise to Abraham was, "In thee shall all nations be blessed." Surely this included the imaginary "reprobate" Esau, and the "people" who sprang from him. Let us cease to represent God as a merciless tyrant, who condemns men without trial, and then forces them into circumstances where they unavoidably must sin to carry out purposes which could not otherwise have been accomplished.

Though we have spoken thus plainly of the *views* of the author of "*Elijah the Prophet*," towards *himself* we have not an unkind or unbrotherly feeling. Nothing but a deep sense of duty to God and His cause, could have induced us to differ from or speak of the position of our beloved brother; and nothing would please us better than to see him a "burning and shining light" in the world. If we have penned a word that has given him pain, we pray him to forgive us; we have not intended to say aught to grieve his kind heart, or impede his promised usefulness; for which, no one can pray more earnestly than we do and have ever done. May our LIFE-GIVER bless and guide him in the path of truth and life.

Responsibility: Indorsing: Prayer.

A friend writes us to know if we "indorse the views" of a writer in the HERALD, two weeks since, "on prayer?" We state every week that the EDITOR takes no *responsibility* for the sentiments of correspondents; nor are we disposed to "indorse" all that appears in our columns. Sentiments often appear with which we have no fellowship; but if in every case we should undertake to controvert them, we should probably bring on a reply, and none could tell where a profitless controversy would end. The main objects of this paper are, to advance the life theme, and that of the proximity of the advent of the "King of kings." Other topics are to some extent admitted; but we shall by no means hold ourself under obligation to indorse or controvert the views of every writer. We expect our readers to exercise a sound judgment in gathering the good and rejecting what they judge erroneous.

As to "prayer"—"Men ought always to pray, and never to faint." As to time and place, we wish to judge no man. The Saviour enjoins "*closet*" prayer, and condemns all *ostentatious* praying. We have no account that He ever prayed publicly, or with others than his disciples. Neither He nor any of the apostles, so far as we know, ever opened or closed their public discourses with prayer, and never enjoined other ministers to do so.

With these facts before us, we dare not condemn a brother if he thinks such public praying is a sin. He is responsible only to God for his judgment in the matter. That much sin is committed in public praying, the prophets and our Lord clearly testify. Let all men beware that they do not pray to be "seen" or heard "of men," and that they do not pray for things they do not want. Such prayers are a sin and hypocrisy. We once heard of a minster who told his hearers, in his sermon, entire sanctification was impossible; that a person could not live a moment if he was wholly sanctified. In his prayer he prayed God to "sanctify them wholly; soul, body, and spirit;" thus virtually praying God to kill his congregation. There is much public praying that is no better. We once heard a minister, not a thousand miles from Brooklyn, N. Y., praying in his pulpit for mourners, who had lost a friend, that, as they should go to the grave, God would say to them, "he is not here, (for he is not, Lord!) Thus virtually asking God to tell the mourners a lie, for they knew, and God knew *that he was there*; for he was not "risen." The language of this minister was borrowed from the angels at Jesus' tomb, *after* his resurrection; but how inappropriate, false, and impious, to be used as this popular preacher employed it. Such praying we believe to be an abomination in the sight of God; and there is much like it in public prayers; the officiating person must say something, whether the prayer is for things really and understandingly sought or not. Beware of hypocrisy in prayer.

That the apostles and first christians prayed with and for each other, on special occasions, is abundantly shown. That they ever commenced their praying in a promiscuous assembly, we think cannot be proved. That on some occasions, when "the whole church" came "together into one place," if they conducted themselves properly, and an "unbeliever" came in among them, "he was convinced of all, and judged of all. . . .and so falling down on his face he will worship God," &c. 1 Corth. xiv. 23–25. Yet, even in this case, there is very little to show that there was audible praying in the unbeliever's presence, and his own praying was "on his face," and not in a standing and ostentatious position. God is not to be mocked in the matter of prayer. To make prayers, just to go through a form or ceremony, when there is no felt want, or earnest desire to receive the things asked for, is hypocrisy and mockery. Our prayers must "not go out of feigned tips;" such praying is an abomination in the sight of the Searcher of hearts. When we pray, let us consider what we need, and ask for them, expecting to receive, and we "shall have them."

What Shall I Do?

A young man, convinced of the truth of life only through Christ, is in trial because, his friends are grieved at the idea that he should leave the orthodoxy of the sect in which he has been educated. His parents are Methodists, and he has been such hitherto; and before him he had the prospect of some eminence in the ministry. The parents are full of entreaties, to persuade their son not to cast himself away by avowing such unpopular views, and entreat him to keep in the old paths wherein they have so carefully and prayerfully educated him. In these circumstances he asks, whether he ought to renounce his new views out of respect to his parents, or whether he ought to go forward embracing the truth and reducing it to practice, notwithstanding the affliction of his parents?

We answer, we know of no consideration that can justify a person in going contrary to his own views of truth and duty. According to the doctrine of Christ, we ought to go contrary to every one, rather than go contrary to our own convictions, or our own consciences. A young man circumstanced as our friend appears to be, should do everything to meet the views and wishes of his parents that he can do with a good conscience; but he ought on no account to do violence to his convictions; he ought on no account to do violence to his own conscience. Let our friend give every proof of respect and affection to his parents that he can consistently with his views of Christian truth and duty, and then let him leave the rest with God. If we are never to to give up old errors, and set ourselves against long standing errors and superstition, till our parents and wives, and other friends and kinsfolks give us their consent, we may be slaves for ever. If we are never to advance in the knowledge of truth, till our friends and kindred give us their consent, we may never increase in knowledge at all. Where would the reforming efforts of Jesus have been, if he had allowed himself to be influenced by his relations and friends? Even his disciples themselves savored not the things that were of God, but the things which were of men; and if Christ had hearkened to their counsels, he would have shrunk from death, and left the glorious work to which his Father had appointed him unfinished. If we wish to have eternal life, or if we wish to be the means of life to others; if we wish to see a christian reformation; if we wish to see error, and craft, and profligacy, succeeded by truth, and purity, and joy, we must rise above every influence but a regard to truth and righteousness, and be content to lose the respect and affection of every friend or relative on earth.

We have had too much temporizing; there has been too much endeavoring to accommodate the views and wishes of friends and relations. It is time to act on a higher and nobler principle. Parents should not be encouraged to expect their children to prefer their will to the will of God, and friends should not be encouraged to expect their friends to buy their favor at the expense of truth and conscience. It is time to let all men know that we can accept nether friendship, nor wealth, nor reputation, as the price of our spiritual freedom, or of the approbation of our conscience and our God. If people can love us and befriend us with the understanding that we judge and act in all things for ourselves, as the servants of God alone, and not of men, we can accept

their love and friendship with delight; but if they cannot love us or befriend us unless we can give up our judgement or our conscience and make their will or their opinions our law, then we must forego their love and friendship, and be content to have our nearest relatives our foes. These our views; and we accordingly advise our friend, and we advise all who may be placed in similar cirumstances, to be faithful to the truth, to be faithful to that God who has revealed the truth to their minds; and to be content to suffer the loss of all things rather than be unfaithful to the truth for a single moment.

And we are persuaded if they follow this advice, that they will find great reason to rejoice in having done so in the end. That which is right, will always have the best results. Whether we wish to promote the welfare of our friends, or the spread of truth, or to secure our own advantage, we ought always to be faithful to the truth. We can gain nothing worth having, by complying with the will of friends in opposition to the truth; and we can lose nothing worth keeping, by unbending, unflinching adherence to principles. Be faithful to truth, to conscience, to God, and all things will work for your good.

Eld. Edwin Burnham.

Eld. Burnham having gone over to the Baptists, after being an Adventist for some years, and a believer in immortality only through Christ, and having rejected the doctrine of endless torments, now seems to find hard work to satisfy his new associates that he can be relied on. This fact was noticed a few months since in the HERALD OF LIFE. Some of our friends took offence, because we had stated his defection from the Adventists was "AS WE EXPECTED." But we have never seen cause to retract what we then said.

We have received, from a friend, *The Christian Era*, a Baptist paper, published in Boston. Under date Nov. 22, we find a letter in that paper, written from Concord, [Mass.] in which the writer speaks of Eld. Burnham as follows:

I have a word or two to say about Rev. Mr. Burnham, who offers himself to the churches as an evangelist. I cannot regard him as a safe man, and I think his relation to us is very equivocal. I find wherever he goes, he has the sympathy of the Adventists. His "Tract" is vigorously circulated in some of the places where he labors, and I have no evidence that he has recanted its abominable heresies.* And again, the reasons which he gives in the *World's Crisis*, for his joining the Baptists, are no reasons at all. I am tired and sick of reading communications from his friends in his defence. If he is a Baptist, out and out, why not say it in language that every one can understand. If he has renounced the heresies of Millerism and embraced Baptist views, he can, in a very few words, make himself understood. And it is due to the cause of truth, and to himself, that he should do it. Now I hope these few words will not awaken a "flourish of trumpets" from Mr. B.'s defenders. It is my wish to hear from him, and he ought to do it, and if he is an honest man, I cannot see how he can withhold. I have written plainly, but I have no unkind feelings toward Mr. B. I only wish the truth spoken and I hope we shall have it.

MERRIMAC.

We hope Eld. B. will yet find his way out of "*Doubting Castle*," where he said he found himself some years since: perhaps some of his friends said that for him; for no one seems *certain* where he is or has been: his new associates seem to have been put into "*doubting castle*" by him. If they should form a bridge of doubters strong enough, it may help him out. We wish him a happy escape somehow. We commend to his consideration an article on, "What shall I do?"

* Rev. Mr. Burnham stated to us at the Convention at Lowell, that he *had* publicly retracted his old errors, and the Holyoke Council fully endorse him as *sound* in doctrine. [ED. OF ERA.]

An Inquiry.

NEW ALBANY, IND., Jan. 8, 1867.

MR. GEO. STORRS: *Dear Sir:*—"The Life and Advent Union," or "Constitution" of it, has lead me to make the following inquiries in regard to it. What is it? Is it an organization, separate from church organization? or, is it the church? Does subscribing to the Constitution, and being governed by its requirements make one a member of the church? If it is a church, is any public profession to MORTAL man required, as in most churches? if so, what are the questions? If my inference is wrong, what is the church organization, and its requirements? An answer to these questions, through your HERALD OF LIFE, may be of some benefit to many of your readers.

Yours, respectfully,

G. W. LYNDALL.

RESPONSE BY THE EDITOR.—The "Life and Advent Union" is not a church in any sense. For more than a year after its organization the following "NOTE" was appended to the Constitution:

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points; but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—ED. OF HER.

The "Second Article," spoken of, was afterwards stricken out. The Constitution as then amended has continued to express the objects of the organization, and has nothing to do, *pro or con*, with any church arrangements or "Articles of Faith." No man is a member of a church by becoming a member of the UNION.

As to "what is the church organization, and its requirements?" we can answer only for ourself, as an individual. For twenty-six years we have made no attempt to organize a church. We neither encourage nor oppose such organizations as any may think necessary in their location; but we do not join any human organizations, called "churches." We have seen no good come of them, but much evil, sectarianism, bigotry and slavery. If *love* will not bind christians together, we despair of any and all other means of union. Christ is the Head of his church: and every soul united to Him, "by faith," and the Holy Spirit imparted, through faith, is a member of Christ's "body," the church. Such members are known of Him as his "sheep;" and belong to his "flock," whether men recognize them or not. Those giving evidence of such union with Christ, by their lives and conversation, we "fellowship," wherever we find them, whether in what are called organized churches or out of them; as to that, we never inquire. "Wherefore receive ye one another, as Christ also received us to the glory of God." Rom. xv. 7. Christ receives all that come to him with penitence and faith, though they have but little knowledge. They believe in him, and he accepts them as of *his church*. Men cannot better it.

A Proposition.

Can not BR. WENDELL or BR. CURRY take a trip west? It would require time and money; but there are many who would like to see either of them and hear them speak. There are those in Lake City, Minn., who are willing to aid in this enterprise; and I hereby pledge to either of these brethren fifty dollars, if they will come and tarry with us ten days, preaching for us during their stay. Now if brethren in different places between this place and New York feel like responding to this proposition, let them signify the same through the HERALD; and will either of these brethren signify their willingness to accept of the proposition? and would five dollars per day pay the expenses of said trip? Brethren, let us hear from you.

A. G. HUDSON.

Letters and Extracts.

From Eld. J. Lewis.

MODE, ILL., Dec. 31, 1866.

Thus another year is passed, and our blessed Lord has not yet come: neither has Elijah the prophet made his appearance; but that the day of his coming is not far distant is self evident from the fact, that the long trodden-down people (the Jews) are fast returning to the land of promise. This we regard as the sign of the Son of man in heaven; that is, the promised inheritance, the prophetic heaven; and when they are fully gathered, then God will send them their prophet, &.; and then the saints of God may with confidence look for the LIFE-GIVER. Let us be patient, brethren and sisters, and stablish our hearts, for the coming of the Lord draweth nigh. Let us, one and all, renewedly consecrate ourselves, with all our substance, to our heavenly Father.

As for ourself, we feel more determined than ever to spend and be spent in the glorious cause, inasmuch as we know that our labor is not in vain in the Lord. And now we would express our gratitude to the brethren and friends for their liberality in donating to the western mission. It comes like the dews of Herman. Hope our friends East and West will continue to help in this glorious cause; and we want our friends to rest assured that every dollar will be devoted to the cause. We wish to buy a horse the coming spring, as the one we now have is only lent. We received all the packages sent us up to the date of your letter, Dec. 21, 1866; and we now send you two more new subscribers as a New Year's present, with the promise of more soon.

Since writing the above we have been informed that there is quite a number of believers in the life and death doctrine; but for fear of becoming unpopular they have concluded not to say anything about it, lest they suffer reproach. That the above statement is true, we have no doubt, for we are acquainted with not a few of the same cast; and we feel deeply on the subject, and wish to raise our protest against such a course for several reasons; and one is, it militates against our labor, and throws a mighty barrier in the way; and, in many cases, prevents others from openly confessing the truth, causing our hearts to be sad. The second reason is, they put their light under a bushel; and by so doing they disobey the command of the Saviour, "Let your light shine," &c. The third reason is, we fear they will fail of eternal life in the end, not being found faithful. The fourth is, that we had rather have one good, faithful, working soul, than a dozen that are sitting on the stool of "Do nothing." Give us, therefore, those who will work in the vineyard of the Lord. If they can't preach, they can help the cause by helping those servants that are devoting all their time to the work. Many are doing all they can. Let others do so; and altogether, the glorious cause will soon triumph. May the Lord help us to be faithful in the discharge of every known duty. Yours, waiting for the coming kingdom.

From Polly G. Pitts.

FREDERICKSBURG, IOWA, Dec. 1866.

BR. STORRS:—While reading the HERALD OF LIFE I came across the words,

"A Query, by O. O. Rogers. What does a christian man sacrifice in order to serve the living and true God? As I hear that man must make a sacrifice to serve God, I wish to know what it is. Is it honor, or life, or property, or what is it? and how came he by it?"

While reading this query, and a remark by another writer in the HERALD, who said he had for twenty years rejected everything but the New Testament for his creed and constitution, I felt that all the darkness of men's minds on the doctrine of no life out of Christ arises from a lack of a thorough understanding of the scriptures of the Old Testament. The other day, while looking for an article among some writings, I came across a paper containing a few thoughts that I had written on this passage, "For we shall all stand before the judgment seat of Christ." Rom. xiv. 10. I suppose I had written them after talking with some one on the resurrection; for the text is often quoted by our opponents to prove the resurrection of all men. The thoughts were on the practice of the high priest, under the Aaronic priesthood, where, at the close of the year, he went into the holiest of all, to appear before the mercy-seat, or judgment-seat (for all Israel were judged) with the blood of atonement. Who stood before the judgment-seat? Ans. All Israel stood there, graven on the breast-plate of the high priest, and they stood there to be judged; "and as it is appointed unto man once to die, and after that the judgment;" so as many as had faith in the atonement, died in their substitute, or justice was satisfied in taking the blood life of their sacrifice. They were judged, justified, and their sins remitted for the year. But there was some of Israel who had not brought their sacrifice for the whole year; and it is said that soul was cut off from his people; though he stood there as a member of the tribe to which he belonged; for every tribe was marked on the breast-plate, yet he was judged according to his works. And as he had no sacrifice, his sins had no victim to be transferred to, and justice must have its demand, or be satisfied; and as the wages of sin is death, justice must take the blood life; he must die in his sins. So all Israel were judged; all stood before the mercy-seat, though there was no man within, save the high priest.

Now when the high priest came out, he blessed the obedient. Bless the Lord, when our great High Priest comes the second time, without a sin offering, unto life, all the faithful will be looking for him. Then he shall gather together his saints; those who have made a covenant with him by sacrifice. If any wish to know what sacrifice is acceptable to God, it is Jesus, "the Lamb of God." Who gave it to man? God. And thanks be to God for his unspeakable gift. How came man by it? By faith in God's promise. Faith lays its hand on God's offering, offered once for all; and the just shall live by faith. Glorious type; more glorious antitype. Bless God for the Old Testament as well as the New.

Summary of News.

BY W. M.

DOMESTIC.

There have been some important bills discussed in Congress, some of which have passed both bodies, but as the President is likely to veto them, they may not become laws. We shall chronicle them hereafter. The most interesting news is from abroad; we give some of the most important items. Evidently matters are shaping for the expected war in the East, as Russia is moving in the matter between Turkey and the Candians. This is the condition that France and England are awaiting to make their influence felt.

One Thomas Cook announces to the world that he is the new Messiah, and has located the kingdom of heaven at Berlin Heights, Erie County, Ohio.

The Unitarians are making a special effort to unite under the common banner of Liberalism the Univeraalists and others who will fraternize.

A Californian letter says a fall seven hundred feet higher than the famous Yo Semite has been discovered. The Yo Semite is thirteen hundred feet high.

FOREIGN.

It is but seldom that a political leader attains the proud position now occupied by Count Bismarck of Prussia. Military success as a rule is more nobly rewarded than political success; but it is not too much to say that Wellington, at the close of those magnificent compaigns which won for him the homage of kings and made him umpire of Europe, was scarcely greater than is Count Bismarck at the present moment. It is a position which pushes even royalty into the shade. So far as the estimate of posterity is concerned, who would exchange places with Bismarck and his royal master? The hopes of the German people and the permanent peace of Europe are dependent more upon Bismarck than upon any other single individual.

It has been estimated that the actual money loss to England by the cattle plague has been £3,573,000.

About the Jaffa colony, the writer from whom we have copied the accounts already given, says in a later statement: I wrote last week of the pitiable condition of the colony at Jaffa. Later news confirms their sufferings and the fact that some 20 deaths had occurred among them; but it also brings out another side to the question of who is the real author of these calamities. The leader of the enterprise claims that the colonists have been plundered by the American Consul at Jaffa and not by him. He has appealed to Constantinople to have the Consul impeached. It is true that several thousand pounds have passed through the Consul's hands. He has purchased land and other things for them. As he is a German Jew, not an American at all, it is possible that some of this money may have stuck to his fingers, and any way, it is a shame to our Government to appoint such a man Consul there. But, at the same time, if I am correctly informed, the colonists feel that they have been deceived, if not swindled, by the man who brought them out. I am sorry for them, and they must be helped in some way, but the whole idea of this expedition was an absurd one, and ultimate failure was the only result possible.

The advices received from the island of Candia state that the Cretans had fought another battle, in which they claimed a victory over five thousand Turks.

The Cretan Assembly has issued a call to all the Powers of Europe to send agents to Candia to witness and report the condition of the country.

It is said there is much excitement in Paris over the changes in the Imperial Cabinet, and it is thought they indicate more warlike policy on the part of the Emperor.

Reports from Madrid represent that the Spanish Government is taking great military precaution against the threatened outbreak in Spain.

It is said that the Governments of Great Britain and France have come to a mutual agreement not to interfere in the differences between Greece and the Sublime Porte, unless Russia should undertake to intervene.

Advices from the Mediterranean state that the Consul of the United States in the Island of Candia refused to recognize the blockade of Candia by the Turks, because of its alleged ineffectiveness.

Emperor of France issued a decree which may with great propriety be classed as one of those remarkable and original utterances, the production of which, at certain periods and under particular circumstances, signalizes the epochs of his reign. Napoleon, in fact, orders a French reform bill, the working of which, he declares, "will crown the edifice of a State founded upon the national will."

The dancing master of the Prince Imperial, who received the privilege of the cloak, cane and umbrella-room of the Paris Exhibtion, has sold his right to the profits of the apartment for $25,000 in gold.

England, it is said, will officially offer to the government in Washington to submit the Alabama claims to arbitration.

Maximilian's grandiloquent announcement that he would fight to the last for his crown, will only serve to make his defeat more ignominious. The French troops are embarking to return home, and a few more weeks are likely to inform us of the real end of the Empire.

It is curious that while all the Romanists tremble for the Pope's fate, and most of them counsel him to flee, the Italian statesmen are straining every nerve to induce him to stay, and are taking every possible precaution that no harm shall befall him.

Two English lords have lately appeared as preachers. The Earl of Cavan preaches in the Free Church in Dufftown, to large congregations, and Lord Adelbert Percy Cecil recently delivered a religious address in the national school-room in Easton, and another at an out-door meeting in Wothrope.

A Vienna semi-official paper publishes a sensational article, stating that Austria, under the pretext of organizing her army, places it on a war footing, in order to invade Turkey and seize upon the key of the Dardanelles before any other foreign nation. According to the same paper, Austria is to proclaim from Galicia the re-establishment of the kingdom of Poland.

The Paris correspondent to the *Globe* says the principal event of the day is the receipt of the telegram stating that Greek troops have been disembarked at Crete, and that others are being concentrated on the Turco-Greek frontier. If this be true there is no rashness in predicting that it will produce a war between Greece and Turkey, unless, indeed, the protecting powers of the former should compel the recall of the troops.

The London *Times* says an open collision between Turkey and Greece, although perhaps still remote, is daily becoming less improbable.

The American Consul at Crete reports the loss at Arkadi, by the blowing up of the monastery as follows: Turkish killed, over 1,500; Greek loss, killed and wounded, 193 men; women and children, 373. The affair has produced a profound impression in Conspee.

The popular discontent in France with the new army scheme is so great that the government deems it the wisest policy to retrace its steps and make concessions.

The year 1866 will be remarkable in the history of France for the fiasco of its foreign policy. The expedition against Corea has been abandoned, as well as the occupation of Rome and Mexico. It is also reported that the Empress has been compelled to give up her intention of visiting Rome, because the Papal Government beforehand indicated its unwillingness to listen to any proposition for effecting a reconciliation with Italy.

The Dragon Spirit.

The Rev. Dr. Cumming, in commenting on the infidelity of the age, remarks of the city of London: "Within radius of eight miles of St. Paul's cathedral, there are about two millions of people, the largest population ever assembled within the limits of a city. If all the churches and chapels—Protestant, Established, Dissenting, Roman Catholic, and Socinian—were as full as they could hold, there would not be within them one fourth of that mighty population. If I take them at a season when the weather is fine, and the public health is good, and everything is favorable, you will find the average attendance to be each only one fourth full. If that be the average, the result will be that there are never more in church on one Sunday, in all denominations, than, if I take the largest, about 200,000 people, out of a population of two millions. And how many, do you think, of that number, are communicants? Startling fact! awful stain upon the missionary zeal—the aggressive efforts of the metropolis! there are scarcely 60,000 who so far profess the Gospel as to avail themselves of the opportunity of commemorating the dying love, and receiving the pledges of the Second Advent of the Lord Jesus Christ. So true is this, that the steamboats and the railways alone carry from the metropolis every Sunday morning a greater population than all the churches and chapels together any one day contain."

The reverened Doctor states further, that there are in London, 200,000 Roman Catholics; 12,000 children trained to pick pockets, with the greatest tact, speed and success, or to plunder houses with the best chance of escape; 3,000 receivers of stolen property; 4,000 are annually committed for crimes; 10,000 gamblers; 20,000 live by begging; 30,000 regular thieves; 150,000 habitual gin drinkers; 150,000 of both sexes who lead a life of debauchery and licentiousness. Thus there is a greater number of ostensibly depraved and abandoned characters in the service of Satan, than there are, during Sunday, in the house of prayer."

"This great city sends annually a million of money for the conversion of the ends of the earth, and rightly so; but alas! there are millions more needed for the conversion of the population at home. And melancholy and painful spectacle! in the midst of this scene of demoralization, ignorance, and crime, the ministers of the everlasting Gospel are found quarrelling and disputing with each other about details of discipline and forms of worship."—*Selected.*

UNALTERABLE.—There are certain great principles which Christ intended *never* to be changed, and which cannot be changed or set aside, without repealing the Gospel, and upsetting Christ's kingdom altogether. Among those great principles are the following:

1. That we should call no man master.

2. That we should look on each other as brethren.

3. That those who would be greatest must humble themselves, and become as little children, and the servants of all.

4. That we should not be the servants of men—that we should not be in subjection to them.

5. That every one should be free to search the scriptures for himself, and to judge for himself as to their meaning and act freely, according to his judgment, without respect to any authority of men.

6. That no new terms of christian fellowship should be established; that nothing should be required as a condition with any christian church but what Christ required as a condition of fellowship with him, namely, a belief in him as the Messiah, and subjection to his authority.

7. Every precept of Christ is to be inculcated; every prohibition enforced; every doctrine preached. The religion of Christ is to be unaltered.

APPOINTMENTS.

ELD. S. W. BISHOP will preach as follows:

PROVIDENCE, R. I., Sunday, Jan. 27th.

NEW BRITAIN, Conn., Jan. 31st and Feb. 1st and 2d.

YALESVILLE, Conn., Sunday, Feb. 6th.

WALLINGFORD, Conn, Feb. 7th and 8th, in the evening.

NEW HAVEN, Conn., Sunday, Feb. 10th.

PAWLING, N. Y., Sunday, Feb. 17th.

PHOTOGRAPHS OF THE EDITOR can now be had at this office by those who desire them. Price 30 cents; which includes the postage when sent by mail.

POST OFFICE ADDRESSES.—JOSEPH T. CURRY, Box 150, Chelsea, Mass.

ELD. JOHN CRAIG, Westford, Mass.

DR. JOHN BILLINGS, New Rutland, La Salle Co., Ill.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

LOOKING TO JESUS.

BY MARIA S.

In hours of trial, when the heart
  Is weary, fainting, sore,
When mists and clouds are gathered round,
  And storms, in darkness, pour;—

When joy seems turned to bitterness,
  And Hope sits trembling, weak,
When Faith, beclouded, is cast down,
  And does not pray or seek;—

When all the golden light of day
  Seems quenched in endless night,
Without one star to guide the way
  To realms of peace and light;—

When blindly on we grope our way,
  Each step unproved, unknown,
And fail to see the guiding Hand
  That never leaves alone;—

Oh! then, how sweet to look away
  From darkness, doubt, and fear,
And feel, that tho' the clouds are dark,
  We have a Saviour near.

A loving Friend who knows the way,
  Has trod the path we tread,
Has suffered, wept as never we
  May weep when joys are fled.

Who bore the cross, the taunt, the jeer,
  Upon whose brow was pressed
The crown of cruel, cruel thorns,
  Where other crown should rest.

Who died for us, yet rose again,
  Triumphant from the dust!
Serenely we may lean on Him,
  In Him securely trust,

And know, that tho' the gathering gloom
  Encompass us around,
The light will break, the trusting soul
  Shall be with glory crowned.

Philadelphia, Jan. 10, 1867.

Children's Department.

LEARNING FROM A DOG.

You think that would be rather hard, perhaps. Let us see.

There are many kinds of dogs. There seems to be as great a variety of disposition among them as among boys and girls. Some of them are very disagreeable. It may be that you have one in mind just now, belonging to a neighbor—a noisy, snappish, ill-natured animal—that delights in rushing out and barking at passers by; frightening ladies and timid children; worrying horses, and cattle, and cats and dogs too, if they happen to be smaller than itself; for such dogs are usually cowardly. And you have often wished that somebody would put that brute out of the way. Not much may be learned from such a dog, it's true. There is one thing, however, you can learn—that it is easy for a child or a man, as well as a dog, to make himself uncomfortable and hateful to everybody by being surly and quarrelsome.

But I want to tell you of a good lesson to be learned from a dog; for there are many from which such a lesson might be learned. This is the lesson: *Do the very best you can.*

Boys' and girls' "best" is much better than that of the wisest dog; but, when I have heard of things that have been done by faithful dogs I have felt that we who are human ought to learn something from them. I have seen a large Newfoundland dog that belonged to a shipmaster. The dog was the pet of the family of his owner. At one time, a ship which his master commanded was wrecked. She had struck upon either a reef or a sand bar not far from the shore. The sea was breaking over her; it was too rough for any small boat to live; so that the crew could not leave the ship, nor could help be sent to them from shore. They were all in great peril. This dog was there. At a word from his master, the noble fellow took a small line in his mouth, plunged into the sea, and though sorely beaten and tossed about by the waves, safely reached the shore. By means of that line, a large rope was drawn from the ship to the shore by those who were waiting there; and thus the whole ship's crew were saved. Do you wonder that the dog was thought a great deal of afterwards?

I read in *The British Workman* of remarkable dog named "Chum.' He is very wise and very useful. In the morning, he will take a bell from the kitchen table, holding it in his mouth by the leather thong attached to it, and go to the chamber door of each of his master's apprentices, ringing the bell, and thus calling them up.

When anything has been placed in Chum's care, no matter what, even if it be a bit of food of a kind most inviting to a dog, he will neither touch it himself nor let another touch it. If his master says "Mine," as he lays a piece of beefsteak under Chum's nose, that beef is safe. But let the master say, "*Yours,*" and Chum knows what to do with it. At family worship he seems to understand the necessity of decorous behavior, and always sits quietly under a chair till that exercise is over. He goes on errands with a basket in his mouth containing the article or the message sent; and, if told to "make haste back," he never loiters. And though Chum is very ready to show a set of white teeth if interfered with while in the discharge of his duty, yet, when off duty, he is a jolly, playful companion, and delights in children. They are always glad to have him join them in their sports.

Chum is only a dog; but who will doubt that he does the best he can? All that the kindness and patience of wiser friends have taught him he willingly and faithfully does. He, and other dogs like him, make themselves useful, and happy too, we may believe, by doing their best.

Boys and girls can do better. There is much for you to learn that will make you wiser and happier and more useful. God has given you these powers of yours, so much superior to those of the brute. He has given us intelligence above a brute. He expects us all to *do the best we can;* and we can do very much that is good and kind and noble if we ask his help He invites us to ask his help; he is ready to grant it always. He knows how we have lived, and what we have done, and knowing as we do that we are sure to fail of doing the best we can without asking him, for Christ's sake, to make us strong and brave for all that is worthy of such beings as we are, let us not forget to ask him every day. Thus this lesson from one of his humble creatures will not be lost.—*Selected.*

P. SAWYER TO J. T. CURRY.

BR. CURRY:—Your remarks in the HERALD No. 11, in response to mine, in No. 10, have been carefully considered, and although you seem to be certain that I am yet to be somehow illuminated, and find that I have been darkly wandering in the grotto of error, I can assure you that I feel nevertheless certain that you are to be sadly disappointed.

You affirm, with much confidence, that the imaginary lost Israel is found in the Teutonic and Celtic races, and that you are capable of demonstrating it to be a fact. I am acquainted with the arguments of Wilson in "Our Israelitish Origin," and must say, I feel no convictions of truth in that direction. Your arguments shall be attended to when they reach me, and reviewed in the HERALD, if you request it.

In my second argument, which I presented in proof that that portion of Israel not returning with Judah and Benjamin to their own land, lost their identity by amalgamation with the Assyrians or other nations, I urged the fact, that the natural tendency to amalgamation was permitted, by God, to prevail to a great extent before and after the captivity, as testify to the latter, Ezra, Nehemiah, and Josephus. I endeavored to prove to you, that a fit and proper representation of the ten tribes did return to the land of Palestine, and became with Judah and Benjamin one people, and that one king ruled over them. I made no attempt to show, as you seem to suppose, that the entire ten tribes lost their identity, in foreign lands, but the remnant there remaining. You admit the harmony of my argument with nature, but treat facts as of no weight. Now I submit to you, and our readers, that facts in the history of Israel should have weight in the settlement of this question, as well as the very evident tendency of their nature.

You say, "the same God who scattered Israel, and drove the ten tribes beyond the Euphrates, declared he would preserve their identity." You quote in proof Hosea i. 6–10. Very true, but mind you, their identity was to be preserved only to the time of their being gathered to be with Judah one nation, as testifies the next verse, 11. It reads, "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel."

In closing your remarks on this point, you say, "the question is, Is Jehovah true? If so, the identity of lost Israel is preserved." This bold conclusion of yours by no means follows. Let God be true though you should be mistaken. You should have said, If Jehovah's utterances are true according to my understanding, and if the gathering of Israel to be one with Judah is not *in the past*, then the identity of the ten tribes is still preserved. But on the latter your cause would be stranded.

I did not "assume" anything relative to the decrees of Cyrus and Ataxerxes, for all the terms used, as well as the history of their application and effect, go to show them not partial, but general in their application to "all the people of God," both Judah and Israel. I am aware that Josephus is very much in harmony with your views relative to the non-return of the ten tribes, as your quotation from him shows; but you might as well quote from any other author agreeing with yourself. I cannot receive him as authority in this case. You well know that Josephus differs from Ezra and Nehemiah, on some very essential points; and I have no doubt that you make him bow to them as the better authority. So in this case, I prefer that the prophets with Ezra and Nehemiah should be my guide to faith, rather than this unconverted Jew. Josephus and his people, you will recollect, interpreted prophecy and history to the rejection of Jesus, the anointed, and coronated King; and I can but regret that your fair fame, as a biblical critic, must at all hang suspended upon such testimony.

You object to my application of Ezek. xxxvii. 15–22, and remark, "Look again, I pray you, and see what a mistake you have made." The mistake is not mine, my good Br., though policy, and the want of something better, may lead you to thus claim. From the fact that in ver. 22, it is said, "One King shall reign over them all," in ver. 24, "And David my servant shall be King over them," and in ver. 25, "David shall be their prince forever," you claim it's a mistake to apply the above scripture to the return of Judah and Israel at the close of the seventy years captivity, in as much as no David ruled over them after their return.

You, with a significant air, ask me, "What King?" and then proceed to answer, that David is that King, leaving your readers to suppose that you find in the *person* of David this identical King. But you neither so teach or believe. Once had you have stated that you understand the "One King," or "David,' to refer not to David personally, but to a *representative* of David, on his throne, you would not have darkened counsel, but would have enabled our readers at once to see that no mistake was necessarily mine, for David could be *represented in the past* as well as in the future.

I understand that David's throne, properly existed from David to "David's Son and Lord," through whom it is "established forever." True, from Zedekiah, the last king of Judah to the ruin of Jerusalem and the nation of the Jews, A.D. 70, this throne of David's was "overturned and overturned," Ezek. xxi. 27, through the hands of the Chaldeans, Macedonians, and Romans, when he "whose right it is" possessed it. Any king during this time exercising authority over the united kingdoms of Judah and Israel was the "one king," or representative of David. When you have convinced the American people that their loved land, America, is the *grave* of Israel, the valley of dry bones, and that they themselves are the *dry bones* of Ezek. xxxvii., as I understand you to believe, then perchance I may see some flaw in my chain of argumentation; but I apprehend not before.

You say, "Your quotation from Jer. l. 1–4 would help your position if there were no anti-typical Babylon. Or do you reject the Apocalypse?" You know that you have never received from me, in public or private, one word that could in the least lead you to suppose that I "reject" any portion of the commonly received word of Divine truth. And I must insist that christian candor or courtesy ought to have saved you from such an unjust insinuation.

I am happy to inform you, if such information is needed, that I receive the Apocalypse as authoritatively addressed to the household of faith; but not your interpretation of it. I feel prepared, without "rejecting" John or Jeremiah, to show that Jer. l. 1–4 cannot be fulfilled by the fall Babylon, Rev. xiv. But with this remark I must pass it for the present.

I agree that Ezra and Nehemiah include Judah and Benjamin in their use of the term "Israel;" but that it is used to designate them alone, I deny. You call my special attention to Neh. vii. 6. I am not ignorant of the fact that the genealogy there spoken of is that of Judah and Benjamin alone, who "'came up at the first," ver. 5, with Zerubbabel. Their number was 31,089. The number of the whole congregation, not including 7,582 servants and singers, was 42,360.

Now you will perceive that the number of the tribes of Judah and Benjamin is not equal to the whole number of the congregation, wanting 11,271. This number, I claim, represents that portion of the ten tribes which came up "at the first," with the other two tribes. If such a number of the ten tribes returned, at the first, how vast may be the numbers that may have returned with Ezra, Esdras, and Nehemiah, during the 110 years intervening before Nehemiah penned his history. If this subject needs and deserves from me a more critical and minute exposition, prepare the way and come up to the work; but if not, let us advance, if you please, into the more interesting field of inquiry relative to the establishment of the Kingdom of Christ on earth at the close of the Jewish age. Yours for "the faith once delivered to the Saints."

Summit, Wis., Dec. 24, 1866.

"THY KINGDOM COME."—No. 7.

BY SAMUEL MASON.

Now as Christ is conclusive HEIR to the inheritance, how is it that Abraham and the innumerable multitude who are to be blessed with him are also to be inheritors of that possession? They are provided for, thus, "For as many," says Paul, "as are led by the Spirit of God, they are the sons of God; for ye have not received the *spirt of bondage*, (the Jewish law) again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father, the Spirit also beareth witness with our spirit, that we are the children of God, and if children, then HEIRS, heirs of God, and *joint* heirs with CHRIST, if so be that we suffer with him, that we may be also glorified together." Rom. viii. 14–17. And again, "If ye be CHRIST'S, then are ye Abraham's seed, and heirs according to the PROMISE." Gal. iii. 29. Hence, though Christ is the only heir, yet all that believe in him, he considers joint heirs with himself to the inheritance promised to Abraham, which is the WORLD. This is not a legal, but a gracious heirship on the part of Christ, granted to his people It is expressed thus—"Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." John xvii. 24. Here then we have presented one harmonious array of direct testimony from the great laboratory of truth, establishing the doctrine that this earth is to be the final kingdom, and the inheritance of the saints; and that it is perfectly beyond the reach of successful contradiction, and not a single ray of its light can be extinguished by the speculations of the bigoted caviller; neither can it be reached by the sarcastic sneers of the skeptic; for there is not a feature of it but that is in perfect keeping with sound sense, reason and philosophy.

The glorious doctrine here involved is the very Alpha and Omega of all intelligent christian action, presenting the harmony of revelation in defence of this grand truth, that when this earth shall have been redeemed and beautified according to the covenanted declaration of the great Jehovah, namely, that he will make the place of his feet, his footstool, or the EARTH GLORIOUS, and then gather out of every nation, kindred, tongue, whether dead or living, and lead them into the eternal possession of this Paradisiacal Eden, with the Lord Jesus Christ at their head, who is styled "The Captain of our salvation." Then shall the shout go up, "To him that loved us, and washed us in his own bolod, be glory, power and dominion, forever and forever, and we shall REIGN on the E H!" Amen. Lord, let "thy kingdom come."

We conclude, therefore, that we have presented arguments sufficient to vindicate the proposition here advanced relative to the kingdom of our Lord; and we have seen that neither of the vital constituencies of that divine establishment are now in existence. Jesus, though decreed by Jehovah to be King of kings, and who was (as he declared) born for that express purpose, is not yet King, but our High Priest; and, also, that the subjects of this kingdom, for whom it was prepared from the foundation of the world, are not only disinherited, as yet, but are also chained in the ruins of death's sleep, dissolved into common earth, where fact, they cannot have a conscious existence, with the exception of those few HEIRS of that kingdom now living; and also that the territory of the divine empire is now sympathizing with the whole creation cursed by sin, groaning and writhing in mortal agonies for her redemption, at which event the dislocated elements of this kingdom are to be brought together and consolidated; death loses its power over the saints, having now been made incorruptible and immortal; and the earth restored to the same state of blooming incorruptibility, and Christ, the eternal King, glorified.

These sections of that kingdom being brought together, the holy affinity perfected, then the grand work "of building up Zion" will be consummated, and then, also, shall be heard the following oration by the Son of God, delivered at the celebration of the marriage supper of the Lamb, in the presence of all the glorified saints there assembled, thus, "I am the Alpha and Omega. I am he that liveth, and was dead, and behold I am alive forevermore, amen; and have the keys of Hell and Death! (denoting his victory over them,) I am the beginning and the ending, saith the Lord, which *Is*, and which *Was*, and which is to come, the Almighty!" And then also will be sung, by immortal voices, the national anthem of the new creation, heard by the revelator, and described thus, "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! and a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great, for the Lord God Omnipotent reigneth. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and are to come, because thou hast taken to thee thy great power, and hast reigned. Let us be glad, and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready, And to her was granted, that she should be arrayed in fine linen, clean and white. And he said unto me, write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God." Thus is celebrated the dedication of a substantial, glorious, incorruptible, and immortal kingdom; established *under* the *whole* heavens, and which shall have no end. This is something worth praying for.

We are aware that this idea exalts our globe infinitely superior to all other locations in the vast universe of Jehovah; but does the idea that makes it insignificant rest upon any other foundation than mere speculative philosphy, perfectly unsusceptible of proof? For instance, does science know of any rule by which the density of any planet or star in the wide realm of nature, can be estimated? If not, then the sun, although immense in size, may not be of sufficient density to sustain upon its surface a substantial body like that of the human form. And so, also, it may be with other stars and planets, and therefore inadapted as a location for immortal beings.

Rochester, Pa.

"ELIJAH THE PROPHET."

In the HERALD of Jan. 9th, an article appears under this head by M. C. H. It says, "yet if we take him (John) at his word, as it reads, he denies that he is a prophet, even, as well as to deny that he is Elias." I think there is no need to restrain the truth, to make a real contradiction between our Saviour and John, in order to clear up an apparent one. John did not say that he was not *a* prophet. If he had said this, and as Christ said he was a prophet, we should have it that Christ affirmed what John positively denied. This is not true, I think that our text is correct, "Art thou *that* prophet?" They evidently referred to the prophet of whom Moses spake, "A prophet shall the Lord raise up unto you, of your brethren, like unto me," &c., referring to Christ.

Besides, the questions put to John are very definite. They wished to know who he was. "Art thou Elijah?" evidently referring to Malochi; and John must have known that they had their mind on that most positive promise, "He answered, I am not. Art thou *that* prophet?" They evidently referred to some particular prophet; and of course would not ask John if he were *a* prophet. This would have been very indefinite. If John had said that he was a prophet, they would have known no more who he was, than if he had said nothing. John knew that they did not ask him such a loose and indefinite question, as his answer shows. Suppose they had said, Art thou *a* prophet? and John had said, Yes, that would not have secured the objects for which they came to John, namely: to know who he was. Again if they did say *a* prophet, then John positively denied that he was a prophet. This would be plainly denying, what Christ affirmed of him. I am not prepared to entertain such contradictions between Christ and John. Not much is gained by referring to the Margin; especially when by so doing, a plain contradiction is made out. The word, *that*, is properly in the text. Art thou that prophet. It reads as it should read

[ELD.] J. S. WHITE.

THE INCREASE OF CALAMITIES.

It is a startling truth, and one very hard to realize, that all the fearful predicted signs of the coming of Christ shall be unread and unperceived by the great bulk of mankind. Our instinctive feeling is, that it must be otherwise, that they will force themselves to some extent on the notice of all. Yet there is no plainer statement in the inspired Word than the warning of our Lord himself that it shall not be so. That men will go on "eating and drinking, marrying and giving in marriage," heedless of anything strange or unusual in the world about them, until the very hour when their Lord shall come in judgment.

It may be the growth of troubles will be very gradual, and men will become used to them, and argue that it has always been so. We know this tendency exists in mankind, and have seen how, in a few months, our peaceful people became accustomed to the horrors of war, and made light of them. At the beginning, every skirmish thrilled the whole nation; at the end, daily battles scarce furnished a paragraph in the papers. However it is brought about, thus it is to be.

Whether the day of the Lord come this year or ten years hence, *when it comes* the careless world shall not recognize its forerunning signs. This truth of God's word should teach the christian that he must be watchful. That the signs will not necessarily be obvious, but must be searched out.

I read lately in the "Evening Post" the following statement of losses by fire, taken from the reports of the insurance companies: "The losses during the last eighteen months in the country have been ninety millions of dollars"—sixty millions per annum! "For ten years before the war the annual losses did not exceed twenty-two millions."

That is, the loss by fire has been *almost threefold* the past year. A year or two since, the marine insurance companies of London were almost ruined by an extraordinary number of losses at sea.

I would not build much upon these facts. The thoughtful Christian may, however, do well to note them, and compare them with other facts.

We can lose nothing by being widely awake to all the striking manifestations which are developing themselves, and so strangely marking our times.—*Prophetic Times.*

THE GREAT PHYSICIAN.

A householder is in trouble. Sickness has broke out in his family; one is near to death; another is suffering severe pain; another still, complaining and fearful.

He sends for a physician in whom he has great confidence, and anxiously awaits his appearing; he turns to the window involuntarily, and peers into the distance to discover some indications of his approach, and the hearts of all yearn for him, particularly when the afflicted ones ask if there is no sign of his coming.

We, as members of the afflicted family of humanity, are awaiting the coming of the Great Physician. He has promised to come and cure all the evil which afflict the race. "Our hearts are pained, our souls are sick of every days report of ill." Our dear ones are laid in the grave, and easy form of suffering is witnessed which it is impossible for us to relieve. In short, "the whole creation groans."

Who then are consistent? those whose hearts thrill with joy at every indication of His approach; who listen eagerly for the sound of His chariot wheels: or, those who are indifferent and careless in this matter? Let us, dear friends, gladly suffer the reproach of those who wait for their Lord.

MRS. E. B.

Jamestown, Iowa.

THE COBBLER'S PRAYER.

I believe I never heard a more effective praying man than the cobbler. He hadn't grammar, hadn't the style, nor the many words; but every sentence from the start was a blow in the right place and drove in the nail. And people loved to hear him pray. And it made the tear start in my eye when he prayed—and he moved the assembly by his fervent prayer. Notwithstanding his want of advantages in other matters, he could still ask, though in feeble words, yet with mighty spirit for his desires, and could carry the people with him. And why was it? Because he prayed like the publican, straight at the point, without any unnecessary preliminaries or painstaking to get around it. He said just what he intended, and then passed on and said something else. He asked for those things which his own soul needed, and spoke likewise for other souls.

He prayed fervently and pointedly, and with his whole heart opened. He did not make any speech, nor cover all the praying ground, nor yet make a Sabbath morning prayer, nor utter a fine prayer (save us from your fine prayers; they are like statues, beautiful, possibly wonderful, but cold as a rock.) But he just prayed, and you felt that he was praying, and you were praying with him, for he was in earnest, and asked as if he wanted an answer, just as your child asks when he wants anything very much. And then, best of all, when he got through praying, he did not go off into exhortation, but stopped. That is half of the power of prayer, to stop when you get done.

OUR ENGLISH BIBLE.

The Dublin Review, a Romish publication, speaks as follows of the English version of the Scriptures. It reminds one of the involtary and beautiful utterances of Balaam, when he tried to curse Israel and was not able:

"Who will say that the beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like music that can never be forgotten—like the sound of a church bell which a convert hardly knows he can forego. Its felicities seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The dower of all the gifts and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and poor, and penitent, and good, speaks to him forever out of the English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of righteousness about him, whose spiritual biography is not in his Saxon Bible."

The Lahore correspondent of the London *Times*, writing on the 6th of November, says that the intelligence from the centre of the starving Orissa, is still of the gloomiest character. He remarks:

"The one hopeful fact is that, though the early rice crop suffered by the floods to the extent of one-half, the late crops will yield three-fourths of the average quantity. From one-fouth to one-fifth of the whole population of 5,000,000 are beieved to have died."

An Imperial ukase states that the relations of Russia with Rome having been broken off, and the convention of 1847 with the Holy See and all other arrangements in reference to the Roman Catholic Church having consequently lost their value, the affairs relating to the Catholics in Russia are again to be placed under the direction of the authorities, who, in accordance with the exacting laws are intrusted with the control of public worship in Russia and Poland.

A Vienna semi-official paper, publishes articles, stating that Austria, under the pretext of organizing her army, places it on a war footing, in order to invade Turkey and seize upon the key of the Dardanelles before any other foreign nation. According to the same paper, Austria is to proclaim from Gallicia the re-establishment of the kingdom of Poland.

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AND OF THE COMING KINGDOM.

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Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 159. NEW YORK, WEDNESDAY, JANUARY 30, 1867. VOL. IV.—NO. 17.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

THE RESURRECTION.

[The following is the remainder of our extracts from Bishop Simpson's sermon on the above subject:]

When taken from the cross he was put in the sepulchre. His friends had given him up, his disciples had forsaken him; some of them saw him die; they knew that he was crucified, and they abandoned him. They were returning to their former employments; but his enemies remembered he had said he would rise the third day, and they put a guard around him. The Roman soldiers were there; the king's seal was on the stone rolled over the mouth of the sepulchre; they made everything secure. Here again God ordered that we should have abundant proof of Christ's crucifixion. He was crucified on Friday, which was to them the last day of the week, resting in the grave on our Saturday, which is their Sabbath, and then comes the first day of the week, our Sabbath morning, made our Sabbath because of Christ's resurrection from the dead. There came an humble visitant to the tomb, Mary Magdalene; she had been healed of much, forgiven much, and she loved much. Mary, the mother of James, came also and beheld the scenes that occurred; but there had been strange commotions elsewhere. Heaven had been gathering around that grave. Angels had been watching there; they had seen the Roman guard; they had seen the shining spear and the polished shield; they had seen that Christ was held as a prisoner by the greatest powers on earth. Methinks I see the angelic host as they gathered around the throne of God and looked up into the face of Omnipotence, and if ever there was a time when there was silence in heaven for half an hour, it was before the morning light of the third day dawned. I hear them say, "How long shall man triumph? How long shall human power exalt itself? How long shall the powers of darkness hold jubilee? Let us away and roll away the stone; let us away and frighten yonder Roman guard and drive them from the sepulchre." They waited until permission was given. I see the angel coming down from the opening doors of glory; he hastens outside the walls of Jerusalem and down to the sepulchre; when they saw him coming the keepers shook, they became like dead men; he rolls away the stone and sets himself by the mouth of the sepulchre. Christ, girding himself with all the power of his divinity, rises from the grave. He leads captivity captive, tears the crown from the head of death, and makes light the darkness of the grave. Behold him as he rises just preparatory to his rising up to glory. Oh, what a moment was that! Hell was preparing for its jubilee, the powers of earth were preparing for a triumph; but as the grave yields its prey, Christ, charged with being an impostor, is proved to be the Son of God with power; it is the power of his resurrection from the dead.

There was Christ's resurrection from the dead. He became the first fruits of them that slept. But to give the amplest proof of his resurrection, he lingered on earth to be seen of men, and to be seen in such a manner as to show that he was still the Saviour Christ. In my younger days I used often to wonder why was it that Mary Magdalene came first to the sepulchre, and the mother of James that stood there—why he should appear to them; but in later days I have said it was to show that he was the Saviour still; that the same nature was there which had made him stoop to the lowliest of the low—the power that enabled him to heal the guiltiest of the guilty; that that power, that compassion, were with him still. Though now raised beyond death and triumphing over hell, he still had with him the Saviour's heart. Methinks I see when Peter had run in anxiety to tell the news, Mary remained there; she could not fully comprehend it; the grave was open, the napkins were there; it was said he was not there, but he was risen. And yet there was darkness upon her; she could not conceive, it seems to me, fully the resurrection of the dead. She stood wondering when she heard a voice behind her which said, "Woman, why weepest thou?" Bathed in tears as she was, she turned round and saw the man standing, and taking him to be the gardener, and supposing that he had taken the body and carried it away as not fit to lie in that tomb or be in that garden, she said: "If thou hast taken him away, tell me where thou hast laid him, and I will take him away. If he must not lie in this tomb, if he cannot lie in the garden, if as a malefactor he must be cast out from man, tell me where the body is, and I will take it away." It was a proof of her affection. A voice said, "Mary, Mary." Oh, she recognized it, and her heart cried out, "Rabboni, my Lord and my God!" and then she would have thrown herself at his feet and bathed those feet again with her tears, but he said: "Touch me not, I am not ascended to my Father; go and tell the disciples and Peter that I am risen from the dead." See the compassion of the Saviour! and then that message! "Tell the disciples, *and Peter.*" Why send a message to him? Because he cursed and swore and denied the Master. The other disciples might have said, if Christ is risen, he may receive and bless us all, but Peter is gone, hopelessly and irretrievably gone; he that forsook his master and denied him, there is no hope for him. And yet, said Jesus, "Go and tell the disciples and Peter"—poor backslidden Peter. Jesus knew his sorrow and anguish, and almost felt the throbbings of his broken heart, and he sent a message to Peter. He may be a disciple still—may come back and be saved through the boundless love of Christ. Oh, the compassion of the Son God! Thank God that Peter's Saviour is on the throne this morning. Not only was he seen by these, but he met with the disciples journeying by the way and explained the scriptures to them; and as they met in the upper room he was there. When the doors were opened he came in their midst and said, "Peace!" breathed on them and said, "Receive ye the Holy Ghost." Thus he met with them, and said to Thomas, "Reach hither thy finger, and be not faithless but believing." Then afterward he was seen by five hundred, and from the Mount of Olives, while the disciples were gathered around him, he was received up into glory. They saw him, and as he went he blessed them. The last vision that ever humanity had of the Son of God ere he ascended to heaven was that of spreading out his hands in blessing. Oh, my Saviour hath thus gone up, and he dropped from those outstretched hands a blessing which falls to day like the gentle dew all over the earth; it reaches heart after heart. It hath reached patriarchs, apostles, martyrs, fathers and mothers and little children, and, thank God, the heavenly dew, as from those outstretched hands, is coming down on our assembly this very morning. On this glad day blessings are dropping from the throne of God upon us from this risen Saviour. He hath ascended up on high, the gates have opened for him, and he hath gone to his throne in glory.

Let us look at a few of the results that flow to us from these facts thus sustained of his death and resurrection from the dead:

In the first place, it establishes all bible declarations. It had been predicted that he should not stay in the grave, and when he arose it put the seal to the Old Testament as the word of God. The prophecy in him fulfilled gave glorious proof that the other parts of it should be also fulfilled as the word of an unchanging God.

....In that resurrection from the dead we have a pledge of our own resurrection. Christ has become the first fruits of them that slept. You know the figure of the first fruits as understood by the Jews. Their religion was connected with the seasons of the year—with the harvest crops; one of their feasts was called the feast of the first fruits, and was on this wise: When the first heads of grain began to ripen in the field, and there was thus a pledge of harvest, they cut off those first ripened heads and went up to Jerusalem. Before that the grain was not crushed, no bread was baked out of it, and nothing was done to appropriate that crop to man's use until first those ripened heads of grain were brought up to Jerusalem and presented to the Lord as a thank offering. He was acknowledged as Lord of the harvest, and they were laid up as a kind of thank offering before God. They were the first fruits. Then they went away to the fields, and all through Judea the sickle was thrust in, the grain was reaped and gathered into sheaves, and when the harvest was secured they baked the bread for their children out of this first grain. They came up to the temple, where the first fruits had been laid, and they held a feast of thanksgiving and shouted harvest home. The old harvest feast seems to be descended from this ancient custom. Christ rose as the first fruits, and there is to be a glorious resurrection. Christ came the first man to rise in this respect, by his own power, from the grave, having snatched the crown from death, having thrown light into the grave, having himself ascended up toward glory. He goes up in the midst of the shouts of angels; the heavens open before him; yonder is the altar; there is the throne, and around it stand the seraphim and the cherubim; and Christ enters the victor and sits down upon the throne, from henceforth expecting until his enemies be made his footstool. He is the first fruits of the harvest, but the angels are to be sent out like reapers, and by and by humanity is coming. As Christ, the first fruits, passed through the grave and went up to glory, so there shall come from their sleeping dust in Asia, in Africa, in Europe, and in America, from every mountain top, from the depths of the sea, from deep ravines and from plains outspread—oh, there shall come, in the time of the glorious harvest—the uprising of humanity, when all the nations, waking from their long sleep, shall rise and shall shout the harvest home! Thank God, at that time none shall be wanting. Oh, they come, they come, from the nations of the past and from the generations yet unborn! I see the crowd gathering there. Behold, the angels are waiting, and, as the hosts rise from the dead, they gather round the throne. Christ invites his followers to overcome and sit down with him on his throne as he overcame and sat down with the Father on his throne. In that is the pledge of our resurrection from the dead. Can I not suffer, since Christ suffered? Can I not die, since Christ died? Let the grave be my resting place, for Christ rested there. Is it cold? The warmth of his animation is in it. Is it lonely? He shall be beside me in all his Spirit's power. Does the load of earth above me, and beneath which I am placed, press upon me? Christ hath power to burst the tomb; he shall burst the tomb, though deep it be, and I shall rise through his Almighty power. Yes, let the malice of men be directed against me; let me be taken, if it must be, as a martyr, and be bound to the stake; let the fagots be kindled, let the flame ascend, let my body be burned; gather my ashes, grind my bones to powder, scatter them on the ocean's surface; or carry those ashes to the top of yonder volcano and throw them within its consuming fire—let them be given to the dust—and yet I can sing:

> "God, my Redeemer, lives,
> And ever, from the skies,
> Looks down and watches all my dust,
> Till he shall bid it rise."

Thank God it may be scattered on the wings of the wind; Christ is everywhere present; he has marked every particle, and it shall rise again by his own almighty power. And what is it to sleep awhile, if I am Christ's? To die, if I am like Christ in dying? and be buried, if I am like Christ in being buried? I trust I shall be like him when he comes forth in his glory. I shall be like him, for the apostle says we shall be like him, for we shall see him as he is; we shall be changed from glory into glory, into the same image as by the Spirit of God. It would be a great change to be changed from glory to glory, from saints to angels, from angels to cherubim, from cherubim to seraphim, from glory to glory; but thank God, we shall not stop being changed, for the change shall go on from glory to glory, until we shall be transformed into the likeness of the Son of God, brighter than angels ever shone, more glorious than were ever cherubim. We shall be near the throne; we shall sit beside him, for he hath made room for us there. Then if we can calmly look at death and face him, because his strength has been overcome, it reconciles us to parting a little while with friends. A father or a mother may be taken from us, but we shall see them again; they shall not sleep forever. The little ones that drop from our arms, we can almost see them this morning; some of us can almost feel them in our arms—can see the glance of that beautiful eye, and hear the sound of that little prattling lip; they seem to be with us now as a little while ago they dropped from out of our arms. We followed them to the grave, and we left them there where the winter's storm has been howling around them. Sometimes loneliness like that terrible storm has swept over our hearts and left them almost in despair; but through Christ's resurrection we see our children yonder in glory, safe in the Saviour's arms. Their little forms shall rise all glorious from the tomb in the morning of the resurrection; we shall find them, for Jesus is the resurrection and the life. All this comes to us from the resurrection of Christ from the dead. He died once; he dies no more; the condemnation of death is forever gone; he sits on the throne of everlasting dominion; his kingdom is an eternal kingdom; and as he died once and has risen to die no more, so when we have died once and gone to the grave and entered the dark valley and shadow of death, and we come up safely on the other side, thank God, death is passed forever; we shall then put our feet on the neck of the monster, and shall be able to say:

> "O death, where is thy sting?
> O grave, where is thy victory?"

Looking at the resurrection of Christ we exclaim, thanks be unto God, who hath given us the victory. Such is the eternity of glory and blessedness that awaits us. Thank God for a spiritual body. Here some of us long to triumph over nature. We would grasp, if we could, angelic wisdom, but our brows will ache with pain, our frames decay, our eyes grow dim, our hearing fail. This flesh of ours will not stand hours of painful study and seasons of protracted labor, but, thank God, when the body that now oppresses us is laid in the grave a spiritual body will be given to us, pure, ethereal, and holy. Oh, what an extent of knowledge shall flash upon us! what light and glory! what spirituality and power! Then we shall not need to ask an angel anything. We shall know as we are known. Jesus will be our teacher; the everlasting God, the the man whose name is Wonderful, the Counsel or, the Prince of Peace. He himself shall be our Leader. We shall know them as also we are known.

Then rejoice in God. Dry up those tears. Cast away that downcast look. Child of the dust, you are an heir of glory. There is a crown all burnished for you; there is a mansion all ready for you; there is a white robe prepared for you; there is eternal glory for you; angels are to be your servants, and you are to reign with the King of kings forever. But while you wait on earth be witnesses for God, attest the glory of your Master; rise in the greatness of his strength; bind sin captive to your chariot wheels; go onward in your heavenly career, and be as pure as your ascended Head is pure. Be active in works of mercy, be angels of light, be flames of fire; go on your mission of mercy.

WHAT LAW? AN INQUIRY.

BY JACOB GRIM.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil."—Matt. v. 17.

Much has been written and preached of late about the "ancient law," and the law of our natures, and about the animal man, and the spiritual man; and in almost every instance where the law is spoken of, it is carried right back to the garden of Eden, as though there was no other law since the days of Adam. I have sometimes asked myself, why is all this? Is it design or ignorance? I am not willing to attribute either to the friends of truth; and yet there seems to be a persistent desire, on the part of some, to ignore the fact of the law of which Jesus was speaking in the above text.

Now Adam was placed under a law, or covenant, or agreement: for, although the almighty did say unto Adam, thou shalt not do so; yet, at the same time, the law-giver did say unto him upon the condition of his obedience depended his right to eat of the tree of life. This, then was the condition of Adam's covenant. It embraced the tree of life and the tree of knowledge. The right to eat of the first, depended upon Adam's leaving the other. Adam's disobedience in obeying the covenant that God placed him under, destroyed the whole relationship between Adam and his Maker. The consequence was, Adam was removed from the condition in which he was pl ced, and the only part of the covenant unfulfilled was his returning to the dust; which in due course of time was accomplished. Hence, so far as my understanding of the Scriptures reaches, we have no more to do with the covenant under which Adam was placed than the man in the moon. But says one, Does not Paul say, that "by man came death?" Yes, Paul says so; and he also says, "By the offence of one condemnation came upon all." Had Adam obeyed God he would have had a right to eat of the tree of life. This we learn from Gen. iii. 22, when the Lord drove him out of the garden, lest he should eat of the tree of life and live forever.

What the purpose of God concerning Adam was, He has not seen fit to reveal unto us. Some say Adam was a probationer for immortality, and in due process of time would have been translated had he not have eaten of the tree of knowledge. But this is all assumption; the scriptures are silent upon the subject; all we know, is that God gave him permission to at of all the trees of the garden except the tree of knowledge; and we learn by Gen. iii. 22, that the tree of life would have continued his existence in the condition that he was then in. This is all that is said concerning Adam or God's purposes concerning him.

So much for Adam and the law under which he was placed. But, says the objector, was not the race tried in Adam? and was not the animal man condemned in Adam? I answer (according to the best information I can get from the scriptures), No. Adam was tried for himself, and for himslf alone. And the proof for this. God tried Cain and Abel for themselves; and the one He justified and the other He condemned.

What then are we to understand the Apostle to mean, when he says, "By the disobedience of one man condemnation came upon all men"? I answer: Adam was made an animal, a natural, earthly, man; and God changed his condition when he placed him in the garden under a covenant of life, and placed him in a situation by which he might escape death; and he failed on his trial and was removed from the conditions of the covenant, and left in the condition of the animal, natural man; and hence death came upon him, and so passed down through all his race. Paul says, "Death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression." But if Adam sinned for all, and was tried for all, then our transgressions would have all been alike. But no; Paul says death reigned *even* over them who had not sinned after the similitude or type of Adam's transgression. And what was that? The violation of a known covenant, a law. Paul draws a line that reaches from Adam to Moses, and says, the predominant feature, in all this long lapse of time, was, "death reigned;" (for until the law sin was in the world; but sin is not imputed when there is no law.) Now, if I understand the apostle aright, he assumes that although men were dying, and death reigned, it was not on account of their personal sins; for, as there was no law, sin was not imputed to them; they were dying being animal in their natures, and subject to death; and there being no law that could give life, death reigned; nevertheless the law entered that sin might abound.

This brings us to the question, What law was the apostle speaking about? It certainly was not the Adamic law. For says the apostle, "Until the law sin was in the world." Now sin was not in the world before the Adamic law. Hence it could not have been *that* law the apostle had reference to. The apostle does not say in so many words, that from Adam to Moses there was no law; but the inference is very strong that he means so. John says, "The law was given by Moses; but grace and truth by Jesus Christ." In our next we will inquire into this law of Moses, and see if it was the one which Jesus says, "one jot or tittle shall not fail until all be fulfilled." In hope of gaining some truth, we will look into this subject, and see if there is not some light in it.

Philadelphia, January, 1867.

THE FALL OF BABYLON.

The following is an extract from an article by Eld. D. J. TAYLOR, taken from the *World's Crisis*:

FALL OF BABYLON THE GREAT.

This great apostate hierarchy having been shown to be the civil and ecclesiastical heads of the church at Rome, it is our purpose now to inquire what is the fall of Babylon, as announced in Rev. xiv. 8, and chapter xvii. 1, 2? To this I reply, it cannot be the final ruin of Babylon, for a third angel follows the second, and a similar message to that of the third angel is given also in Rom. xviii. 4, and on, both of which are subsequent to the announcement of her fall. After the fall of the great city, the denunciations against the adorers of the wild beast are solemnly made, and the summons is given to all who are within the pales of the powerful hierarchy, or under her influence, to utterly forsake her communion. And the reason is also announced, viz., "that ye receive not of her plagues,"—which are death, mourning, and famine, and consumption by fire—all of which are to come suddenly and violently, "in one day." Hence there is clearly a brief space of time between her fall and her utter ruin, as there was also a season between the taking of ancient Babylon by the Medes under Darius, and her decadence. Let the reader here compare Isa. lxvii. Jer. l. and li, with Rev. xviii. During this space of time the whole Papal church and people are warned in reference to her idolatries, her wantonness, her polluting communion, and her impending overthrow. She, instead of resenting, becomes more than ever addicted to saint-worship, demonology, boasting, and assumptions of her queen-like reign, and her immunity from sorrow. All the world will converse about her, gaze upon her, and wonder at her infatuated position. "Therefore" (v. 8) and then, the bolt from heaven will fall upon her, and the two-fold city on the seven hills sinks into a "lake of fire burning with brimstone."

We observe, further, that her fall cannot denote her apostasy from the truth, as this was accomplished centuries ago. Her fall cannot be the breaking up of her communion or organization, for she exists as Babylon, as an undissolved community, after she falls; and like literal Babylon goes down to hell saying, "I shall be a lady forever" Isa. xiv. 9 and xlvii. 7. Hence, after her fall she is in some way to receive sympathy and honor; while out of her, as from a great organized body still having vast control, the sincere and enlightened people of God are summoned to go forth. Her fall cannot be from purity into corruption, for previous to her fall she is the bewitching harlot woman, the mother of abominations, intoxicated with the blood of the just, elated with pride, and the great corrupter of millions of "peoples, multitudes, nations and tongues." To suppose her fall was of this kind, viz., a fall from grace or a holy station, is utterly incompatible with the whole prophecy concerning her. As well might we speak of darkness falling into darkness, or rottenness becoming rotten! Nothing is clearer than that the harlot survives her fall; only this difference will be discernible: before her fall she is the lady on her throne, but after her fall she is the lady on the ground. Isa. xlvii. 1. But after her destruction from heaven she is "found no more at all." Her fall is doubtless the work of the beast she rides, aided by the ten kings who are to require here to come down from her former station; but her mill-stone destruction is by the instant hand of an avenging God.

The fall of Babylon must, therefore, symbolize her dejection from her lofty and usurped national position as a state-church. It must denote her fall from the back of the seven-headed and ten-horned beast—the great western Roman Empire—as guided and governed by its eighth and last headship—France—which thus bears her to her national judgment. It must be her fall from her high civil power as one of the Roman sovereigns, the eleventh horn of Daniel vii. It must be her descent from supremacy and high honor as a church-kingdom, and as upheld by kings, to one of dejection, where all may see her in her poverty and nakedness. Like Babylon of old, she has been called "the lady of kingdoms"; but the divine summons is now made, "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne."—Isa. xlvii. 1. Her fall must be the bill of divorcement given her by her last husband and lovers, the beast and the ten kings. It must be her ejectment from civil domain; her ecclesiastical severence from state and kingdom—the withdrawal of the strong arm that upheld her; the stripping her of all her estates; her final loss of all temporal honor, station and power. And lo! all this is transpiring to-day right before the eyes of the wondering and astonished nations. Cry aloud, ye saints; Babylon is fallen, is fallen!

The harlot no longer cajoles the enlightened nations. "A drought is upon her waters, and they are dried up." Jer. l. 38. Rev. xvi. 12. She sits within the seven-hilled city in blank amazement at her forsaken and lowly condition. Her chief ruler pitifully exclaims, "Mene, mene, tekel, is on the wall. I fear the revolution. What am I to do? What am I to say?" And the wondering world replies, "Is this the man that made the earth to tremble, that did shake kingdoms?" Isa. xiv. 16. Since 1848–9, France, her Eldest Son under Clovis, and her last husband under Louis Napoleon, has supported her with his sword on the seven mountains. Her Head was mighty in power, and with thirty-seven millions to back him, none dared to molest her under his notable protectorate.

On the 15th and 16th of September, 1866, the treaty made in solemn convention between Italy and France, for the French evacuation of Rome, expired. An earthquake through the south of Europe stamped his foot and growled, Amen. Then the eighth-headship said peremptorily to the woman, "You must forever dismount." She peevishly refused. Then the beast threw off his scarlet-robed rider. December 11th, 1866, the lightnings heralded the great event far and wide. It was another stroke of the bell on the chronometer of time. Babylon's plagues stood ready to devour. The cholera on that memorable day suddenly broke out afresh in Rome. "Your Emperor has abandoned me.... I have no resources," said the forlorn Pontiff to the departing French officers.

Divorced, we hope and think, for ever, the monstrous hag sits on the ground, calling on all the spirits of the dead, her deities, the demons, to aid her. And will more and more become "the hold of every foul spirit and the cage of every unclean and hateful bird" that now, while the whole earth is overrun with demonology and necromancy, will invade Babylon but to ripen her for the final ruin. Isolate and alone, she sits solitary at the mercy of twenty millions of Italians who "hate her," led on by Garibaldi, who calls her a "monster," and under the rule of the King of Italy, who, like the first Napoleon, is now monarch of Pope and Cardinal. And having borne her to her (*krima*) condemnation, damnation, or "judgment," (Rev. xvii. 1), the doom of the Roman world "who carrieth her" is also written. "And goeth into (*apolia*) waste, perdition, destruction." "I beheld, even till the beast was slain, and his body destroyed and given to the burning flame."—Dan. vii. 11. "And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone." Rev. xix. 20. Alive: while still existing as a civil, political power.

POLYCARP.

Irenæus, who died at the beginning of the third century, in a letter to his friend Florinus, thus speaks of Polycarp, a disciple of St. John:

"I certainly saw you, when I was yet a boy, in company with Polycarp, when you managed admirably in the royal court, and sought to make yourself acceptable to him. For transactions that occurred then I remember more distinctly than what happened a short time since, because what we learn when children becomes a part of the mind itself and clings firmly to it. I could even describe the very place where blessed Polycarp sat and discoursed; his going out and coming in; his mode of life; his personal appearance; and, finally, the sermons that he preached to the people. Besides, I could relate the familiar intercourse which existed, as he testified between himself and John, and others who had seen the Lord, and how he rehearsed their words; also what he heard from them respecting the Lord, both in regard to his miracles and his teaching. These things, as Polycarp affirmed, he received from those who had received the word of life, and they were all in harmony with the scriptures."

We should never estimate the soundness of principles by our ability to defend them, or consider an objection as unanswerable to which we can find no reply.

Love; or, the Great Thing Wanted.

The great thing necessary to make christian intercourse a profit and a pleasure, is the exercise of love. The great thing necessary to preserve people from giving offence to their sincere brothers and sisters, is love. It is not worldly politeness that is wanted, nor is it better knowledge so much that is wanted: the great, the principal want, is more love. If all would talk as friends, as lovers, as persons who took delight in serving each other in love, it would be next to impossible for offences to be given. Love would make people mild both in asking questions and in giving answers. Love would make people's exhortations and counsels more profitable. It would make them consider what counsels or instructions were most needed. It would make them utter their instructions and their counsels in softer, gentler, simpler words. It would make them speak with feeling and with power. It would preserve them from speaking at random, and occupying the time of their friends with things that did not concern them. It would work within them both a spirit of revelation, of direction and of power.

Love would make people tolerant, forbearing, kind. It would make them glad to give the preference to their brethren, both in power and in interest. And there is nothing can serve as a substitute for love. No laws, no regulations, will serve as a substitute for love Love; love to God our Father, making us desirous in all things to do God's will, and love to our brethren, making us tender of their feelings, and desirous to promote their welfare; this, and this alone, can turn our intercourse into joy and mutual blessing.

And love is the great lesson inculcated by the Saviour and his Apostles. Love to the brethren, such love as Jesus showed, is what is enjoined in the new commandment. Love, love like Christ's, is the mark of true discipleship, the proof that we have passed from death unto life, the ground and measure of our future reward, the bond of christian union, the image of our heavenly Father, the first fruit of the Holy Spirit, and greater than faith and hope. Tongues, knowledge, understanding mysteries, prophecy, all are nothing without love. Love is all in all.

My dear friends, let us live in love, let us talk in love, let us hear in love. Let us cherish love, and labor, to bring it to perfec tion in our hearts. Let us check or exterminate all that is opposed to love. If we are faithful, love will grow within us. It will gather fresh strength daily. It will not rise into full dominion in an hour or in a year; it may take several years to master, or exterminate all that is opposed to love; still, if we are faithful, love will gradually grow, till it fills and rules our whole being.

Some think that because they cannot master their unruly tempers in a day, nor kill at once their harsher and unkindly feelings, they cannot do it at all. They have heard of instantaneous sanctification, or instantaneous perfection, and have tried to work themselves into it in the way of certain sects, and because they could not do it, they have lost all hopes. But let them hope again. They may all become as kind as Christ. They may master and subdue their spirits entirely. They may, by degrees, and patient perseverance, come to experience a perfect and most happy transformation. The heart is changing every day for better or for worse; and his who struggles faithfully against evil, and labors after what is good, is always changing for the better. You may not be able to perceive the change for a long time, but it is sure to take place, and you will see it in due season. No work is lost: no godly effort fails: every resistance to evil, every effort after goodness or perfection, makes you more like Jesus, more like God.

Strive, then, my friends, and be not weary. Strive, and be not faint-hearted. Be resolute, and be hopeful. Be faithful and trust God. For the sake of your own comfort, for the sake of your brethren, for the sake of Christ and his gospel, for the sake of God, and for the sake of a dark and wretched world, be resolute, be true, be faithful. Cherish the spirit of love, as your very life: repress, exterminate ill-will, as your great eternal foe. Love is your life, and hatred is your death. "Above all things, therefore, put on charity." "Love, not in word or profession merely, but in deed and in truth." "Love one another with a pure heart fervently." "Love is of God, and he that dwelleth in love, dwelleth in God, and God in him; for God is love." "Now abideth faith, hope, charity, but the greatest of these is charity." Love would renovate the world. Love would instruct the ignorant. Love would correct the erring. Love would emancipate the oppressed. Love would put an end to war. Love would remodel all the the institutions of nations. Love would bind all nations together as one great family. Love would enrich all nations. Love would blend all tribes, and perfect the human frame and the human mind. Love would give health and longer life to men. Love would lay hold of universal truth, and bring to light all useful hidden science. Love would perfect all arts. It would bring under man's own power all the elements of nature, and make us the lords of the wide universe. It would join all worlds in one at last, and make all worlds one heaven. How wonderful that love should be so little cherished, and that its power and blessedness should be so little felt! But surely its growth and spread are coming nearer: surely the days will come when love shall reign in all, and be the lord and governor of all God's worlds. HOMO.

LOVE: OBEDIENCE: FAITH.—Three twin sisters; whose beauty, strength, and riches are promoted only as they help each other.

The Herald of Life.

NEW YORK, JANUARY 30, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE, IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The "Invasion"

The doctrine of "No Life out of Christ"—miscalled, "annihilation," by our opponents—"has invaded the church," saith the *Christian Advocate* of the 24th inst. Read the following from that journal:

LIFE AND DEATH ETERNAL: a Refutation of the Theory of Annihilation. By Samuel C. Bartlett, D. D., Professor in Chicago Theological Seminary. Pp. 380. Boston: American Tract Society.

"Dr. Bartlett has done the church good service in preparing this volume. The latest and subtilest error of eschatology is annihilation. Universal salvation at death, against which our fathers fought so furiously, has now scarcely an advocate in the churches built especially to propagate it. Restorationism has taken its place, but that error has rarely invaded the church. It is an outside crutch offered by the devil to his disciples to help them limp the easier in his service. Annihilation has invaded the church. Its advocates are chiefly men of faith and prayer, and of churches that are built on Christ and are honored with the presence of the Spirit. It has some seeming support in some texts of scripture. Yet it is an error which, if clung to too obstinately and exclusively, will strip its advocates of power with God and man. It is adopted usually as a refuge from the doctrine of eternal fire. But the refuge is worse than that which it seeks to escape. Who would not prefer the dungeon to the cord, the rack to the guillotine? Death is the greatest punishment man or God can inflict. Eternal life in death is preferable to eternal annihilation. Dreadful as are both, each is far less so than the state of sin in which the condemned soul willfully and joyfully abides. This book is perhaps hardly sufficiently charitable to those who hold the opposite view, nor sufficiently philosophical or semi-rational for some students of the mystery. Yet it is what is especially needed in a subject far beyond the reach of reason, eminently scriptural. It examines the word acutely and satisfactorily. One can hardly read it without seeing that it is God's will, and the sinner's too, that he that is filthy shall be filthy *still*, to all eternity. Every minister should read this essay."

The work of Dr. BARTLETT we have not seen, and cannot say how deserving it is of praise or censure. Some seven years ago the *Christian Advocate* gave greater praise to a work written against our views by Mr. Landis, and commended it to all the churches. That work proved an abortion; and instead of accomplishing its design to arrest the "invasion of the church," it actually promoted it; so that to day "the church" is more saturated by the truth of *literal* life and death than on the day the Methodist *officials* published and commended Landis' work so fully. The notice of Dr Bartlett's work, given above by the *Advocate*, contains several things worthy of note.

1. The doctrine of no life out of Christ is admitted to have entered the church, thus proving it has a vitality in it which no barrier can resist.

2. The confession that, "Its advocates are chiefly men of faith and prayer," &c., is an honorable concession, and we thank the *Advocate* for it; we sincerely wish we had more faith among us, and greater fervency in prayer.

3. The admission that, "It has some seeming support in some texts of scripture," is of "some" value; but when such a mass of scripture testimony directly sustains the doctrine of literal life and death as to make it overwhelmingly true to "men of faith and prayer," we can hardly feel grateful for the scanty acknowledgement that there is only some *seeming* support for it. But we are willing to waive that point for this time.

4. "If it is clung to too obstinately and exclusively, it will strip its advocates of power with God and man," says the *Advocate* Convince us "it is an error" and you will find we shall not cling to it a moment. But till such times as our opposers can show us, from the Bible, that man has an immortal, or undying soul, we shall cling to the truth that, "the wages of sin is death," and "the soul that sinneth IT SHALL DIE;" also, "except a man eat my flesh and drink my blood he has no life in him;" and "he that believeth not the Son shall not see life." Give us something besides Plato and assumptions—give us a "Thus saith the LORD, the soul is immortal and cannot die: the spirit is deathless." When anything thus plain can be produced, we bow to it with the reverence which becometh "men of faith and prayer;" and we will hasten, before our gray hairs go down to the grave, or we put on immortality, to undo all that we have done to "invade the church" with the views we advocate: you shall find we will not have "clung to it too obstinately," &c.

5. The *Advocate* says, our views are "adopted usually as a refuge from the doctrine of eternal fire." Not quite correct in this statement. They are adopted with the firm conviction that the doctrine of the eternal torment by the CREATOR of the work of his hands can never be reconciled with the known perfections of God and the general tenor of scripture, and that such a doctrine imputed to God is a dishonor done to His oath, "As I live, I have no pleasure in the death of him that dieth," and His added expostulation, "Turn ye, for why will ye DIE."

6. But, says the *Advocate*, "The refuge is worse than that which it seeks to escape." That is, *death* is worse than eternal torments. We hope, after this, we shall not be accused of "lessening the terror of the punishment of sin, and thereby leading sinners not to care for it." It is now settled *officially* by the *Advocate* that our idea of punishment is more terrfiic than their own. We thank them for thus stopping the mouths of our opposers on that point; for that has been one of their chief batteries to keep us from "invading the church." That battery is now surrendered, and our Life views will no longer be hindered by the cry of "No punishment at all." Our opposers must now urge eternal torments as the more desirable punishment of the two. So the "invasion" advances; and other fortified points will soon give way; a breach has been made, and our opposers may be assured we shall push the advantage till the Revelator's vision shall become an eternal reality, *viz.*, "And every creature which is in heaven, and on earth, and *under* the earth, and such as are in the sea, and *all that are in them* heard I, saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. v. 13. When this vision becomes an accomplished fact—and it will be—either all the wicked are "annihilated" or converted; they will all be literally dead, or have been made holy and happy. To us, there is no escape from this conclusion. We believe, of course, they will all have been "*utterly exterminated*," as Peter saith, Acts iii. 23. See Dr. Bloomfield's Note on the word "destroyed," in that verse.

7. The *Advocate* says, Dr. Bartlett's book "is perhaps hardly sufficiently charitable to those who hold the opposite view," &c. Then it lacks a most important element to commend it to our notice or attention; for though a man have "all knowledge," if he is destitute of this grace, he is "nothing;" so saith a greater than Dr. Bartlett. But we have no time to add more now.

Timeists.

We take the following extract from an article by WM. N. PILE, in the *Crisis* of the 16th instant. After having endeavored to fix the date of the commencement of the 1260 days, or years, of Daniel and Revelation, he says:

"If the 1335 do not begin with the 1260 years, the book of Revelation, after calling our especial attention to the 1260 years, has left us wholly in the dark as far as definite time is concerned, as there is not a period in it which reaches to Christ's coming. Our kind heavenly Father has not placed definite time in his word and left it to be a matter of mere conjecture as to whether those periods revealed anything definite or not. And we say, with all due reverence and humility, that if some one does not understand the year of Christ's coming, the promise of God will fail, and this can never be. We believe, then, that this present year, 1867, will witness the grand consummation—the coming of Christ and the resurrection of Daniel for his lot, with all the sleeping saints."

Here is assumption enough, and something that borders very near on blasphemy. The assumption that the 1335 begin with the 1260, is the first step, which we believe to be wholly groundless. The next assumption is that, God "has placed definite time in his word" for "Christ's coming." The third assumption, coupled with blasphemy, is in these words—"If some one does not understand the year of Christ's coming, the promise of God will fail."

All this is characteristic of "definite time" hunters; and shows the spirit begotten by such efforts. We believe the *proximity* of the second advent can be known; and we doubt not it will take place at no distant day; but that our time setters are all doomed to disappointment, we have little doubt. If any man will not live as he ought without having "definite time for the advent," we have no faith in their religion, at all. The laziest drone on earth will work when he sees his employer is right upon him, because he is coming; but a faithful servant keeps about his employer's work because he loves his master and his work.

Such kind of talk as that which occasions these remarks, may take with timid persons; but with the reflecting and sober christian they can have no other effect than to produce regret at the injury such persons are doing the truth of God, and the hindrance such are likely to work to the spread of the truth of the advent itself. But it is not likely they will hear, even if an angel from heaven were to proclaim them in error. Let us all work while it is day; and "occupy till" our Lord "come," as He has bid us do. Then shall we be found of Him in peace.

Trials.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: * * * if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. xii. 5–8. Again, when was our Lord's greatest suffering and agony? When was his soul exceeding sorrowful even unto death? When did he sweat, as it were, great drops of blood falling down to the ground! Was it not at the closing up, or near the closing up, of his state of trial? Was it not a short time previous to his being glorified? May it not be, then, as his saints draw nearer to the period of their glorification, that they also shall be called to drink of his cup and be baptized with the baptism wherewithal he was baptized? Would it be strange if their Master and Lord should thus give them practical and experimental knowledge that they must sympathize with him in his humiliation before they can be prepared to share in his glory? Sufferings and distress will show to ourselves and demonstrate before our Lord whether we love Christ, and his coming and kingdom, more than we love this present world. From the latter we must be weaned before we are prepared for the glory of Christ's fellow-heirs. Many of us may painfully find that we were more joined to the world, and the things of this present time, than we were aware. Happy shall we be if the distress and trials crucify us unto the world and the world unto us. No matter from what source the trials come, let us give ourselves to God and we shall be purified by them. But if we fret, murmur, and repine under them, we may suffer loss; or if we do not lose ourselves, the merciful God will have to keep us under the rod all the longer or more severely, to save us from perishing with the ungodly. Yet, we have need to sympathize with one another as members of Christ, and to pray one for another. Most sincerely do we say in the language of Paul, "Brethren, pray for us;" never did we more feel the need of the prayers of praying souls. May God, the Lord, keep his tempted, tried ones, and guide them safe to life eternal.

Persecution for the Truth's Sake.

[Written to a friend who anticipated persecution on account of adherence to unpopular truth.—ED.]

DEAR FRIEND:—We pray you be firm; and if you cannot go forward in your calling without doing violence to your conscience, do, by all means, allow God to make you a living or dying martyr of his truth. It is plain to us, that nothing but resoluteness on the part of those who are led to embrace the truth, will ever conquer or destroy the intolerance of a fancied "orthodoxy" and carnality. If all are to relinquish the truth, or shrink from its profession, whenever it begins to subject them to reproach, or loss, or persecution, we may give up the hope of a christian reformation, at once. If those who receive the truth will not patiently suffer, or cheerfully die for its sake, the truth will fall, and error and selfishness will rule over all. It is plain that firmness, patient suffering, and even numerous martyrdoms will be necessary to the overthrow of the present overgrown system of delusion, and fraud, and cruelty. And if there is to be suffering or martyrdom, why should not we be willing to bear our share of them? If we are to shrink from them, why may not others? Or if others are to bear them, why should not we? If any are to bear them, why should we not all be willing to bear them? If we refuse to suffer reproach, or loss, or want, or martyrdom for the sake of truth, we are not worthy of the blessings of truth, we are not worthy of fellowship with Christ, we are not worthy of the favor of God If we shrink from the free profession of the truth for fear of want, or reproach, or martyrdom, we do, so far as we are concerned, give up the world to everlasting thralldom, to everlasting darkness, to everlasting and unmitigated wretchedness. When the profession and the spread of the truth require us to subject ourselves to reproach, or loss, or martyrdom, God does, in effect, say to us, "You may ransom your brethren by the sacrifice of your reputation, your situation, your ease, your friends, or your life; will you pay that price for their redemption?" And shall we tell God, Nay? Shall we, after having been redeemed by the sufferings, reproaches, and blood of Christ, and his followers, refuse to endure the like reproaches or sufferings for the redemption of our brethren?

Dear Friend, this shrinking from persecution, this fear of reproach and desertion, this sacrifice of truth to the interests of the flesh, is the ruin of the world. It was the crime, the curse, the plague of the ancient Gentiles; it was the crime, the curse, the ruin of the ancient Jews; it is the principal crime and curse of the present generation. If all, who have been convinced of the errors of modern theology, had courage and faith enough to give them up, the dreadful curse of immortal souls in endless torture would soon have perished from the christian world. If all who have been led to see the truth and glory of the doctrine of Life future and eternal, only through Christ, had acted up to their convictions, fearlessly and faithfully, this grand, glorious, and crowning truth of the gospel would have made more progress, and soon have overrun the earth. How long will christians seek to avoid persecution, by smothering the light of God's truth for fear of the reproach of men?

It is in vain to expect that ever a time will come when ancient errors can be rejected, and corrupt institutions opposed, without exposure to suffering and reproach. And it is equally vain to expect that a time will ever come when simple, clear, unadulterated truth can be professed or propagated without risk of persecution. If we wait for a more convenient season for the profession and practice of our principles, we may wait for ever. No such convenient season will ever come. Delays in professors, are as bad, as foolish, and as dangerous as delays in the profane. We may as well attempt to justify the postponement of religion altogether, as attempt to justify the postponement of a thorough reformation. We do hope, friend, that you will be found faithful. We know you will be severely tried, as you have been tried already; but you will never have cause to repent of being faithful. On the contrary, you will not have proved faithful a year, before you will begin to rejoice in your faithfulness, and count your sufferings joy. It has been so with us. We have seldom had to wait a year, before we have proved our persecutions work for our good. We have seldom had to wait a year, before we have received a reward, a compensation for our sacrifices, not only in inward, spiritual joy, but in outward blessings also. If we have sacrificed one friend, we have often gained two others. If we have met with treachery and cruelty from some, we have met with kinder and more respectful treatment from others. Even in point of the wealth and worldly influence of friends, we appear not to have suffered any loss in the long run; but the contrary. In all things God has shown that he can neither fail to fulfil his promises, nor long remain his children's debtor. We are often amazed when we look on these things, and see how God has cared for us. And if he had seen fit to double our trials, and had thought well not to return us our losses in kind; if he had seen good to withhold from us all recompense in earthly, outward blessings, we have no doubt but he would have abounded towards us the more in inward gifts, in blessings of heavenly love. And he will do so to you. If you do his will and risk your all for truth and duty, he will turn it to your advantage. He will in some way or other, make every thing you lose, and every pain you suffer, work for your present and eternal welfare. We know that "all things work together for good to them who love God."

The Adamic Penalty.

"God having created man after his own image, a living soul, endowed with the powers of reason, in order to form in him all the habits of virtue, besides the obligations resulting from the natures and relations of things, was pleased, in a command of pure authority, to exercise his obedience to Himself, his Maker, by forbidding the use of one tree in the garden, called the tree of the knowledge of good and evil. The threatening, in case of transgression, was that he should surely die. Death was to be the consequence of disobedience. Death is the losing of life. Death is opposed to life: and must be understood according to the nature of that life to which it is opposed. Now the death here threatened can, with any certainty, be opposed only to the life God gave Adam when he created him, verse 7. Any thing besides this must be pure conjecture, without a solid foundation. For no other life is spoken of before, to which death can be opposed; nor can we conceive, from any thing in the history, how Adam could understand it of the loss of any other life than that he had newly received. In this light, the sense of the threatening will stand thus: Thou shalt surely die; as if he had said, 'I have formed thee of the dust of the ground, and breathed into thy nostrils the breath of life; and thus thou art become a living soul. But if thou eatest of the forbidden tree, thou shalt cease to be a living soul; for I will take from thee the breath of life, and thou shalt return unto the dust of which I formed thee.' Less than this, I think, the threatening cannot signify; and I do not see how anything more can be made of it."—*Dr. Taylor, England.*

God's Unspeakable Gift.

A very lofty mountain, rising in lonely grandeur on the horizon to cleave the blue sky with its snowy pinnacles, is descried from afar. We see it a long way off—from where hills and heights, shaggy forests, silent uplands, and busy towns, and all other individual objects that lie between, are lost in distance, and present the appearance of a level plain. So, just so, Adam and Eve descried a child of theirs rising above the common level of mankind, at the long distance of four thousand years. Of the millions who were to spring from them and people the earth of which they were the lonely tenants, this distinguished child was the only one on whom, on whose birth, and life, and death, and works, their weeping eyes and eager hopes were fixed.

On earth, the expectation of that event was coeval almost with the promise of it—Eve cherishing the hope that not any of her daughters, but she herself, should be the mother of the Messiah. Wrung with remorse for her incalculable crime, and eager to see its misery and mischief undone, she grasped at the fulfillment of the promise, but to be disappointed; to catch only a mocking shadow. It is a common saying, that the wish is father to the thought; what we eagerly desire, we easily believe. So the shipwrecked sailor, a miserable castaway tossed on the open sea, takes a sun-lit cloud for a sail, and rouses his fellows from their stupor with joyful cry of Land! land!—mistaking a fog-bank for the blessed shore: and so also our poor mother Eve, hailing in her first-born the promised seed, clasped Cain to her beating bosom. Alas! in the words of scripture, she fled from a lion, and a bear met her; she leant on a wall, and a serpent bit it. "I have gotten," she exclaimed, "the man"—the promised man—"from the Lord." Never was mother so bitterly disappointed; never more false, though fair, the bright, happy visions that have floated round many an infant's cradle! It was a serpent, not a Saviour, Eve pressed to her joyful bosom. For, strange to say, as there, where Pilate gives them their choice between Jesus and Barabbas, the infuriate multitude prefer a murderer to the Lord of Glory, here, in this quiet bower where Eve is singing her boy asleep, he who cruelly shed man's blood to kill is mistaken for Him who generously shed his own to save.

From that day onward many besides Eve were disappointed—if not so bitterly. The vision tarried; tarried long; for four thousand weary years eyes grew dim looking, and hearts grew faint hoping for it. But it came at last. Heaven is all moved. Its gates fly open, and, accompanied by a shining train, the Son of God descends upon the world; and in that stable over whose humble roof angels are singing, and within whose bare unfurnished walls an infant is wailing, the prophecy is fufilled, "Unto us a child is born, and unto us a Son is given." This announcement suggests two or three grand topics for our pen.

The person given, and his purpose?—This is our Lord Jesus Christ.

The verse where these words lie begins with our Saviour's humanity, but, mounting upward, rises to the height of his divinity; so that here, to borrow a figure from the earliest promise, and regard his humanity, or lower part, as his heel, here he stands with his feet on earth, but his head in heaven. A grand picture! Well is he entitled Wonderful! Language has often been abused—grand names being given to mean and good ones to bad objects; but never by baptismal font, nor elsewhere, was there bestowed on child of woman born a name so descriptive of its properties, qualities, career and character, as that given to this one—"His name shall be called Wonderful."

Of the properties which this verse catalogues as meeting, and harmonizing, in the person of our Redeemer, these words present that which, if it does not most exalt him in our admiration, most endears him to our hearts. It is not the throne of a divine and awful majesty the prophet unveils here. There is much to affect our eyes, but nothing—as there where angels stand adoring with faces their wings do screen—to dazzle them. Isaiah shows us Christ in the humanity which for our sakes he condescended to assume—as a man; and also "a man of sorrows, acquainted with grief." It is to Bethlehem, and its stable; to the desert, and its hunger; to the well, and its thirst; to the workshop, and its daily toil; to the sea, and its midnight storms; to the boat, and the deep sleep of the weary; to the garden, and its bloody sweat; to Calvary, and its ignominious death, he conducts our steps—all along that thorny road which lay between the manger and the cross. For, as the Son of God became human that he might be humbled, as he assumed our nature that he might undertake our work and undergo our punishment, as he could not have been crucified, indeed, unless he had first been cradled, the prophet is to be regarded as including in this announcement of his birth all its high and saving purposes—the work and atoning sufferings, the life and death for which, gift of his Father's love, the Child was born and the Son was given.

Here, then, is the mystery of godliness, God manifest in the flesh; one above all in the

Love; or, the Great Thing Wanted.

The great thing necessary to make christian intercourse a profit and a pleasure, is the exercise of love. The great thing necessary to preserve people from giving offence to their sincere brothers and sisters, is love. It is not worldly politeness that is wanted, nor is it better knowledge so much that is wanted: the great, the principal want, is more love. If all would talk as friends, as lovers, as persons who took delight in serving each other in love, it would be next to impossible for offences to be given. Love would make people mild both in asking questions and in giving answers. Love would make people's exhortations and counsels more profitable. It would make them consider what counsels or instructions were most needed. It would make them utter their instructions and their counsels in softer, gentler, simpler words. It would make them speak with feeling and with power. It would preserve them from speaking at random, and occupying the time of their friends with things that did not concern them. It would work within them both a spirit of revelation, of direction and of power.

Love would make people tolerant, forbearing, kind. It would make them glad to give the preference to their brethren, both in power and in interest. And there is nothing can serve as a substitute for love. No laws, no regulations, will serve as a substitute for love Love; love to God our Father, making us desirous in all things to do God's will, and love to our brethren, making us tender of their feelings, and desirous to promote their welfare; this, and this alone, can turn our intercourse into joy and mutual blessing.

And love is the great lesson inculcated by the Saviour and his Apostles. Love to the brethren, such love as Jesus showed, is what is enjoined in the new commandment. Love, love like Christ's, is the mark of true discipleship, the proof that we have passed from death unto life, the ground and measure of our future reward, the bond of christian union, the image of our heavenly Father, the first fruit of the Holy Spirit, and greater than faith and hope. Tongues, knowledge, understanding mysteries, prophecy, all are nothing without love. Love is all in all.

My dear friends, let us live in love, let us talk in love, let us bear in love. Let us cherish love, and labor, to bring it to perfection in our hearts. Let us check or exterminate all that is opposed to love. If we are faithful, love will grow within us. It will gather fresh strength daily. It will not rise into full dominion in an hour or in a year; it may take several years to master, or exterminate all that is opposed to love; still, if we are faithful, love will gradually grow, till it fills and rules our whole being.

Some think that because they cannot master their unruly tempers in a day, nor kill at once their harsher and unkindly feelings, they cannot do it at all. They have heard of instantaneous sanctification, or instantaneous perfection, and have tried to work themselves into it in the way of certain sects, and because they could not do it, they have lost all hopes. But let them hope again. They may all become as kind as Christ. They may master and subdue their spirits entirely. They may, by degrees, and patient perseverance, come to experience a perfect and most happy transformation. The heart is changing every day for better or for worse; and his who struggles faithfully against evil, and labors after what is good, is always changing for the better. You may not be able to perceive the change for a long time, but it is sure to take place, and you will see it in due season. No work is lost: no godly effort fails: every resistance to evil, every effort after goodness or perfection, makes you more like Jesus, more like God.

Strive, then, my friends, and be not weary. Strive, and be not faint-hearted. Be resolute, and be hopeful. Be faithful and trust God. For the sake of your own comfort, for the sake of your brethren, for the sake of Christ and his gospel, for the sake of God, and for the sake of a dark and wretched world, be resolute, be true, be faithful. Cherish the spirit of love, as your very life: repress, exterminate ill-will, as your great eternal foe. Love is your life, and hatred is your death. "Above all things, therefore, put on charity." "Love, not in word or profession merely, but in deed and in truth." "Love one another with a pure heart fervently." "Love is of God, and he that dwelleth in love, dwelleth in God, and God in him; for God is love." "Now abideth faith, hope, charity, but the greatest of these is charity." Love would renovate the world. Love would instruct the ignorant. Love would correct the erring. Love would emancipate the oppressed. Love would put an end to war. Love would remodel all the the institutions of nations. Love would bind all nations together as one great family. Love would enrich all nations. Love would blend all tribes, and perfect the human frame and the human mind. Love would give health and longer life to men. Love would lay hold of universal truth, and bring to light all useful hidden science. Love would perfect all arts. It would bring under man's own power all the elements of nature, and make us the lords of the wide universe. It would join all worlds in one at last, and make all worlds one heaven. How wonderful that love should be so little cherished, and that its power and blessedness should be so little felt! But surely its growth and spread are coming nearer: surely the days will come when love shall reign in all, and be the lord and governor of all God's worlds. HOMO.

LOVE: OBEDIENCE: FAITH.—Three twin sisters; whose beauty, strength, and riches are promoted only as they help each other.

The Herald of Life.

NEW YORK, JANUARY 30, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE, IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The "Invasion"

The doctrine of "No Life out of Christ"—miscalled, "annihilation," by our opponents—"has invaded the church," saith the *Christian Advocate* of the 24th inst. Read the following from that journal:

LIFE AND DEATH ETERNAL: a Refutation of the Theory of Annihilation. By Samuel C. Bartlett, D. D., Professor in Chicago Theological Seminary. Pp. 380. Boston: American Tract Society.

"Dr. Bartlett has done the church good service in preparing this volume. The latest and subtilest error of eschatology is annihilation. Universal salvation at death, against which our fathers fought so furiously, has now scarcely an advocate in the churches built especially to propagate it. Restorationism has taken its place, but that error has rarely invaded the church. It is an outside crutch offered by the devil to his disciples to help them limp the easier in his service. Annihilation has invaded the church. Its advocates are chiefly men of faith and prayer, and of churches that are built on Christ and are honored with the presence of the Spirit. It has some seeming support in some texts of scripture. Yet it is an error which, if clung to too obstinately and exclusively, will strip its advocates of power with God and man. It is adopted usually as a refuge from the doctrine of eternal fire. But the refuge is worse than that which it seeks to escape. Who would not prefer the dungeon to the cord, the rack to the guillotine? Death is the greatest punishment man or God can inflict. Eternal life in death is preferable to eternal annihilation. Dreadful as are both, each is far less so than the state of sin in which the condemned soul willfully and joyfully abides. This book is perhaps hardly sufficiently charitable to those who hold the opposite view, nor sufficiently philosophical or semi-rational for some students of the mystery. Yet it is what is especially needed in a subject far beyond the reach of reason, eminently scriptural. It examines the word acutely and satisfactorily. One can hardly read it without seeing that it is God's will, and the sinner's too, that he that is filthy shall be filthy *still*, to all eternity. Every minister should read this essay."

The work of Dr. BARTLETT we have not seen, and cannot say how deserving it is of praise or censure. Some seven years ago the *Christian Advocate* gave greater praise to a work written against our views by Mr. Landis, and commended it to all the churches. That work proved an abortion; and instead of accomplishing its design to arrest the "invasion of the church," it actually promoted it; so that to day "the church" is more saturated by the truth of *literal* life and death than on the day the Methodist *officials* published and commended Landis' work so fully. The notice of Dr Bartlett's work, given above by the *Advocate*, contains several things worthy of note.

1. The doctrine of no life out of Christ is admitted to have entered the church, thus proving it has a vitality in it which no barrier can resist.

2. The confession that, "Its advocates are chiefly men of faith and prayer," &c., is an honorable concession, and we thank the *Advocate* for it; we sincerely wish we had more faith among us, and greater fervency in prayer.

3. The admission that, "It has some seeming support in some texts of scripture," is of "some" value; but when such a mass of scripture testimony directly sustains the doctrine of literal life and death as to make it overwhelmingly true to "men of faith and prayer," we can hardly feel grateful for the scanty acknowledgement that there is only some *seeming* support for it. But we are willing to waive that point for this time.

4. "If it is clung to too obstinately and exclusively, it will strip its advocates of power with God and man," says the *Advocate* Convince us "it is an error" and you will find we shall not cling to it a moment. But till such times as our opposers can show us, from the Bible, that man has an immortal, or undying soul, we shall cling to the truth that, "the wages of sin is death," and "the soul that sinneth it SHALL DIE;" also, "except a man eat my flesh and drink my blood he has no life in him;" and "he that believeth not the Son shall not see life." Give us something besides Plato and assumptions—give us a "Thus saith the LORD, the soul is immortal and cannot die: the spirit is deathless." When anything thus plain can be produced, we bow to it with the reverence which becometh "men of faith and prayer;" and we will hasten, before our gray hairs go down to the grave, or we put on immortality, to undo all that we have done to "invade the church" with the views we advocate: you shall find we will not have "clung to it too obstinately," &c.

5. The *Advocate* says, our views are "adopted usually as a refuge from the doctrine of eternal fire." Not quite correct in this statement. They are adopted with the firm conviction that the doctrine of the eternal torment by the CREATOR of the work of his hands can never be reconciled with the known perfections of God and the general tenor of scripture, and that such a doctrine imputed to God is a dishonor done to His oath, "As I live, I have no pleasure in the death of him that dieth," and His added expostulation, "Turn ye, for why will ye DIE."

6. But, says the *Advocate*, "The refuge is worse than that which it seeks to escape." That is, *death* is worse than eternal torments. We hope, after this, we shall not be accused of "lessening the terror of the punishment of sin, and thereby leading sinners not to care for it." It is now settled *officially* by the *Advocate* that our idea of punishment is more terrfiic than their own. We thank them for thus stopping the mouths of our opposers on that point; for that has been one of their chief batteries to keep us from "invading the church." That battery is now surrendered, and our Life views will no longer be hindered by the cry of "No punishment at all." Our opposers must now urge eternal torments as the more desirable punishment of the two. So the "invasion" advances; and other fortified points will soon give way; a breach has been made, and our opposers may be assured we shall push the advantage till the Revelator's vision shall become an eternal reality, *viz.*, "And every creature which is in heaven, and on earth, and *under* the earth, and such as are in the sea, and *all that are in them* heard I, saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. v. 13. When this vision becomes an accomplished fact—and it will be—either all the wicked are "annihilated" or converted; they will all be literally dead, or have been made holy and happy. To us, there is no escape from this conclusion. We believe, of course, they will all have been "*utterly exterminated*," as Peter saith, Acts iii. 23. See Dr. Bloomfield's Note on the word "destroyed," in that verse.

7. The *Advocate* says, Dr. Bartlett's book "is perhaps hardly sufficiently charitable to those who hold the opposite view," &c. Then it lacks a most important element to commend it to our notice or attention; for though a man have "all knowledge," if he is destitute of this grace, he is "nothing;" so saith a greater than Dr. Bartlett. But we have no time to add more now.

Timeists.

We take the following extract from an article by WM. N. PILE, in the *Crisis* of the 16th instant. After having endeavored to fix the date of the commencement of the 1260 days, or years, of Daniel and Revelation, he says:

"If the 1335 do not begin with the 1260 years, the book of Revelation, after calling our especial attention to the 1260 years, has left us wholly in the dark as far as definite time is concerned, as there is not a period in it which reaches to Christ's coming. Our kind heavenly Father has not placed definite time in his word and left it to be a matter of mere conjecture as to whether those periods revealed anything definite or not. And we say, with all due reverence and humility, that if some one does not understand the year of Christ's coming, the promise of God will fail, and this can never be. We believe, then, that this present year, 1867, will witness the grand consummation—the coming of Christ and the resurrection of Daniel for his lot, with all the sleeping saints."

Here is assumption enough, and something that borders very near on blasphemy. The assumption that the 1335 begin with the 1260, is the first step, which we believe to be wholly groundless. The next assumption is that, God "has placed definite time in his word" for "Christ's coming." The third assumption, coupled with blasphemy, is in these words—"If some one does not understand the year of Christ's coming, the promise of God will fail."

All this is characteristic of "definite time" hunters; and shows the spirit begotten by such efforts. We believe the *proximity* of the second advent can be known; and we doubt not it will take place at no distant day; but that our time setters are all doomed to disappointment, we have little doubt. If any man will not live as he ought without having "definite time for the advent," we have no faith in their religion, at all. The laziest drone on earth will work when he sees his employer is right upon him, because he is coming; but a faithful servant keeps about his employer's work because he loves his master and his work.

Such kind of talk as that which occasions these remarks, may take with timid persons; but with the reflecting and sober christian they can have no other effect than to produce regret [illegible] such persons are doing the truth [illegible] the hindrance such are likely [illegible] the spread of the truth of the advent [illegible] is not likely they will heed [illegible] angel from heaven were to proclaim [illegible] error. Let us all work while it is day; and "occupy till" our Lord "come," as He has bid us do. Then shall we be found of Him in peace.

Trials.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: * * * if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. xii. 5-8. Again, when was our Lord's greatest suffering and agony? When was his soul exceeding sorrowful even unto death? When did he sweat, as it were, great drops of blood falling down to the ground? Was it not at the closing up, or near the closing up, of his state of trial? Was it not a short time previous to his being glorified? May it not be, then, as his saints draw nearer to the period of their glorification, that they also shall be called to drink of his cup and be baptized with the baptism wherewithal he was baptized? Would it be strange if their Master and Lord should thus give them practical and experimental knowledge that they must sympathize with him in his humiliation before they can be prepared to share in his glory? Sufferings and distress will show to ourselves and demonstrate before our Lord whether we love Christ, and his coming and kingdom, more than we love this present world. From the latter we must be weaned before we are prepared for the glory of Christ's fellow-heirs. Many of us may painfully find that we were more joined to the world, and the things of this present time, than we were aware. Happy shall we be if the distress and trials crucify us unto the world and the world unto us. No matter from what source the trials come, let us give ourselves to God and we shall be purified by them. But if we fret, murmur, and repine under them, we may suffer loss; or if we do not lose ourselves, the merciful God will have to keep us under the rod all the longer or more severely, to save us from perishing with the ungodly. Yet, we have need to sympathize with one another as members of Christ, and to pray one for another. Most sincerely do we say in the language of Paul, "Brethren, pray for us;" never did we more feel the need of the prayers of praying souls. May God, the Lord, keep his tempted, tried ones, and guide them safe to life eternal.

Persecution for the Truth's Sake.

[Written to a friend who anticipated persecution on account of adherence to unpopular truth.—ED.]

DEAR FRIEND:—We pray you be firm; and if you cannot go forward in your calling without doing violence to your conscience, do, by all means, allow God to make you a living or dying martyr of his truth. It is plain to us, that nothing but resoluteness on the part of those who are led to embrace the truth, will ever conquer or destroy the intolerance of a fancied "orthodoxy" and carnality. If all are to relinquish the truth, or shrink from its profession, whenever it begins to subject them to reproach, or loss, or persecution, we may give up the hope of a christian reformation, at once. If those who receive the truth will not patiently suffer, or cheerfully die for its sake, the truth will fall, and error and selfishness will rule over all. It is plain that firmness, patient suffering, and even numerous martyrdoms will be necessary to the overthrow of the present overgrown system of delusion, and fraud, and cruelty. And if there is to be suffering or martyrdom, why should not we be willing to bear our share of them? If we are to shrink from them, why may not others? Or if others are to bear them, why should not we? I any are to bear them, why should we not all be willing to bear them? If we refuse to suffer reproach, or loss, or want, or martyrdom for the sake of truth, we are not worthy of the blessings of truth, we are not worthy of fellowship with Christ, we are not worthy of the favor of God If we shrink from the free profession of the truth for fear of want, or reproach, or martyrdom, we do, so far as we are concerned, give up the world to everlasting thralldom, to everlasting darkness, to everlasting and unmitigated wretchedness. When the profession and the spread of the truth require us to subject ourselves to reproach, or loss, or martyrdom, God does, in effect, say to us, "You may ransom your brethren by the sacrifice of your reputation, your situation, your ease, your friends, or your life;—will you pay that price for their redemption?" And shall we tell God, Nay? Shall we, after having been redeemed by the sufferings, reproaches, and blood of Christ, and his followers, refuse to endure the like reproaches and sufferings for the redemption of our brethren?

Dear Friend, this shrinking from persecution, this fear of reproach and desertion, this sacrifice of truth to the interests of the flesh, is the ruin of the world. It was the crime, the curse, the plague of the ancient Gentiles; it was the crime, the curse, the ruin of the ancient Jews; it is the principal crime and curse of the present generation. If all, who have been convinced of the errors of modern theology, had courage and faith enough to give them up, the dreadful curse of immortal souls in endless torture would soon have perished from the christian world. If all who have been led to see the truth and glory of the doctrine of Life future and eternal, only through Christ, had acted up to their convictions, fearlessly and faithfully, this grand, glorious, and crowning truth of the gospel would have made more progress, and soon have overrun the earth. How long will christians seek to avoid persecution, by smothering the light of God's truth for fear of the reproach of men?

It is in vain to expect that ever a time will come when ancient errors can be rejected, and corrupt institutions opposed, without exposure to suffering and reproach. And it is equally vain to expect that a time will ever come when simple, clear, unadulterated truth can be professed or propagated without risk of persecution. If we wait for a more convenient season for the profession and practice of our principles, we may wait for ever. No such convenient season will ever come. Delays in professors, are as bad, as foolish, and as dangerous as delays in the profane. We may as well attempt to justify the postponement of religion altogether, as attempt to justify the postponement of a thorough reformation. We do hope, friend, that you will be found faithful. We know you will be severely tried, as you have been tried already; but you will never have cause to repent of being faithful. On the contrary, you will not have proved faithful a year, before you will begin to rejoice in your faithfulness, and count your sufferings joy. It has been so with us. We have seldom had to wait a year, before we have proved our persecutions work for our good. We have seldom had to wait a year, before we have received a reward, a compensation for our sacrifices, not only in inward, spiritual joy, but in outward blessings also. If we have sacrificed one friend, we have often gained two others. If we have met with treachery and cruelty from some, we have met with kinder and more respectful treatment from others. Even in point of the wealth and worldly influence of friends, we appear not to have suffered any loss in the long run; but the contrary. In all things God has shown that he can neither fail to fulfil his promises, nor long remain his children's debtor. We are often amazed when we look on these things, and see how God has cared for us. And if he had seen fit to double our trials, and had thought well not to return us our losses in kind; if he had seen good to withhold from us all recompense in earthly, outward blessings, we have no doubt but he would have abounded towards us the more in inward gifts, in blessings of heavenly love. And he will do so to you. If you do his will and risk your all for truth and duty, he will turn it to your advantage. He will in some way or other, make every thing you lose, and every pain you suffer, work for your present and eternal welfare. We know that "all things work together for good to them who love God."

The Adamic Penalty.

"God having created man after his own image, a living soul, endowed with the powers of reason, in order to form in him all the habits of virtue, besides the obligations resulting from the natures and relations of things, was pleased, in a command of pure authority, to exercise his obedience to Himself, his Maker, by forbidding the use of one tree in the garden, called the tree of the knowledge of good and evil. The threatening, in case of transgression, was, that he should surely die. Death was to be the consequence of disobedience. Death is the losing of life. Death is opposed to life; and must be understood according to the nature of that life to which it is opposed. Now the death here threatened can, with any certainty, be opposed, only to the life God gave Adam when he created him, verse 7. Anything besides this must be pure conjecture, without a solid foundation. For no other life is spoken of before, to which death can be opposed; nor, can we conceive, from any thing in the history, how Adam could understand it of the loss of any other life than that he had newly received. In this light, the sense of the threatening will stand thus: 'Thou shalt surely die; as if he had said, 'I have formed thee of the dust of the ground, and breathed into thy nostrils the breath of life, and thus thou art become a living soul. But if thou eatest of the forbidden tree, thou shalt cease to be a living soul; for I will take from thee the breath of life, and thou shalt return unto the dust of which I formed thee.' Less than this, I think, the threatening cannot signify; and I do not see how anything more can be made of it."—*Dr. Taylor, England.*

God's Unspeakable Gift.

A very lofty mountain, rising in lonely grandeur on the horizon to cleave the blue sky with its snowy pinnacles, is descried from afar. We see it a long way off—from where hills and heights, shaggy forests, silent uplands, and busy towns, and all other individual objects that lie between, are lost in distance, and present the appearance of a level plain. So, just so, Adam and Eve descried a child of theirs rising above the common level of mankind, at the long distance of four thousand years. Of the millions who were to spring from them and people the earth of which they were the lonely tenants, this distinguished child was the only one on whom, on whose birth, and life, and death, and works, their weeping eyes and eager hopes were fixed.

On earth, the expectation of that event was coeval almost with the promise of it—Eve cherishing the hope that not any of her daughters, but she herself, should be the mother of the Messiah. Wrung with remorse for her incalculable crime, and eager to see its misery and mischief undone, she grasped at the fulfillment of the promise, but to be disappointed; to catch only a mocking shadow. It is a common saying, that the wish is father to the thought; what we eagerly desire, we easily believe. So the shipwrecked sailor, a miserable castaway tossed on the open sea, takes a sun-lit cloud for a sail, and rouses his fellows from their stupor with joyful cry of Land! land!—mistaking a fog-bank for the blessed shore: and so also our poor mother Eve, hailing in her first-born the promised seed, clasped Cain to her beating bosom. Alas! in the words of scripture, she fled from a lion, and a bear met her; she leant on a wall, and a serpent bit it. "I have gotten," she exclaimed, "the man"—the promised man—"from the Lord." Never was mother so bitterly disappointed; never more false, though fair, the bright, happy visions that have floated round many an infant's cradle! It was a serpent, not a Saviour, Eve pressed to her joyful bosom. For, strange to say, as there, where Pilate gives them their choice between Jesus and Barabbas, the infuriate multitude prefer a murderer to the Lord of Glory, here, in this quiet bower where Eve is singing her boy asleep, he who cruelly shed man's blood to kill is mistaken for Him who generously shed his own to save.

From that day onward many besides Eve were disappointed—if not so bitterly. The vision tarried; tarried long; for four thousand weary years eyes grew dim looking, and hearts grew faint hoping for it. But it came at last. Heaven is all moved. Its gates fly open, and, accompanied by a shining train, the Son of God descends upon the world; and in that stable over whose humble roof angels are singing, and within whose bare unfurnished walls an infant is wailing, the prophecy is fufilled, "Unto us a child is born, and unto us a Son is given." This announcement suggests two or three grand topics for our pen.

The person given, and his purpose?—This is our Lord Jesus Christ.

The verse where these words lie begins with our Saviour's humanity, but, mounting upward, rises to the height of his divinity; so that here, to borrow a figure from the earliest promise, and regard his humanity, or lower part, as his heel, here he stands with his feet on earth, but his head in heaven. A grand picture! Well is he entitled Wonderful! Language has often been abused—grand names being given to mean and good ones to bad objects; but never by baptismal font, nor elsewhere, was there bestowed on child of woman born a name so descriptive of its properties, qualities, career and character, as that given to this one—"His name shall be called Wonderful."

Of the properties which this verse catalogues as meeting, and harmonizing, in the person of our Redeemer, these words present that which, if it does not most exalt him in our admiration, most endears him to our hearts. It is not the throne of a divine and awful majesty the prophet unveils here. There is much to affect our eyes, but nothing—as there where angels stand adoring with faces their wings do screen—to dazzle them. Isaiah shows us Christ in the humanity which for our sakes he condescended to assume—as a man, and also "a man of sorrows, acquainted with grief." It is to Bethlehem, and its stable; to the desert, and its hunger; to the well, and its thirst; to the workshop, and its daily toil; to the sea, and its midnight storms; to the boat, and the deep sleep of the weary; to the garden, and its bloody sweat; to Calvary, and its ignominious death, he conducts our steps—all along that thorny road which lay between the manger and the cross. For, as the Son of God became human that he might be humbled, as he assumed our nature that he might undertake our work and undergo our punishment, as he could not have been crucified, indeed, unless he had first been cradled, the prophet is to be regarded as including in this announcement of his birth all its high and saving purposes—the work and atoning sufferings, the life and death, for which, gift of his Father's love, the Child was born and the Son was given.

Here, then, is the mystery of godliness, God manifest in the flesh; one above all in the

dignity of his person, yet below almost any in the degradation of his circumstances—this his touching complaint, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." According to Job, and also to universal experience, man is "born to trouble as the sparks fly upward;" and whatever differences in respect of race or rank, color, character, or position, may distinguish one man from another, liability to trouble makes brothers of us all. All eyes are supplied with tears, and are made to shed them; all mankind enter the world with a cry,—the first sign of life,—and leave it with a groan; nor in the black fat mould of churchyards is there aught of difference between the dust of a beggar and of a king, nor could any tell whether these fleshless fingers had held a scepture or a plough, whether this grinning skull had worn a bonnet or a crown. We have sufferings in common; and there were also troubles in which we and the Son of God could have been fellow sufferers. I could have hungered with him in the parched desert; I could have thirsted with him at Jacob's well; touched by his grief, I could have wept with him by the grave of Lazarus; and having been often worn out with exhausting labors, tired as the boy who fell asleep beneath his gun amid the roar of battle, I might have slept by his side when the lightnings flashed, and loud thunders pealed, and tempests tossed the fishing boat on the waves of Galilee.

But for our sakes, and for man's redemption, this man was born to troubles we never bore, and cannot fancy. The ocean has been fathomed to depths that would receive, and top, and bury below her waves the snowy crests of the Andes. But there are abysses there, depths in the sea, profounder still; out of soundings; were man never struck bottom; which wheel never spun, nor ship carried line long enough to fathom. Like these, but more immeasurable, altogether inconceivable indeed, were the sufferings which, afflicting the Saviour's soul, dyed the flowers of Gethsemane with his blood, and wrung from his pale lips the lamentable cry, "My God, my God, why hast thou forsaken me?" For these this child was born, the Son of God was given; and what a claim is his on our faith and warmest gratitude, on our love and perpetual service? He died, the just for the unjust, that we might be saved.

[*To be Continued.*]

Letters and Extracts.

From Mrs. Catharine C. Williams.

BUTLER, *Bates Co.*, Mo., Jan. 13, 1867.

BR. STORRS :—I little thought when I wrote you from Clarksville, Iowa, nearly a year since (if memory serves), directing that the HERALD OF LIFE should be sent to that place for six months, that it would be so long before I should write again. I believe in that letter I apprised you of our intended emigration to a more southern latitude. We left the goodly pleasant land and people of Iowa, last Aug. 27th; and after a long, tedious, overland journey (with our own teams), of nearly six weeks, we reached our Missouri home, Oct. 5th, in safety. The main object in exchanging a very desirable land, one that had been our home for eleven years, for an untried land and climate, so late in life, too, was to escape the rigor of northern winters, and at the same time be able to take care of animals with less labor and more comfort. Both these objects are attained; but at what cost, we have yet, in part, to learn. The price will be partly apparent when I tell you we are in the track of the late terrible war, about fifteen miles from the Kansas line. This whole region, through here bordering on Kansas, was depopulated, and devastated by fire, if not by sword. Bare chimneys are on every hand; only now and then a house and orchard remaining. About a year ago, here and there, some venturous body began to reoccupy and build up; and thus it has been during the past year, till now, there is quite a population, which is constantly and steadily swelling, bringing from the different Northern States capital and enterprise, and in some cases, I am glad and thankful to state, religion too.

I presume it will not be uninteresting to you to read something about this distant land. It is, in my estimation, a grand agricultural region; also, pastoral, it being well watered by some quite large, and many small streams, running over stony beds, cutting down, in many cases, making steep banks. Then springs seem to abound. It is rather high, rolling prairie; though not steep or broken. Grass is very luxuriant and abundant. It is said to be unsurpassed as a fruit region; while but a few miles north, peaches, generally, fail. The different kinds of oak, elm, ash, hackberry, sycamore, black walnut, hickory, &c., compose the timber. Hickory nuts, of perfectly monstrous size, abound in limitless abundance, at most. Everything needs to be taken here at the foundation, as school houses, mills, churches, &c., shared the general ruin; consequently the staples of life are dear, and as yet unhandy to get. At present, our nearest railroad point at Pleasant Hill, Cass Co., 45 miles distant; though a railroad is under contract from Kansas city to Ft. Scott, which will bring it to about 15 miles, on the west of us. The wants and deficiencies mentioned, are being met as fast as possible; but there are other wants which I fear may not be so soon forthcoming.

Those who live where they can enjoy christian converse can hardly realize what it is to be cut off from such sources of enjoyment. It seems to me I never felt so much like forgetting everything but the love of God in the heart, and dropping all party distinctions, uniting on the strength of that alone, as since we came here, where we are for the time quite isolated; though at our County Seat, 4 miles off, they have Baptist and Methodist preaching, in a place where a year since there was scarcely a human being. I have only been able to attend once, on a Methodist quarterly occasion; which was held in a respectable sized school room, which was filled to overflowing with a respectable looking audience. What a pity that man-made creeds cannot be thrown to the winds, so that those who feel they are one in heart should feel no bar to union. O, that the day might soon come when it should be felt in truth that in Christ Jesus *all* are *one*. This will not be, probably, so long as such an imperfect theology obtains. Would that this genial climate and fertile soil could be appropriated by earnest, zealous lovers of the gospel of the Son of God; or, at least, a good portion of it; so that a standard could be erected around which all lovers of this pure, glad message could rally, untrammelled, and free to learn so much of it as each could comprehend.

I feel I have been cut off from life lovers for some time. I could not well send sooner. I have not sent to have the address changed, because we left our three oldest children back in Iowa; and I wanted *them* to have the reading of it. I think I have mentioned about having a son in the army. Our oldest son enlisted before he was 18, and was gone nearly two and half a years, but was spared to come back again. Such a parting—such a meeting—I never expect again. I never want to cease to be grateful for the great mercy. May our faithless President be withheld from making a repetition of such scenes possible.

From Mrs. L. D. Heath.

BROCKPORT, N. Y., Jan. 23, 1867.

BR. STORRS :—I have a few words of good cheer for you this morning. The truth of no life except through Christ, has been *shut up here*, and not allowed to be spoken, and not received if it was; but the Lord has evidently set his hand to the work, and is shaking the children off from a preacher, on whom they have been built; and now they are ready to investigate for themselves, and the result is, they are getting their eyes opened to the truth. I have tried to lend my book—LIFE ONLY IN CHRIST—but could not till this winter. Now I could lend a dozen if I had them; and a brother, from Jones City, Illinois, says he is converted all over, through and through; and urged so hard for me to sell him my book, that I have done so. After working all day in the foundery, he would sit up till 12 o'clock at night to read; and yesterday mailed the book home to his family. He is perfectly delighted. Others are waiting for me to get another copy, not being able to buy yet.

The HERALD is most excellent. If I only had the means, I would send it to some 20 different persons for three months, and by that time they would become acquainted with it, and would nearly all become permanent subscribers, I think.

There is a young man here, that wants your views on the thief on the cross; also, where it says, "God is not the God of the dead, but of the living." If it will not be asking too much, please answer through the HERALD. The young man is in favor of the doctrine of "Life only in Christ." He got it entirely from the Bible, not knowing there were others of the same faith. We lent him "LIFE FROM THE DEAD," and are going to lend him some HERALDS.

NOTE BY THE EDITOR.—The "young man" will find the case of the "Thief," and the words of our Lord, "God is not the God of the dead, but of the living," both explained in LIFE ONLY IN CHRIST, about the middle of that work. We do not think best now to go into an explanation in the HERALD We think he will have no difficulty with those texts when he thoroughly examines them in the light of other scriptures.

From Sanford Hart.

UNIONVILLE, CONN., Jan. 25, 1867.

BR. STORRS:—I have come to the conclusion that, "The wages of sin is death." It is that which commences after dying ceases. It is the extinction of life. It is not conscious suffering in any degree. It is not a realization of what man loses by sining; or, to feel pain. Thus, for one to think that a resurrection is needed in order to execute the penalty of the law, in my mind, is error. I believe whoever is worthy to obtain a resurrection from the dead, cannot die any more. If God is the God of Abraham, Isaac, and Jacob, and not the God of the dead, but of the living, then I must believe, either that there is a living conscious entity that survives death, or that the wicked dead forever remain under death's dominion. I must believe the latter until I have stronger proof than I now have of the former, or, that a resurrection of the wicked dead is needed in order for man to suffer the penalty of the law. The Lord told Adam if he ate of the tree of knowledge of good and evil he should surely die. After the lapse of 930 years, Adam suffered the penalty of the law of God. Who is so foolish as to believe that Adam must be raised from the dead to die again in order to receive the wages of sin? O, thou inexhaustible fountain of truth; thou art my only hope. "The wages of sin is death. But the gift of God is eternal life." "That which is born of the flesh, is flesh—and that which is born of the spirit, is spirit." He that sows to the flesh shall of the flesh reap corruption. He that sows to the Spirit, shall of the Spirit reap life everlasting.

Summary of News.

BY W. M.

DOMESTIC.

The people of our country, as if the terrible scenes of carnage and waste we have just passed through had been entirely obliterated from their minds, have become absorbed in great gambling schemes. Schemes got up ostensibly for philanthropic purposes, but really to enrich a few gamblers by robbing and degrading the unwary and ignorant. What makes the matter worse, men really anxious to maintain good characters are drawn into the nets by the influence of great names, and especially of church members and even ministers of the gospel. The interest attending the drawings of these lotteries reminds one of the exciting scenes when news of great battles was announced during the rebellion.

The winner of the Crosby Opera House sold out to Mr. Crosby, the former proprietor, on Saturday, for $200,000. The balance sheet of the proprietors of the gift enterprise shows a total profit of $650,000 on the undertaking.

Rev. Joel Lindsley, the preacher who whipped his child to death in Orleans County last summer, has been convicted of manslaughter in the second degree.

FOREIGN.

Each week brings accounts from Candia—one day that the revolutionists are subdued, followed next day that the war is extending with great success for the heroic Cretans. It is certain the whole world is awakened to the great importance of this question, impelled, no doubt, to work out the designs of Him who ruleth among the nations. Without accepting any of the many theories about the end of the Gentile domination in Judea, with all christians we look for the end of the treading down of Jerusalem, when some signal act of divine appointment will be understood by God's people; perhaps the unfolding of prophecies yet obscure, if not the manifestation of the Saviour. The events transpiring in the dominion of the immediate desolator of the holy places is attracting unusual attention from students of the Bible. We, therefore, give the subject a good deal of space which, under other circumstances, we might not deem warranted.

Trustworthy reports represent the following to be the situation of affairs in Candia at the beginning of the present year:

The exact position of the combatants in Candia is this: Of the 40,000 men sent from Turkey and Egypt against the Cretans, there are scarcely half left—war, fatigue and the epidemics which invariably accompany Turkish armies, having destroyed about 20,000 Those that remain are disorganized and dispirited at the results of a struggle which has little in common with ordinary warfare. The real strength of Mustapha Pasha consists of a corps of 3,000 native Turks (they were originally 5,000 in number), who have distinguished themselves on every occasion. The Cretans can bring into line 8,000 combatants well armed, of whom 2,000 are volunteers. But this is only the kernel of the organized resistance. There are besides a number of guerrillas whose evolutions around the Turkish army are incessant and do immense damage. The 6,000 Cretans have arms, provisions and munitions at their disposal. They are full of ardor, like the volunteer troops, act under the orders of the able chiefs whose military education was completed in the schools of Greece and France, and all have entire confidence in the success of their enterprise. Even should the Porte be able to send 10,000 fresh troops to Crete, they would not be sufficient to suppress the revolt, and then it must become a question how long Europe will remain a spectator of a contest that apparently will be endless, if foreign intervention does not take place. In Epirus and Thessaly events are marching with the greatest rapidity. The insurgents have invited the Greek General Kouzzomilla and Colonel Kaskari to put themselves at their head, and it is reported in Athens that they have already left for this purpose, and fresh recruits leave every day to join the insurgents. The provisional government of Epirus have issued a proclamation inviting the Tessalians to make common cause with them and to unite under a common government.

The King of Italy's speech to the Representatives of the Chambers on New Year's Day continued to be the subject of speculation. It is quite certain that Victor Emanuel used strong language about the army, saying, "It must not be put down," and "it may soon be offered a field for winning new laurels." The approval of this speech, whatever was the text, at Paris is thought to indicate a previous knowledge of its purpose and an understanding between the two sovereigns, and is thought to forecast Eastern complications, but it is not yet clear how Italian sympathies with Greek insurrections and French opposition to them can be reconciled.

The reform decrees which were issued a few days ago by the French government have taken Paris, France and the world by surprise. The Emperor has kept his secrets well. No intimation of the appearance of the decrees had been given through the French or foreign press, and they were, therefore, all the more eagerly commented upon. A majority of the Paris papers, it is stated, regarded them as very liberal. The Cabinet seemed to regard the decree as a total change of policy, for all of the members tendered their resignations.

More recent advices from Paris state that France is disgusted with the measures recently put forward by the Emperor Napoleon.

The French, Russian and Prussian governments have agreed to negotiate with the Porte a settlement of the affairs of the East.

The *Liberte* has the following: "It would be vain to deny what is being plotted in secret—the division of the Ottoman Empire between Russia and England, both of them cordial allies of Prussia, their not disinterested instrument. England is to have Egypt; Prussia the whole of Germany; Russia to have Turkey, from which, however, would be cut out a Kingdom of Greece of a suitable size for King George, the brother-in-law of the Prince of Wales, the heir a parent to the English throne, and brother-in-law also to the presumptive heir to the throne of Muscovy, and, therefore, the bond of union between Russia and England. Turkey, who begins to suspect the fate that awaits her, is making her arrangements. But where is the money to pay the fresh troops she is going to arm? This state of things explains the haughty attitude of Italy toward Turkey. Italy is playing her card."

The closing months of the year 1866 were to have been "big with fate" for Ireland; but they calmly followed their predecessors into the regions of the past without the slightest exertions on the part of the Fenian Brotherhood to fulfil the promises and vows given in their name by their Chief Organizer. The new year finds the country not improved, but much injured by the credence given to his pretensions.

An interdict has been laid upon the continuance of religious services in the Scotch Protestant Church in Rome by the Papal authorities, and it is said that they threaten to put a stop also to services held in the American Chapel.

The Greek Patriarch has just been removed. All the stories about a union between the Roman and Greek churches are a lie.

It seems indeed that the Vienna government will at last succeed in ruining the Austrian monarchy, a task which was too difficult either for Kossuth or for Bismark, but which, after all may be achieved by that fatal tendency of unsettling everything without laying the foundations of a better future.

On New Year's eve the Vienna *Gazette* contained an order in Council introducing general conscription without exception. Each young man, on attaining his twentieth year, must enter the army, serve three years in the line, three years in the first, and six years in the second reserve.

Spurgeon's Monday Night Prayer-meeting "draws" a congregation of 2,000.

A Note of Explanation.

BR. STORRS :—In my notice of the "Salem Discussion" it is thought by some that I implicated both parties, in speaking of the "disturbed state of feeling manifested at some stages of the debate." I designed no such thing, as all could see, from my statement, who was the chaffed one, and who would be likely to manifest it. I simply state that it was all on one side.

S. BOYNTON.

Haverhill, Mass.

Labor for God.

ADVICE TO A FRIEND.

Let nothing hinder you from doing all the providence of God enables you to do to arouse our dying fellow-men to the importance of seeking the life Christ has to bestow, and to spread the light and blessings of the gospel through the world. Do labor for this. This *must* be right. Whatever else is doubtful, there can be no doubt but that we ought to live in love, and labor to improve and bless our fellow-men. Everything calls us to labor for the good of our fellows. The law of love and beneficence is written both within us and without us; both on the tables of our hearts, on the pages of the sacred writings, and on the universe around us. God has so made us, that we cannot be at ease, while we see our brethren in torments or in peril by our side. God has so formed us, that we cannot but rejoice, when we see a fellow-man relieved from suffering or from danger. God has so formed us, that the sufferings and enjoyments, the danger and the safety, the smiles and the tears of our brethren are our own. And what is this but a revelation of God's will, a revelation of our duty; a revelation that it is our duty to relieve our needy brother, to instruct our ignorant or erring brother, to comfort our afflicted brethren, and to do our best to promote the safety, the improvement, and the eternal life of all of our fellow-men? What is it, but a proof, that God would have us to live in love with all mankind, and to make it the great end of all our thoughts and labors to fill the world with joy.

And christianity reveals the same great principle, and inculcates the same great law. Christianity proclaims without, what our hearts declare within. It proclaims the same great law of ardent, earnest, universal love. Our nature and the law of Christ are in perfect harmony: the law of Christ and the law of our hearts are one. Jesus is the perfection of our humanity. He is the revelation of what the nature of every man may be. He is the revelation to the eye from without, of what is revealed to the mind of every living man. The revelation within requires attention in order to be read; it requires respect, in order that it may become clear, distinct, or loud; it requires time and nurture, in order to its growth and perfection. Still, it is there, and Jesus is only without us, what our own minds are formed to be, if rightly cultured, and properly obeyed within us. The law of our hearts, is the law of love; and the law of Jesus is the same. His words were love, his works were love; his tears, his sufferings, and his death were love. He was the revelation of pure, eternal, boundless love. He loved all, and he loved them unto death. He "went about doing good" this was his history: "It is more blessed to give than to receive," was his soul or feeling. And do we bear his name? And can we allow ourselves to live for any other object than to love and bless mankind? Can we bear Christ's name, and yet put off our labors for men's welfare? No, no, my friend. Whether we can settle controversies, or explain mysteries, or penetrate the darkness that surrounds us or not, we must do good. We must do good *now*. We must do good with diligence and zeal. We must do good to all as we have opportunity: we must make love and doing good the element and business of our lives.

And I am greatly mistaken if we are not to discover the yet buried principles of christian truth, while we are laboring to promote the welfare of our fellow-men. I am greatly mistaken, if God has not ordained, that they only shall be able to discern and apply to advantage the principles of christian truth and duty, who devote themselves with zeal and constancy to works of love. It is while we labor in love that our minds acquire their manly vigor, and have the law of God within developed and made readable. And it is by the revelation of the law within, that we are enabled to interpret the law of God without. The man who keeps to his closet, and labors as a student only, kills himself, he makes himself both a maniac and a skeleton; he both deranges the powers of his mind, and cuts short the life of his body. It is he only, who works with what light he has, and, in working, seeks and waits for more, that is blest of God. God meant us to work out in order every principle we discover, and not to wait for the revelation of a second great principle, before we apply the first. Do not, therefore, wait, but set to work at once; teach all you know, and practice all you teach, and God will bless you.

HOMO.

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ELD. S. W. BISHOP will preach as follows: NEW BRITAIN, Conn., Jan. 31st and Feb. 1st and 2d.

YALESVILLE, Conn., Sunday, Feb. 6th.

WALLINGFORD, Conn., Feb. 7th and 8th, in the evening.

NEW HAVEN, Conn., Sunday, Feb. 10th.

PAWLING, N. Y., Sunday, Feb. 17th.

PHOTOGRAPHS OF THE EDITOR can now be had at this office by those who desire them. Price 30 cents; which includes the postage when sent by mail.

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Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

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For January, 1867.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

AN ACROSTIC.

BY DANIEL WESTON; NOW ASLEEP IN JESUS.

Ordain'd of God, to vindicate the truth,
Nor less to justify His ways to man;
With firm and steady pace pursue the track
Assign'd. Arm'd with all-conquering Love—the
Routed foe, with Gideon's sword beat down—
Despoil'd and vanquished—glad to quit the field.

Dauntless go on—the victory is sure;
Expect and brave the scoffing jeers of men;
A few short days will terminate the strife,
Rewarded with the crown of *Endless Life.*

Bedew with tears the seed—the harvest will
Repay with rich and more abundant sheaves.
Onward—ten thousand kindred spirits cry,
The truth of God is mighty to prevail:
Heaven's blessing hath and will attend your efforts,
Extend the triumphs of long-hidd'n truths,
Reveal'd in plainness—but for men-made creeds!

Onward—in fearless contest urge your way,
No weapon form'd against you can prevail;
What though sectarian bigotry may rage,
And labor to evade the force of truth?
Rejoice to know your mission from on high
Demands these efforts till your work is done.

Go on, dear brother—arm'd with power divine—
Omnipotence your safe, your sure defence.

Not many links of the prophetic chain,
Or days of toil and conflict, now remain;
Rejoice in hope—our King is at the door;

His weeping saints ere long shall weep no more.
Eternal Life!—how infinite the prize!
Exchange of suffering—for immortal joys!
Despis'd rejected—joyful onward go,

Till *He the crown of Endless Life bestow.*
His chariot wheels, not distant far, we hear,
Echo'd in sounds that speak his coming near;

Sweet is the hope, the joy, our triumph soon!
To hear the welcome plaudit, of "well done;"
Our absent Lord will come, nor long delay,
Restore lost Eden, and his sceptre sway,
Moulded and fashion'd in our glorious Head,

No spot or stain of sin, no cause of dread;
Our afflictions pass unheeded on,
Resigned to suffer till the prize is won.

Filled with the Spirit of our conqu'ring Lord,
Exulting in his strength and promised word,
As giants girded for the fight, we go,
Resolv'd through Him to vanquish ev'ry foe.

These scenes of conflict hasten to a close,
Hush'd to a calm—the ruthless storm shall cease,
Exalted far above the reach of foes,

For transient ills, reap endless joy and peace:
O'er all the past our raptur'd thoughts shall range;
Exult and triumph in the mighty change.

Philadelphia, Pa.

Children's Department.

THE LOST JEWEL.

[From The Methodist.]

Carlo's father had been, in Italy, an excellent gardener. Few American or English travellers failed to visit his beautiful garden, to enjoy the exquisite fruits and flowers, and to discuss freely the topics of the day. It was from these that Zucchi learned the difference between a free and a despotic government, and, as he had not sense enough to keep his opinions to himself, the police found him out, and would have thrown him into prison, had not some friends aided him to escape. Yes, even at this day men in many European countries dare not speak out freely as we do here or in England, and we can not but pray that the time may hasten when all the world shall be free to express an honest opinion and to worship God in spirit and in truth. Carlo Zucchi accompanied his father, but the cold winds of the North, and his sad lot, all worked against him, and in a few months Zucchi was lying in a stranger's grave, and Carlo was alone in a strange land with nothing to remind him of his home but an old violin and a raven. Poor little exile, he had seen too much sorrow to be able to endure his sad lot with the carelessness of childhood, so he was grave and silent—and the tunes that he played upon his violin were rather mournful. The Italian Benevolent Society had buried his father, and now they interested themselves for the son. An excellent situation with a jeweller was found for him, and though he would have preferred to work in a garden and find familiar friends in the beautiful flowers, still he was pleased enough to learn about precious stones, and be able to sit quietly at his work undisturbed by rough boys or coarse men. His master was an old German who was famous for working in jewels, and he took a great fancy to the young Italian exile, and was kinder to him than to any one else. The boy could not bear the crowded city, so he had hired a small room in the top floor of a house near the Central Park. Here would he climb after his day's work with his supper in a paper—some fruit and salad, and a few rolls; for Carlo knew little of meat and cared less for it; but he could not do without fruit. His room was neat, but very small. It contained a small bed, two stools, a table, a closet, and a tiny stove on which he used to boil chestnuts and maccaroni when he had company. On the wall were some pretty pictures, his raven's cage, and the green bag in which he kept his violin.

After supper he would clear away the table, and taking his violin, sit down in the window, while the bird would perch upon the sill or in a neighboring tree and listen approvingly while he played over all the tunes he had ever learned and thought about his home, his mother and dear little Beppina, the sister that he left behind. Sometimes he would quite forget that it was late until poor old Gaz, his sleepy bird, would try to call out "Buona notte!" which means "good-night," and thus remind Carlo that it was time for honest folks and ravens to be in bed.

Gaz, which sounded, as Carlo pronounced it, like cats, was a great favorite, and he would often accompany the lad to the shop, flying or hopping before him, unmindful of dogs or other early visitors. Usually he sat on his master's shoulder, and the neighbors soon ceased to wonder at the black bird who was so tame and such a comrade of the lonely boy.

Carlo began to make other friends. He was a Protestant, and he took real delight on Sundays in attending church. He was unable to understand the preaching, as he was not familiar with English, but he listened to the music, and often on returning home would play over the tunes he had heard. He was soon able to turn off some very neat work. His master had engaged to supply him with clothes, and he carefully saved up his earnings, not from a miserly love of hoarding, but that he might have enough to pay Beppina's passage to America. She and her mother were living with an uncle, but he longed to bring them, or at least his sister, to this happy home of the poor exile. So he did not waste his money on selfish pleasures. His frugal meals and the rent of his room did not take much. A walk in the Park was his chief delight, for here he could breathe the fresh air, and wander through the Ramble with Gaz for a companion, and, soothed by the gentle, quiet and delicious fragrance, fancy he was back in the old garden at home.

One day when he went to the shop, there was a great commotion; the master was in a great excitement, all the tools and furniture were displaced, the cases of precious stones were all open, and it was easily seen that something very unusual had disturbed the quiet place. A stone which the master had been showing Carlo the day before, and telling him was worth a great sum, was missing. It had been lost or stolen, and the poor jeweller was in despair. He had hunted through every place, and examined all the rubbish on the floor, but all in vain. He now turned to Carlo and questioned him closely. He knew how anxious the boy was to obtain the money for his sister's passage, and he suspected that the temptation had been too great. Poor Carlo, pale and trembling, in vain protested his innocence. The jeweller, though generally a good man, was apt to lose his temper, and when Carlo stoutly denied having touched the stone, and declared that he would not be called a thief, Mr. Steinbrecher only grew more angry, and called in a policeman, accusing the apprentice of the theft.

It would have wrung your heart to see the policeman hurry off the boy, followed by a crowd of young ragamuffins, to the station house. Carlo was in great distress; he felt his innocence, but knew not how to prove it; then there came into his mind some hymns that he had heard in church, and they seemed to comfort him and to lead his thoughts to that best Friend, who alone is always a very present help in time of trouble. He felt a sudden calm and peace, and by the time he reached the station house he had recovered his serenity, knowing that in some way his innocence would be made clear.

[*To be concluded.*]

JERUSALEM: THE OLD AND THE NEW.

BY WM. WOOD.

By way of introduction, I would say that my mind has been much exercised in relation to the *literal* New Jerusalem city, and future kingdom of God. Though a believer for ten years in this theory, I have at times many doubts in regard to the subject, and will give to the readers, especially those belonging to the commonwealth of Israel (or as we are called, "age to come"), with others who are looking for a literal city to come down from God out of heaven, some of the inharmonies attending it. It is a source of much gratification to the diligent searcher of bible expositions, that there are so many able minds engaged in this great work, by means of which, the word of God will be most powerfully tested, in a short period of time, as relates to the fulfilment of prophecy and closing up scenes of this present dispensation. Agitate, agitate, should still be the cry of every seeker after truth. With much pleasure the writer of this peruses the various correspondence of the HERALD; especially of Life Eternal only to the righteous through Christ; the coming of Elijah; and the views of Br. Curry, with responses by Br. Storrs in the last issues.

It has been my earnest belief for the past three years, that God never intended immortality to be bestowed upon the race by the then tree of life, or through our first parents; they being representatives only of mortality: but his *ultimate* purpose will be manifested in his Son, the second Adam. The first dominion as well as first man was perishable. The second, or dominion restored, will be, like the second man, eternal; both the first man and his dominion are to be restored: or more properly, *regenerated,* conditionally by or through our Lord and Saviour Jesus Christ.

We will now turn our thoughts upon the two Jerusalems; giving only the general outlines and showing their relation to each other. Jerusalem signifies "They shall see peace;" from *Jeru,* they shall see; and *Salem,* peace. David, the son of Jesse, was the first king. "In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all *Israel and Judah.*" During his, and the reign of his son Solomon, God manifested himself in an especial manner by raising up a class of people from a low condition to the highest earthly elevation. Ancient Jerusalem was typical of the new; standing in the same relation to the heavenly one, as the first covenant to the second; the man Adam to the man Jesus; or the tree of life in Eden to the tree of Life—Christ, the anointed.

The high position to which the old Jerusalem attained was not attributable to her riches, beauty, glory, or to the courage of her people; but in obeying the ordinances which God had commanded them to observe. Here laid their great strength. This properly constituted their kingdom; and hence, when failing to comply with the requirements of the Almighty, in after years, these ordinances were taken away from the house of Jacob, and given, under another form, to a people that would bring forth the fruits thereof. Without these forms and ceremonies, which was then the only true worship, Israel and Judah would have been inferior to other nations by which they were surrounded, and probably swallowed up by them. The civil and military power of the Jewish economy, was not given to another people that they might bring forth the fruit thereof (just the reverse), but it was the ecclesiastical; and when transferred under another form to others, those which received became a new creation, or a spiritual house of Jacob; grafted into the richness of the olive tree in place of the branches, or members, that were broken off. Hence the apostle says, Rom. xi. 23, "If they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Then what will their conversion be but *life* from the *dead*? (This, with other passages of like import, will help give a solution of John v. 28.) Heb. vii., Paul gives us to understand that the Levitical priesthood could not bring perfection; consequently there must be a change not only in the priesthood, but in the law. When does this change take place? Surely we cannot say in the resurrection age: but when our great LIFE-GIVER expired on the cross. Then he became our High Priest, not after the Aaronic order of the old Jerusalem, but after the order of Melchizedec, *King* of Peace (Salem). Heb. vii. This Melchizedec was not only priest to the most High God, but king of Salem, at the same time; king and priest, or priest king, as was Melchizedec, was not found in the Jewish genealogies; therefore he is said to be "without father or mother, without descent," &c; showing to us, very visibly, another order of priesthood, of which we have had no revelation. Like unto this man was our great High Priest, or Priest King, not put down in the Jewish records, for they had no priesthood save after the order of Aaron, but our Lord came out from Judah, and became a priest (king) forever, after the order of Melchizedec. Ex. xix. 6. "The Lord spake unto Moses and said, Tell the children of Israel, If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. . . . And ye shall be unto me a kingdom of priests, and an holy nation." We cannot apply this text to the kingdom of ancient Jerusalem; for none could officiate in that capacity except the sons of Levi. But Christ, becoming our High Priest, or king (by one sacrifice of himself), after the order of Melchizedec; and if we lay hold of that sacrifice by offering up our bodies, we shall become kings and priests after the same order of Melchizedec. Then shall we be unto our God a kingdom of priests, and an holy nation. Peter testifies to this. Pet. ii. 9. "But ye are a chosen generation, a royal (kingly) priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of *darkness* into his marvellous light. Which in *times past* were not a people, but *are now* the people of God: which had not obtained mercy, but have now obtained mercy." This, then, is one of the inharmonies attending a coming future kingdom.

Again, another objection arises to my mind, as regards the laws of primogeniture. The covenant of circumcision which God made with Abraham, also the covenant made with the children of Israel when God led them forth from Egypt, brought together a distinct and peculiar people; they continued to increase until they made a formidable appearance in the eyes of their enemies. The Lord led them step by step under his own inspection, until they reached Mount Sinai, where he gave them this law: afterward desiring a king, God gave to them Saul; he through disobedience lost his kingdom, which was transferred to David, he being a man to carry out, or accomplish, the purpose of God. David, while king of Jerusalem, received from the Lord, through Nathan the prophet, That his house and his kingdom should be established forever: also, There shall not fail thee a man upon the throne of Israel. The query now arises to my mind, Why this promise? The throne and kingdom was made secure to David; he never lost it; "And he died in a good old age, full of days, riches and honor, and Solomon his son *reigned in his stead.*" 1 Chron. xxix. 28. Why have a successor? For the simple reason that David was mortal and died; hence the need of some person that was not mortal, and would not die. But as he did not lose his throne, nor was his kingdom at Jerusalem taken from him, and if that throne, which now lies prostrate in the dust, with its possessor, is raised up again or restored in the resurrection age, we ask (according to the rules of primogeniture among the Hebrews, which secure to the eldest the inheritance), whose is now the kingdom? Jesus Christ, the youngest? or Rehoboam, or Solomon, or David, which is the eldest? for it (the kingdom) was never taken away from him. If we make the correct application, we see why David needed a successor; one to hold in trust, or safe keeping, the kingdom until David should come to life again: that is, if the same kingdom and throne are to be restored. The covenant made with Abraham, and the law given on Mount Sinai, appended to that covenant, was the real secret of their success as a nation when established at Jerusalem; which, if they had continued to keep, would never have been broken up as a people, but would all have been ready to have entered into an agreement with the New Covenant, instead of the few, like Simeon, Anna, the apostles, and some others. There must be a change of covenant, law, priesthood, king and kingdom, with the sacrifices and ordinances, pertaining to the old, but the Jew did not see fit to embrace them, as they were not ushered in according his liking. We shall consider in our next some objections in the New Testament against a future coming kingdom.

Lawrence, Mass., Jan. 13, 1867.

THE KINGDOM OF GOD.

BY WALTER PATTERSON.

DELHI, N. Y., 1866.

BR. STORRS:—The occasion of the following communication was a discussion in a Bible Class in a christian church on the Lord's Supper; especially our Lord's saying "I will not henceforth drink of the fruit of the vine, till . . . . I drink it new with you in my Father's kingdom." The question was asked, "Will there be vines and wine in the kingdom of God?" I said, *Yes.* The inquirer smiled incredulously. I resolved to write him a letter, and the following is the result:

DEAR BROTHER:—Your inquiry respecting the meaning of the expression that fell from our Saviour's lips, when he said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom," suggested the idea to me of writing out a few of my thoughts on "the kingdom of God" for your perusal. What subject is there of such thrilling interest to the christian as the idea of being a participant of the glories of the kingdom of God? In their exultant feelings, they will shout, "I am bound for the kingdom." The scriptures are very full and very explicit about the kingdom, with the design of confirming our faith, cheering our hopes, and sustaining us in the midst of the trials, afflictions, and tribulations that await us in our passage thither.

But notwithstanding our boasted enlightenment of the glorious truths of the gospel, what subject is there around which there is so much darkness, doubt, and uncertainty, as about "the kingdom of God" in the minds of professing christians? Indeed, it seems to me, we do not understand what the *gospel* is, unless we have some definite ideas what the *kingdom* is. The *gospel* is the good news of the *kingdom.* Could I tell what the good news of the "civil rights bill" were, if I did not know something definite about that bill. John the Baptist preached "the kingdom of heaven." Jesus preached "the gospel of the kingdom of God." The apostles the same message. And now, what is the kingdom of God?

Some may tell us that, "God's kingdom ruleth over all." Very true, it is God's right to rule over all, and the time will come when it will be said in truth, or fact, that God's kingdom ruleth over all. A little while ago the United States' government claimed the right to rule over the rebel States; but how was it during the four years of rebellion? Our world is in a revolted condition; but the time will come when God will take unto himself his great power and reign. Rev. xi. 17. Jesus says in Luke xxii. 18, "I will not drink of the fruit of the vine, until the kingdom of God shall come." That speaks as if the kingdom of God was in the future.

Before I show what I think the kingdom of God is, I will first show what I think it is not. Some will say the kingdom of God is in the hearts of his people. Now, I admit we are commanded to "sanctify the Lord God in our hearts;" and if we are true christians we will give our hearts to him, and yield a willing and cheerful obedience to his laws. But how would it read, "there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, *in the hearts* of God's people, and you, yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the hearts of God's people;" or, "Blessed is he that shall eat bread, in the hearts of God's people"

We see such a position involves an absurdity; hence cannot be the true idea; it will not do to shove off the responsibility of such a position by saying, God has a kingdom in the hearts of his people, and a kingdom here, and a kingdom there; because the Bible is very particular in its expression when speaking of the kingdom; it uses the definite article, *the* kingdom; not *a* kingdom, a kingdom of grace, and a kingdom of glory; although it is both a gracious and a glorious kingdom; but "*the* kingdom of God," or, "*the* kingdom of heaven" But it may be asked, What will I do with the passage, "Behold the kingdom of God is within you?" We can not suppose that Jesus meant the kingdom of God was within the Pharisees; but he was speaking to them. The margin of the Bible says, "or, among you." The Diaglot renders this verse in this manner, "Nor shall they say, Behold here! or there! for, behold, God's royal majesty is among you." In a note accompanying this translation it is said, "Prof. Whiting, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered, 'the king is among you.'"

Again, it is said, "The church is the kingdom." But this idea is out of harmony with the teachings of the Bible, which says, "Flesh and blood cannot inherit the kingdom of God.' Again, James says, "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath *promised* to them that love him." Now, these "beloved brethren" were surely church members; but James does not recognize them as being in the kingdom, but only as HEIRS; and the kingdom is only a matter of *promise* to them; hence the church cannot be the kingdom.

But again, some tell us "The kingdom is in heaven." Some say, "above the skies." Others say, "beyond the bounds of time and space." Before I can have any faith in such a kingdom, I must have a "thus saith the LORD;" or, at least, one passage of scripture to rest my faith on. Is there any thing unreasonable in that? Must I believe it because my pious brother tells me it is so? Who told my brother?

Now I am come to where I must show what I believe the Bible tells about the kingdom of God. In the Lord's prayer, we are taught to pray, "Thy kingdom come." And it will come. The kingdom of God, as well as other kingdoms, is composed of essential elements: a king, a cabinet, a territory, a metropolis, subjects, and laws. 1. Jesus will be king. 2. His faithful, approved, people will form his cabinet, and be associate rulers. 3. Palestine, or that land deeded to Abraham and his seed, will be the kingdom proper. Abraham was to be heir of the world. So Jesus' dominion will extend over all nations. 4. Jerusalem will be the Metropolis. 5. The natural seed of Abraham will be the subjects of the kingdom; "the left of the nations" will inhabit the other portions of the earth, over which the dominion of Christ will extend. 6. God's will will be the laws.

I hope to sustain these statements by the unerring word. On the first of these statements, that Jesus Christ will be king, I need not dwell, because it will not be disputed. He is God's anointed king, the rightful heir to the throne of his father David. "Yet have I set my king upon my holy hill of Zion." Psa. ii. 6.

I present a few passages to prove the 2d statement, that the true christian's high and holy calling is that he may be an associate ruler with Christ in his kingdom. "Fear not, little flock, it is my Father's good pleasure to give you the kingdom." Luke xii. 32. "Jesus said unto them, Verily, I say to you, that ye who have followed me, at the renovation, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Bernard's translation). Math. xix. 28. "To him that overcometh I will grant to sit with me in my throne, even as I also overcame and have sat down with my Father in his throne." Rev. iii. 21. Isaiah, prophesying of the blessings of Christ's kingdom, says, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." Isa. xxxii. 1. I understand Jesus to be that king, and his saints the princes. John in vision beheld the redeemed in glory singing in this manner, "Thou art worthy to take the book, and to open its seals; for thou wast slain, and hast redeemed us to God, by thy blood from every tribe, and tongue, and people, and nation; and hast made us kings and priests to our God; and *we shall reign on the earth.*" Rev. v. 9, 10.

Now, dear brother, these promises mean something or nothing. Do they mean what they say? if not, who possibly can tell what they do mean? There is a plainness, a definiteness, a literality in the word and promises of God, that is ignored by the fanciful, vain, imaginations of men, who will substitute anything and everything rather than joyfully accept of God's word and believe it. In these few promises, I have quoted, think on the expressions used, "give you the kingdom"—"sit upon thrones judging"—"sit in my throne"—"ruling in judgment"—"made kings and priests"—"shall reign;" these expressions mean more than merely "salvation"—"made happy," or to be subjects in a kingdom. We might go into the kingdom of Great Britian, enjoy life, and be very happy; but would that be equivalent to receiving the kingdom, to sit on the throne; to reign; to judge? Certainly not; but this will appear plainer as we proceed.

3. The kingdom of God will have a territory. Every kingdom has a territory. England, for example, claims the territory of Great Britain and Ireland; yet still her dominion extendeth wide beyond her territory; she claims dominion over Canada, Nova Scotia, New Brunswick, over India, and many other places; yet she does not claim these provinces as the territory of her kingdom. Even so with the kingdom of God that is to be given to Christ and his saints; this kingdom will have a territory, or kingdom proper; although the dominion of that kingdom will extend over the whole habitable globe. I understand the territory of "the kingdom" to be the land given to Abraham and his seed in the everlasting covenant of God. That land is called "Palestine," "God's land"—"the holy land." Its boundaries are defined in Gen. xv. 18–21. This land, or rather a part of it, was temporally possessed by the children of Israel under a promise and covenant, which covenant they disregarded, and they are now dispersed and punished under their "seven times" punishment; but this does not affect the validity of God's promise to "Abraham and his seed."

Look a little at this promise to Abraham. God said to Abram, "Depart from thy country, and from thy kindred, and from thy father's house, to a land I will shew thee." Gen. xii. 1. Then God would bless him, and make him a blessing. Abram comes into the land; then God appears to him and gives this promise, verse 7, "To thy seed will I give this land." But further, to shew the literalness of God's promises to men, we find that when Abram had fully obeyed the call of God, to leave his country, his father's house, and his kindred, that God then speaks to him and gives this particular promise. "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." There seems to be a literalness in that promise. It was the land on which he was; it was a land that could be seen, towards all the points of the compass; and, further, God said to him, "Arise, walk through the land in the length of it, and in the breadth of it; *for I will give it to thee.*" Gen. xiii. 14–17. "Which covenant he made with Abraham, and his oath to Isaac, and confirmed the same to Jacob for an ordinance, and to Israel for an everlasting covenant, saying, To thee will I give the *land of Canaan,* the lot of your inheritance." Psa. cv. 9–11. Paul's exposition of this promise is, that the "seed" was Christ; and all that are in Christ Jesus are *heirs* according to the promise. See Gal. iii. 16–29. Is this the promise that christians are looking for, and expecting? If not, is there not a departure from the faith according to Paul's prediction? he said the time would come when the professed church would turn away from the truth unto fables. See 1 Tim.

[*To be Continued.*]

OUR FAITH.

1. We believe that we are living in the last periods of the present dispensation.

2. That Christ will soon reappear upon earth, to avenge his elect, and fulfil his covenant to them.

3. That the expectation of a Millennium of universal righteousness and peace before the return of the Saviour, is an unchristian delusion.

4. That the church will remain under the cross until Christ comes; and that the present dispensation is only preparatory to another.

5. That the personal return of the Lord Jesus is the great hope of the church, to which, and not to the triumph of present institutions, we are to look for the fulfilment of the great promises of the world's ultimate blessedness.

6. That when Christ comes, it will not be to depopulate, annihilate, or destroy the earth, but to renovate it by judicial administrations, and to bless it with a new and heavenly rule.

7. That the saints shall rise first, and together with such of the living as shall be accounted worthy of such honor, be received up in the glorified state, to share with Christ in his subsequent dealings with our world and its inhabitants.

8. That Christ is to reign in glorious empire over all the earth, sending forth his law from Jerusalem; an earnest of the glory of which was furnished on the Mount of Transfiguration.

9. That great judgments are pending over christendom, and that all present systems in church and state shall be revolutionized by them, if not quite destroyed.

10. That in the new order of things to come, the house of Israel, or Jewish race, shall again occupy their own land, and hold the first place among the nations, under their proper King, the Son of David, forever.

11. That the earth, and the heavens enveloping it, are to be renovated by him who is to have the dominion; and that the heavens and the earth which are now, shall be made into new heavens and earth, as the natural man by regeneration is made into the new man.

12. That only those who are properly awake to these truths, and watchful, and waiting, and looking for the Lord's speedy return, and prepare accordingly, shall escape the dreadful tribulations which are to mark the last years of this dispensation, or secure the high and peculiar honors in reservation for the wise and faithful.—*Prophetic Times.*

The Herald of Life

AND OF THE COMING KINGDOM.

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Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 160. NEW YORK, WEDNESDAY, FEBRUARY 6, 1867. VOL. IV.—NO. 18.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

ORIGINALITY OF CHRIST'S SAYINGS.

The object of the following remarks is to draw attention to a particular feature in the gospel history which even thoughtful readers might overlook, namely, the originality (if the word may be used without offence) of the character of Christ, as it is expressed in his sayings.

It appears to the writer that this character of "originality" in the sayings of Christ, affords an evidence, which, when once pointed out, the simplest reader can appreciate, of their genuineness. It has been a common and true remark, that the unaffected simplicity of the gospel narratives generally leaves upon the mind a strong impression of the reality of the scenes and incidents described in them; an observation which has great weight, although it would be unreasonable to extend it to the length of asserting that every event in that series of records carries with it internal evidence of its truthfulness.

A few instances from our Lord's discourses, as related in the gospels, will bring before the reader's mind the nature of our argument. We will first select one or two in which the words of Christ strike us, even now, with a kind of surprise, and convey an impression which we had not expected to receive of his character and feeling. Such is that remarkable saying, mentioned both by St. Matthew and St. Luke, addressed to one who seemed to be ready to follow Christ, but said, "Lord, suffer me first to go and bury my father;" "Let the dead bury their dead." We may soften the startling impression of the words by supposing that Christ saw that the man to whom he spoke was only making a false excuse; or we may explain him to have meant (as he doubtless did mean) that earthly interests must sometimes give way altogether before higher duties, while they are the natural sphere of the earthly minded. But, however explained, the words are unexpectedly severe and stern. That they came from the lips of Jesus it is impossible to doubt, for they certainly never would have been ascribed to him otherwise. Of the same class are those stern denunciations against the Scribes and Pharisees, pronounced a few days before the Lord's death, and related in the twenty-third chapter of St. Matthew. Every sentence is weighty with indignation, which seems to gather strength in the speaker's mind, as he turns from the people and his disciples, whom he had been addressing, and attacks directly the Pharisees themselves. There is indeed a tone of bitterness and irony in some of the denunciations, which we might have thought alien from the character of Christ, but which, for that very reason, bear the stamp of genuineness. The circumstances under which this remarkable invective was uttered must not be forgotten. The three years' persecution with which the Pharisees had met Christ was now about to end successfully, and he speaks in prospect of their triumph. "Fill ye up then the measure of your fathers." There is more of indignation than of sorrow in his tone; nor is it derogatory to his divine nature to say that a personal feeling of anger at his own unworthy treatment mingles with that which he expresses on account of their wickedness, which was to issue in such calamity to their nation generally. Then, when he turns to the latter and thinks of the woe soon to fall upon Jerusalem, the full tide of his tenderness flows back upon him, and finds vent in those words of sorrowing love which remind us of the yearning lamentations uttered by the prophets of the Old Testament, as the voice of God mourning for his people, "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Among sayings of unexpected severity which are ascribed to Christ, another instance is his rebuke of St. Peter, when the latter suggested that his mission could not really end in suffering and death. "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." No doubt St. Peter was here but a mouthpiece of the tempter, and afterwards, though not perhaps until his great fall, attained to a truer conception of his master's design. But his words, "Be it far from thee, Lord; this shall not be unto thee," were dictated by personal love to Christ; and this makes the stern reproof that he received the more remarkable. Christ would not acknowledge that personal affection, which, out of human tenderness, could interfere with his plan of self-sacrifice, and would spare him the suffering which lay before him in his work. Sudden and startling as the rebuke must have been to Peter, it is hardly less startling in its vivid reality to us who read it. We seem to behold the expression of indignation and abhorrence at the suggestion which passed across the features of our Saviour as he "turned" and spoke. Nor are the words less observable, as they give us an insight into the temptation by which Jesus was beset, perhaps frequently, during his ministry. It was the temptation by which Satan had at first tried to draw him away after his baptism, the temptation to shrink from the path of suffering and death which he yet knew to be the appointment of his Father. We do not speak here of the import of that suffering and death, or the reasons why it was appointed. Suffice it that Christ foresaw it, and calmly resolved to face it. He could, no doubt, have made his teaching more palatable to the authorities, and deferred or escaped his own death. Without any irreverent speculation we may say that the temptation to do this may have been frequently suggested to him. Indeed, at any time, perhaps at the very last, if he would but have fallen in with the wishes of the people, and allowed them to call him their Messiah (in their sense of the word) he would have had a crowd of enthusiastic adherents. And if he would but have exerted his miraculous powers to establish a visible kingdom, like that of David, the great majority of the nation would no doubt have followed him. The temptation by which Satan assaulted him at the beginning of his ministry, and which probably recurred from time to time, may have been the subtle suggestion, not indeed to give up his scheme of establishing the kingdom of God upon earth (certainly Peter could not have proposed this), but of doing this by virtue of his miraculous power and the use of force. It is obvious to us now that this would have been no spiritual kingdom, but none the less it may have been a temptation to Christ, to aim at his end by a less painful path than that which his Father had appointed him. Rejecting this temptation with abhorrence, he turned upon Peter with those strong words upon which we have been remarking.

It would be easy to multiply instances of this class of sayings in which the severe side of our Saviour's character (if the expression may be used) is exhibited. Such are those in which he enjoins the plucking out of the eye, or cutting off of the hand or foot, if they cause "offence;" or declares that for every idle word account must be given on the day of judgment; or teaches that everlasting punishment shall be the lot of the uncharitable. Men endeavor to explain away the meaning of these sayings, or to soften them; but no one can doubt that they bear the stamp of genuineness. And this remark may be extended to the whole of that feature in the character of Christ which they express, namely, his awful severity and unsparing condemnation of sin. It would have fallen in with many of our instinctive feelings to have represented the Saviour as simply benevolent. Indeed, gentleness and mercy are such prominent features in the idea which the gospels give of him that they are sometimes taken to be the whole of his nature. On the other hand, a natural conception for the Messiah, as a restorer of righteousness and vindicator of God's law, might have been one which should fix our attention only upon these attributes, and represent him as a being of awful and severe holiness. But the union of these two opposite features in one portrait, and this so that there is no discord, but all is (so to speak) real and natural, is a remarkable fact, and one of which no good account can be given, but that the portrait was drawn from life. The conception of this twofold character in Christ is too high an idea to be ascribed to the invention of the writers of the New Testament. Like the words of Jesus, it has an "originality" which is the mark of truth.

[*To be Continued.*]

DAMASCUS.

The French have established a *diligence* that starts from the sea-coast at Beyrout, and now climbing the steeps and winding through the picturesque valleys of Lebanon, descends after a long day's journey on the city of Damascus. This city is a point of interest to every traveller who visits the Holy Land; nor any wonder, since there are points, not a few, in which it claims pre-eminence over any other place in the world.

Akin to the veneration with which the men of his day regarded Methuselah, hoar with the snows of nine hundred, sixty, and nine years; with which we ourselves should gaze on the oldest living man, with which I felt on looking even on the ruins of a decayed but living yew, that, a sapling at the date of David's battle with Goliath, was a great tree, mantled in the mists or white with the snows of our hills, that winter night the Saviour was born—akin to this is the feeling with which an intelligent and thoughtful traveller must tread the streets of Damascus. Said by Josephus to have been founded by a great grandson of Noah, and certainly spreading along the banks of Abana at the time Abraham entered the land of Canaan, Damascus is the oldest existing inhabited city of the world. Of all those that were coeval with it, it only stands. The hand of Time, committing its ravages less suddenly but no less surely than the flood that swept away Enoch, the first city, as it did Eden, the first garden in the world, has left no other memorial of these than their names in the page of history, or some desolate and lonely ruin. It is not so with Damascus. Long anterior to the building either of Athens or of Rome it was a busy city; and, sole survivor of a remote antiquity, it is a busy city still. How great its age! It boasts of streets along which the tide of human life has ebbed and flowed for nearly four thousand years. Were the title one which could be properly applied to any place but heaven, not Rome, but Damascus, should be called the "Eternal City."

Singularly interesting to antiquarians on account of its extreme antiquity, the city presents also features of peculiar interest to men engaged in the pursuits of trade; whether they be the arts of peace or war they cultivate. Famous during long ages for its silk manufacturers, it gives its own name to a fabric which is esteemed of superior richness and value—*damask* being called so from the circumstance that it was invented in Damascus, and first woven in its looms. Its weapons of steel were even more famous than its webs of silk. Happy the man in battle who carried a Damascus blade; no other place forging swords of such exquisite temper. I know not, but probably the Bible alludes to the superior excellence of these where it says, "Shall iron break the northern iron and the steel?" I once happened to see this steel put to the test. It was in France, and in the chemistry class of the Sorbonne. In the course of a lecture on iron, Thenard, the professor, produced a Damascus blade, stating that he believed that these swords owed their remarkable temper to the iron of which they were made being smelted by the charcoal of a thorn bush that grew in the desert. To put it to the trial, he placed the sword in the hand of a very powerful man, his assistant; desiring him to strike it with all his might against a bar of iron. With the arm of a giant the assistant sent the blade flashing around his head, and then down on the iron block, into which, when I expected to see it shivered like glass, it embedded itself, quivering, but uninjured; giving, besides a remarkable proof of the trustworthiness of the sword, new force to the proverb, *True as steel.*

But Damascus, which her poets dignify with the title of "Pearl of the East," presents attractive charms to travellers that have no stake in trade, and feel no interest in antiquarian studies; for, besides being the oldest, it is in some of its aspects the most beautiful of cities. With its white towers and minarets shooting up through groves of green palms into the transparent air, it lies within sight of the snow-crowned Hermon; reposing at the feet of a grand mountain range, and encircled by a zone of gardens and of orchards of variously tinted foliage and the finest fruits. Its plain is watered by Abana and Pharpar. These rivers, reckoned by the Syrian leper better than all the waters of Israel, rush forth from their mountain gorges to be parted into a thousand streams that, foaming onward in their course, dance and sparkle in the bright sunshine, and cover the soil on their banks with a carpet of flowery verdure. No city in the world is more, perhaps none is so worthy of the encomium which the pride and patriotism of the Jews pronounced on their Jersualem, "Beautiful for situation, the joy of the whole earth." Travellers have used the most glowing terms and exhausted the powers of language in their attempts to describe its charms; but no expressions can give us so vivid an idea of them as the part Mahomed acted, when, a camel driver traversing the neighboring mountains, he stood in a gorge where the city first burst on his view. Rapt for a while in astonishment, he gazed on the wondrous scene, but by-and-by recovered himself; and fearing, should he venture down into the city, that its charms would seduce him into forgetting the vast schemes of his life, he turned aside, and passed on, saying, with a self-denial and determination of purpose christians would do well to imitate, "Man can have but one paradise, and mine is fixed above."

Legends also cling to Damascus and the places around, which invest them with no ordinary interest. The origin and foundation of the city are lost in the mists of ages, but there is a common belief that he who looks on its lovely plain sees the cradle of the human race; and that it was from its red clay soil that God formed the first man and also gave him his name of Adam—which is, being interpreted, "red clay." If this is true, it imparts an air of probability to another of their legends, this, namely, that it was near Damascus that Abel fell a victim to his brother's envy, and his blood went up to heaven for vengeance on earth's first, if not worst, murderer. Here, on one of the mountain heights to the west of the city, is the place, it is said, where Abraham stood on that eventful day, when, following with anxious eye the setting course of star, and moon, and sun, he abandoned their worship for that of the true God; and there, down on the plain in yonder vast mound, is the sepulchre of Nimrod—that mighty hunter before the Lord, who, as the founder of Babel, looms so large through the mists of four thousand years, the first of earth's old great monarchs.

These traditions, however interesting, may possibly be mere fancies; although in such legends there are almost always some grains of truth. But though these were ranked with the "Arabian Nights' Entertainments," there are facts associated with Damascus which, after Bethlehem and Jerusalem, invest it with greater sacredness than any other spot on earth. It is interesting as the home of Namaan the Syrian; him who, advised by a captive girl that had campassion on her master, repaired to Israel, and lost both his pride and leprosy in the waters of the Jordan. It is interesting as the city from whose gates the proud armies marched forth, over which God wrought some of his greatest triumphs on behalf of his ancient people; striking that host of a sudden with blindness, and this with such a panic, that with Benhadad at their head, and two-and-thirty allied princes swelling the rout, they fled like sheep before a handful of the warriors of Israel. It is interesting to the students of scripture through its association with the two greatest of the prophets. Probably Elijah, but certainly Elisha, walked its streets. God had sent him there: and there he unveiled such a future of crime and cruelty before Hazael, that, hardened sinner as the soldier was, he started in horror from his own image, exclaiming, "Is thy servant a dog, that he should do this thing?"

But what especially makes Damascus interesting and "holy ground" is that it formed the scene of an event which, in its influence on the world, takes rank next to the birth and death of the Son of God. It was nigh to this city the great apostle of the Gentiles was converted. And what man occupies such a place in sacred history as he; did so much in his lifetime, or has done so much by his writings, to proclaim and propagate the Gospel? This "chief of sinners," as he humbly, penitently called himself, was unquestionably the chief of Apostles; in writings, as in labors and trials, more abundant than them all. Next to Jesus Christ, whose "name is as ointment poured forth," and than whose there is no other name given under heaven whereby we can be saved, no name on earth, in the homes of the godly, is such a "household word" as Paul's. How many have his pleadings moved; how many hearts have the arrows from his quiver pierced; to how many have his words brought life and comfort. There, the light shone that paled a noonday sun, and the darkness fell that issued in quenchless light, and Jesus last visited our world to convert his greatest persecutor into his greatest preacher. For this reason Damascus will ever be among the sacred places which a christian would like to visit.

The reputed birthplace of Adam, and certainly the spiritual birthplace of Paul, perhaps the greatest of his sons, this city gave birth to another man, of whom, and of whose remarkable virtues, it has no reason to be ashamed. Domestic servants form a very large, a very useful, and a very important class in society; and it can boast of having given birth to one who occupies a place of as great pre-eminence among them as Paul perhaps did in the apostleship of the church. And so, appreciating the higher virtues, however humble the sphere be which they adorn, more than for its beauty of situation, more than for its famous fabrics, more than for its hoar antiquity, I regard Damascus with interest as the birthplace of him—the steward of Abraham's house, as his own master calls him, "this Eliezer of Damascus."—*Selected.*

THE LAW AND COVENANT.

BY JACOB GRIM.

"One jot or tittle shall in no wise pass from the law till all be fulfilled."

In our last we directed our remarks to the law under which Adam was placed. We find the word law occurs over 200 times in the Old and New Testaments, and in no instance in the Old Testament can we make it refer to the law under which Adam was placed. There appears to be a perfect blank, so far as the world was concerned, as regards any known law. In 1 Chron. xvi. 16, David speaks of an everlasting covenant made with Abraham and Isaac, and confirmed the same to Jacob, saying, "To thee will I give the land of Canaan." This covenant made with Abraham included only a particular class. We read in Gal. iv. 4, "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the LAW; to redeem them that were under the law."

This brings us to our subject, what law was Christ made under; and what law was he tried by; and what law did he refer to, when he said, one jot or tittle shall not fail until all be fulfilled? In Rom. xv. 8, Paul says, "Jesus Christ was made a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, and that the Gentiles might glorify God for his mercy."

Again we read in Heb. ii. 16, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethern; that he might be a merciful and faithful High Priest in things pertaining to God." If Jesus Christ was tried by the same law that Adam was tried, he should have been placed in the same condition that Adam was. But such was not the case. Again, if Jesus was to be tried by a spiritual law, he should have had a spiritual nature; but such was not the fact, "For he took not upon himself the nature of angels, but he did take upon him the seed of Abraham." In Eph. ii. 11, Paul in speaking of the Gentiles says, "At that time they were strangers to the covenants of promise, having no hope (in the promises) and without God in the world." Certainly Jesus could not be tried by any law that the Gentiles were under; as from the language of the apostle, they were under no law. Now, in order to have a proper understanding of the scriptures, we should first inquire into the circumstances connected with the subject under consideration. Here we find a covenant of promise made to Abraham and his sons, which David says was an everlasting covenant. And we are told by Stephen that, God never gave Abraham one foot of the land; yet he promised he would give it to him. And when Moses came into the land, God told him, "I am the God of Abraham, of Isaac, and of Jacob." And Jesus said unto the Sadducees, this proved the fact that the dead would rise; because God had promised to give them the land, and they died without receiving the land, moreover they were to have it for an everlasting possession; which they could only enjoy in an immortal state. Paul says in 1 Cor. xv. "If Christ be not risen your faith is vain, ye are yet in your sins, and they also who have fallen asleep in Christ have perished." Here, then, unless Christ is risen from the dead, Abraham's hope is gone. But Jesus was made a minister of the circumcision, to confirm the promise made unto the fathers.

Now, in order to get the true light on this subject, we will inquire what was this law of circumcision, of which Jesus became a Minister? "The law entered that sin might abound." Rom. v. We say, the law of Moses, or the covenant God made with Israel after he brought them out of the land of Egypt, contained in Deut. v. and summed up in a few words in Chap. vi. 5. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind." Now, Paul supposed he was a good Pharisee, and was serving God; for he informs us he had a zeal for God. But when he squared his actions according to the import of the law of loving God with all his heart, soul, and mind, he cries out, "The law is good; the law is spiritual, and I am carnal, sin revived and I died." When the Lord was about placing Israel in the promised land, God informed them, they were not to say for their righteousness they were brought into the land; but for the wickedness of the nations before them. And that he might perform the word which the Lord sware unto thy fathers, Abraham, Isaac and Jacob. Deut. ix. 5

God was not confined to any particular family or tribe to fulfill his promise to Abraham. We find in Deut. ix. 13, 14, "Let me alone, that I may destroy them and blot out their name from under heaven." Is God forgetful of his promise to the fathers, that he would blot out their name from under heaven? No. He reserves a seed. "I will make of thee a nation, mightier and greater than they." What is the result? Moses was the mediator of this covenant, and he interceded in their behalf, and the Lord spared the nation. We learn from this fact, that God was not so much interested in the children of Israel at this point of time, but that, had it not been for the intercession of Moses, he would have made a complete end of them, and chosen Moses, through whom the promises should have come; and had the event have happened, the promises would have been transferred to, and through, Moses as the heir apparent to the inheritance.

Here then we find two covenants, running along parallel with each other; the one, God made with individuals, Abraham, Isaac, and Jacob; which covenant was an everlasting covenant: and the other he made with the nation when he brought them out of Egypt. This last covenant was the Ten Commandments, and the ceremonial law, which the Lord built up around them to keep them from mingling with the nations around them. And when we read of the law, in the New Testament, it is that which the apostle calls the first covenant, Heb. ix. 1, which, says the apostle, had ceremonies of divine service, &c.

Now I apprehend that when the apostle says, Jesus was made under the law, he means the Mosaic law. And when he says, Gal. iii. 2, "This only would I know of you, received ye the Spirit by the works of the law?" And all through this epistle he refers to the law of Moses.

In our next we will inquire why Jesus Christ was made under the law, and what the purpose of God was concerning his Son; for we may know the purposes of God only as he has made them known to us through his word.

Philadelphia, Jan., 1867.

REMEMBER CHRIST'S COMING.

The church, in the primitive times, did remember the coming of her Lord to judge the nations, especially pagan Rome, which had slain her children; and accordingly, under the fifth seal, the souls of them that had been slain for the word of God and for the testimony which they held, cried with a loud voice, and said, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" But that same church which had glorified God in the fires of persecution, through the strength of her hope in a coming Lord, who had reserved judgment unto himself—that same church could not bear the prosperity of being established over the Roman Empire. She then forgot that she was a widow; she forgot that her Husband was in the heavens, and was about to appear again for her justification; she made love to the kings of the earth, and gave herself to them, even unto that beast who had slain her children, and which was possessed by Satan, that old serpent, the devil. But still God raised up witnesses to witness against this fornication; and he drew out this nation with a high hand, to protest against it, and to pray for judgment upon the mother of harlots, which rideth upon the beast. And this destruction our fathers expected at the coming of Christ. I say the reformers and fathers of the British church did not more certainly expect and believe in a personal advent of Christ than they expected that to destroy the antichristian papacy He was to come; so that, until these days, these high and palmy days as they dream, there ever was lifted up by the Widow a prayer unto the great Judge to be righted and redressed of all her wrongs upon that Papal destroyer, in whom is found the blood of prophets, and of saints, and of all that were slain upon the earth. But now behold England and Scotland—church Presbyterian and church Episcopalian, churchman and dissenter—have altogether ceased from putting up this prayer for justice upon the adversary. Indeed, they have ceased to regard her as an adversary at all. They have forgotten her deeds of darkness and her words of blasphemy, and they desire to bring to her succor and help. I say again, except it be from those who have faith in the coming of the Son of man to judge the quick, there be hardly any members of any church in christendom who are heartily lifting up the prayer for judgment upon the adversary. There is no faith of such a judgment. They look for a conversion, and not for judgment. They have stricken a league with her upon the ground of political rights, as they are pleased to term them. Meanwhile, the rights of God's church have been forgotten; the rights of the Son of man to the only allegiance and affection of his church have been forgotten. Would that the parable of the poor widow, which our Lord constructed with such wisdom and applied with such earnestness, had been remembered; then would there neither have been an apostasy nor now would there have been proposals of a league with that apostasy. For is she not judged in terms of this very parable? as it is written (Rev. xviii. 7,) "For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire, for strong is the Lord God that judgeth her."

They talk most idly who speak of a spiritual coming of the kingdom as yet future, for we have now his spiritual kingdom hidden within us: that is to say, he reigneth in the hearts of his believing people. The souls of believers are the only existences upon earth where Christ reigns. Through the soul, indeed, reclaimed by the Holy Ghost, Christ doth enforce the body unto obedience; and the worldly tools likewise; but Satan is natural master, both of the flesh and of the world, succumbing truly to the soul Christ possessed, but unwillingly, with diabolical reluctancy. Here we have no question with those Spiritualists, but hold much higher and distincter doctrine than they do. But when they, in their ignorance and blindness, will go about to say that this is all which God's word hath promised and Christ hath purchased, we totally abjure and abhor their narrow-mindedness and indifference to God's verity and to Christ's glory. And we hold that the Son of man is to come, like the lightning, and that he is to judge the quick, as the furnace judgeth between the gold and the dross, and is to separate bosom friends and closest united companions; the one unto destruction, like the deluge, or like Sodom; the other unto honor and to glory, according to no other principle of judgment than this: whether they are expecting him and ready to receive him or not. We say he is to come to destroy the careless church, all indifferent to his coming; to slay the great enemy of the Chosen One, which is antichrist in all his forms, and to deliver His elect ones, who have cried day and night for vengeance upon the adversary, from his oppression, whether that oppression be the oppression of the church upon the living or the oppression

of the grave upon the dead. And I say, moreover, that it is His elect who cry to him day and night for vengeance, and they only who have the promise of this deliverance, and those only who are on tiptoe readiness to obey the summons, who receive the escape from the fiery deluge. What say you, are not these things in the warning of our Lord? Is not this, and this only, the substance of his warning? Shall I be ashamed to echo the words which my Lord hath spoken? Shall you be unwilling to hear the words which he hath commanded us to speak? God forbid. Let the gainsayer gainsay, and let the deniers to the uttermost deny that the Lord is coming in person to judge the antichristian church; it is the voice of God's word, and it cannot be broken. And if they would quench in death every living voice which declared it, then the thunders from the heaven above, and the lightnings flashing from pole to pole, and the earthquake's shock from beneath, will make men hear it; ay, and believe it too; but, like the devils, to believe and tremble. Therefore, O men, give heed how ye hear!

I observe, finally, that it is the duty, the safety, and the glory of every believer, to pray for the coming of the Lord in judgment upon the adversary of his church, to pray always, and not to faint; and those who have so little discernment as not to dare pray for the down fall of the oppressor, the casting out of Satan the destruction of Babylon, have neither lot nor part in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears him, and the arrowy shower of lightning which goes before him; those who have not their peace made with him, and are hanging in doubt whether he be their Saviour or not; those who love father, mother, brother, sister, life, more than him; those who love traffic, wealth, goods, estate, more than him; those who are not ready to take wing and flee from the storm, like doves unto their windows; those who are not, like old Simeon, waiting for his salvation; those who have a divided heart, like Lot's wife; what shall I say of such? That they shall not enter into his kingdom. Do these words strike to the quick? do they prick your heart? I mean it so: in love I mean it so, that ye may instantly shake loose the fetters, as Samson did, in the might of the Holy Ghost given unto you, and join yourselves to the Saviour whom I preach unto every sinner, for instant peace, for instant blessedness; so that I can say to every one who heareth these words and believeth them, If Christ were this night to appear, this night shalt thou be with him in paradise.—*Irving*.

During the long public career of Alexander Campbell, he was a violent opp ser of all schools and seminaries designed to teach men theology, and train them for the sacred office. He taught his people to look on all such institutions as an abomination, and while he lived he was obeyed. But the turf over his remains was hardly green by the advance of one spring, before the denomination abandoned his theories on this matter, and hastened to become like other nations or denominations. This is the universal law where men believe God has designed to build up church organizations. They thrive on the spiritual and mental strength of some leader, and then settle down to live on his reputation and labors on some one leading doctrine only.

The *Christian Intelligencer* says that while the fool says in his *heart* that there is no God, his *conscience* says there *is* a God. Theoretical Atheism it pronounces impossible; but it mourns the extent of practical, daily Atheism; and excessive worldliness is equivalent to this. We would suppose it natural enough for men to go wrong, when an orthodox journal splits hairs on the words *heart* and *conscience*, being distinct seats of independent consciousness. The word "fool" in the Bible, according to McCulloh, means irreligious or profligate, and not foolish, as usually understood.

A young Italian lady, daughter of a farmer near Monteforte, in the province of Avellino, recently stabbed to death the notorious bandit Muisa, who had broken in her father's house, and who was treated there to some refreshments, as a matter of protection against his murderous intention. While the young girl approached him under the pretext of taking from him an empty plate, she stabbed him with her stiletto so effectually that death ensued immediately. The reward of five thousand francs offered by the authorities for his capture has been paid to the plucky girl.

During the recent sickness of Count Baciochi, the Empress Eugenie sent, with a desire that it might be hung at the head of his bed as long as he was ill, a reliquary described as "the most precious jewel in the crown of France;" a rich casket containing a piece of the linen of Jesus Christ—a piece of a vail belonging to the Virgin Mary—a remnant of John the Baptist's graveclothes—the talisman of Charlemagne, containing two pieces of the true cross, and a fragment of Charlemagne's right arm! The French papers say: "The value of these relics is enormously enhanced by the fact that they were all in the bedroom of the Empress when the Prince Imperial was born!" But still the Count died.

The Presbyterian service held in a hired house at Rome has been suppressed at the personal instance of the Pope. The minister, the Rev. James Lewis, is under sentence of banishment. It is also stated that there is an intention to suppress the American service now conducted in a hired room separate from the Legation. Cardinal Antonelli has expressed his personal regret that this policy should be pursued.

The Herald of Life.

NEW YORK, FEBRUARY 6, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The venerable Editor of the HERALD, Br. Storrs, has been called to go through deep waters of affliction since the last issue of the paper. His only son, Geo. F. Storrs, died on Saturday, Feb. 2. This blow fell with peculiar severity on our aged and beloved friend, who had lived in the closest intimacy with his son through his childhood, youth and manhood, and had become bound to him by the warmest affections of a doting father; and his dear son was eminently entitled to this tender love and the devotion of all the members of his family.

His last words expressed his fervent faith, in Jesus as the giver of eternal life, and were full of tender love to his stricken and sorrowing relatives.

We need not ask for our beloved brother Storrs the sympathy of friends in this his trying hour of sorrow, we know he will be remembered at our Father's throne that he may be sustained by the only solace that can assuage such grief as his. Although he may be thought by some to have been made rugged by the energy with which he has waged battle for the truth, and though strong in faith, our brother's heart is as tender as a child's in response to the sympathy of friends. Remember him, dear friends.

Br. Storrs, in his note elsewhere, referring to his bereavement, gives notice that no paper will be issued next week. This will not affect the general arrangement, as there is one number to be passed over each quarter to complete the 48 numbers for the year. He needs rest of body and mind, at this time, as his watching at the bedside of his son in his long and painful sickness has nearly worn him out; and it is a wonder how he has borne up so well under his severe exactions.

The present number of the paper has been prepared by other hands than his, and therefore he must not be held accountable for any matter in the editorial columns; and we trust our indulgent readers will make allowance and overlook whatever deficiencies may be observed. W. M.

"Sorrowful, yet Rejoicing."

Our son, GEO. F. STORRS, fell asleep in Jesus, at half-past three o'clock last Saturday morning. We have no time for words this week. He was a great sufferer, but he rests in hope of that inheritance where the inhabitants shall never say, "I am sick." There will be no issue of the HERALD OF LIFE next week: it is impossible for us to give any time to it, till some things are attended to which our son's decease has imposed upon us. For the same reason, you may find your communications and business matters not attended to as early as you desire.

While we sorrow, we rejoice; for, we have fresh proof of God's great mercy, and of Jesus' boundless love. God gave *his* only begotten and dearly beloved Son to suffering and death for us, and shall *we* murmur or complain that He takes from us our only son, for little season, that we may "receive him" again "forever?" We cannot, we *will not*, His grace being continued to us, to help our infirmity. "Pray for us."

The Cause.

We have little reason to look for any great progress in our just warfare against the deep-seated prejudices of this age. If we can hope to carry on the cause as successfully in the future as has been done in the past few years, we shall have ample reason to thank God and take courage. Without unity of action, little acquainted with each other just prior to the starting of the HERALD, with none but the obscure ones of earth to uphold our great distinctive doctrine, to a casual observers, it did seem as if its scattered pioneers must be overwhelmed and destroyed by the many difficulties they had to encounter. The cause has safely weathered that point. As a body we have since become more united and strengthened day by day, and now we see how God can use his weak ones to confound the mighty.

The *Christian Advocate*, the most prominent Methodist journal in the country, as we noticed last week, admits that our doctrine "has invaded the church," and better still, that "its advocates are chiefly men of faith and prayer, and of churches [Methodist of course] that are built on Christ and are honored with the presence of the Spirit." It has been obliged to admit, too, that the destruction of the wicked is a terrible punishment, even more so than the fabled one of torment in eternal fire: its words are, "Death is the greatest punishment God or man can inflict. Eternal life in death is preferable to annihilation."

We must bear in mind this language is spoken in reference to believers in the Methodist organization, and not to those who have been the means, under God, of shedding upon them the light of the great truth.

The *Observer* lately made admission that "annihiliation" had invaded the Presbyterian churches, and was rapidly spreading.

In conversation, recently, with a gentleman of acquirements, and a faithful and consistent upholder of the doctrine of the final extinction of the wicked, he stated as his opinion, that it would not be long before christians would be ashamed not to be known as believers in our views. His position brings him in contact with prominent men in New England and elsewhere, and he has seen such changes of sentiment in men, to our views, including many of its most noted D.D.'s, that he believes himself warranted in making this statement.

A prominent Methodist minister wrote an article favoring the destruction of the wicked, and offered it for publication to the Editor of the "Methodist Quarterly," but it was refused unless he could get endorsement from some of the prominent leaders of that sect. He at once produced seventeen names of distinguished ministers and three prominent laymen, and a noted D.D. accompanied his endorsement with a declaration of his readiness to defend the doctrine if published.

We might cite other similar facts to show how God is working to establish his truth, but not now. We can stand still and see the salvation of God. Those who have borne the beat and burthen of the battle may have to fight on in obscurity, unrecognized even by those who may, more honored perhaps, follow after them. But if we can maintain a just title to the compliment of the *Journal*, that we are men of faith and prayer, we may willingly be considered the offscouring of all things, for in due time we shall reap if we faint not.

Still another important point. As it in his great love God would have his children convinced of his truth that man is mortal, he has been raising up other agents to carry on his work. Men of science have unwittingly, but providentially, been investigating the subject of man's existence. Without any reference to the subject as a theological question, they have, without exception, declared themselves confident in being able to demonstrate that there is no sensation without contents; or, in other words no consciousness or existence apart from material organism. The idea that man is a dual being, his inner one an immaterial, self-existing essence, that continues in conscious existence when the physical system is destroyed, is scouted with derision. It has no claims in reason, nature or common sense. Prof. Youmans, in a lecture before a large and intelligent audience in Cooper Institute, New York, proclaimed this fact. His position received the public approval of a scientific body in England, embracing some of the most eminent philosophers in the world, after a similar address, there.

Now, brethren, God is working with us, or properly speaking, through us; and showing us the fact that we, humble as we are, are the instruments in his hands. Shall we not awake to the importance of our position? Should we not stir each other up to renewed diligence? Even if left without encouragement such as he has given us, we should rejoice in bearing up the glorious light of the gospel, and pass on in obscurity, and die unnoticed and unpitied, if demanded, and be happy that we had been called so to do; but now that our heavenly Father sees fit to gladden our hearts by setting his seal to his precious truth, shall we not arouse ourselves, and each and all, do still more valiantly to honor our great Master and Captain of our salvation, and bring joy to hearts now filled with dismay, doubts, and distractions? Let us see to it that our talent be not hid in a napkin, but employed to bring gain to our great soon-coming King.

Papal Arrogance.

While the papacy is rocking to its fall hated by all, even its own offspring in Rome, it must fill up the prophetic picture of its insolence, by gasping out its last breath in declarations that it is infallible, and will be upheld and cared for by Omnipotent power, and manifests the same devilish malignity against the religion of Jesus Christ as it did in its dark days of power. It seemed at one time that the poor pope would find rest and commiseration in England or this country, where offers of asylum were proffered him; but even these he must turn against himself at the last moment by acts which have drowned all feelings of pity and aroused an indignation that will doom him and his false religion to a hatred that will "burn his flesh with fire." We give the account of the closing of all places of worship in Rome.

"The Roman law strictly prohibits protestant worship in the city of Rome. The only exception to this restriction is that the Embassadors of foreign governments may have divine service celebrated in their houses. Under this protection, the Russian, the Prussian, the American and other representatives of foreign governments have had for many years chapels in their own houses. The British government has no diplomatic relations with Rome, but the British protestants have for forty years past been tolerated in holding worship in a hayloft, finished off as a chapel, just outside the walls of the Porto del Popolo. The practice, however, has been more tolerant than the law, and the Roman authorities have winked at or overlooked other religious assemblies of foreign residents. Thus there have been for six years two stations of Scotch Presbyterian, which have never been interfered with until, on December 29, the chaplains were served with the following most remarkable warning from the British Consulate:

"BRITISH CONSULATE AT ROME, Dec. 21, 1866.

"SIR:—It is my official duty inform you that that Monsignore Randi, Governor of Rome, has just communicated to me that you are holding illegal religious meetings in your house, which, you must know, are prohibited by the Roman law, and that you have thus placed yourself *in the power of the* INQUISITION, both for arrest and imprisonment.

"But as the Monsignore permits me to give you this notice, I would seriously advise that you at once put an end to these innovations, and that you will visit Monsignore Randi at Monte Citorio and assure him that you will never again repeat these illegal acts. I hope in this way you may possibly suspend your exile, which is now hanging over you. I am, your obedient servant,

"JOSEPH SEVERN, British Consul.

"To the Rev. James Lewis."

Some countrymen of the author of this remarkable document suspected him of approving the purpose of the government. All the representations made to the Papal authorities were fruitless, on and Jan. 4 the Presbyterian stations were closed. Mr. Odo Russell in vain appealed to Cardinal Antonelli. His reference to the liberty granted to the Americans to have a place of worship drew forth the remark, that "the government would attend to that also."

The American church in Rome has been attended to also, and ordered, with the rest, to be closed. The matter was discussed in Congress, but as it could not be reached by legislation, the only step it could take was to suppress the American mission to Rome, which it did and accompanied by some wholesome remarks from many members. By this act our country gives notice that the Papacy is hereafter to be treated as possessed of no political significance.

In noticing the comments of indignation from the religious press of this country, the *Freeman's Journal* makes the following remarks, which are in the true Catholic spirit:

"It is a great grievance to Beecher, and Tyng, and Coxe, and other 'miscegenationists,' that they cannot spout and shout in our Catholic Cathedrals. But the fact is, we Catholics have our churches *blessed*, in a way to keep all such spirits out of them. We buy a lot or two, and build a little church, perhaps only 40 feet by 80. But, in another place, we buy a space of 300 feet by 200. And the bigger church, like the smaller, is safe for us from the howlings of all the fantastical and discordant parsons. Now, pray, why cannot Catholics, numbering from two to three millions, having bought and paid for a larger area—the city of Rome—owning every foot of it—and asking nobody, that don't want to, to go there even on a visit—why cannot the Catholics of the entire globe be permitted to *own*, and to *consecrate*, the few square miles occupied by the city of Rome, to the residence of their Chief Pontiff, and to the offices of their religion? Have they required, as the Church of England does, people that don't believe in it to contribute to its support? Not at all! *Rome* is the property of Catholics, all over the world. It is as much so as the ground of the old St. Patrick's, in New York, with its ruin-looking walls, is the property of the Catholics in this city.

"A thousand Catholics need, for their church, a certain space—and they have the right to have it. Twenty thousand Catholics need a larger space, and have a right to it. How much space do *nearly three hundred milions* of Catholics need, for the offices that are in common among them?

"We reckon it would be a poser to say that they did not need *all Rome*, and find it crowded at that!"

On the Popular Side.

Many very good people do not like to take decided ground against prevailing opinions simply because of the annoyance, although well satisfied that such opinions are not only errors but injurious ones. In this respect this age is not peculiar. In the 16th century, during the Reformation, Erasmus and many other learned men sympathized with the views of Luther and Calvin, knowing that the church of Rome was corrupt and apostate, and yet they had not the nerve and decision of character to stand or fall with the dauntless Reformers. Preceding and succeeding that grand work, every great effort put forth against church declension, has developed the same class of timid slaves to popularity. These persons are numerous in our day. When the Bible evidence of the Second Advent is presented, many of them are convinced and tremble, but have not the courage to come out boldly and declare their belief. In seeking to save themselves they lose everything instead. Self-respect is sacrificed, peace of conscience, and confidence in the love of God, and, as in the case of Erasmus they gain the contempt of good men for their pusillanimity in withholding what might prove the light of life to perishing men to save themselves "lest they should suffer persecution for the cross of Christ."

Among members of churches but few intelligent ones will avow a belief in the endless-torment theory so long preached; when approached for their positive grounds of belief they become equivocating and reckless in their statements. Of these, however, many see and acknowledge the beauty and force of the Bible evidence of the non-immortality of man, and no future life to the wicked. But while satisfied of their correctness they keep silent, being more apprehensive of the favor of their churches than that of their Saviour whom they profess to fellow. They argue with themselves that they shall lose their influence by an open avowal of their belief, and thus be deprived of the opportunity of doing the good they are accomplishing—while the motive is really a a mean one. A few make a start on the right road and seem willing to be guided by the light of truth, but tire and halt at every new point in their advance, finally remembering "the fish, the onions, the cucumbers and leaks," they left behind them, and are ever blaming and denouncing those who are desirous to press forward after the cloud by day, and the pillar of fire by night; or, like Lot's wife, look back regretfully, and become pillars to admonish the foolish.

The way of salvation is not a "royal road" "In this life ye shall suffer tribulations," christians are admonished. Every step in deviation to avoid these is a compromise and sacrifice, to recover from which must bring adequte smarting from the correcting rod.

God designs that his truth shall be made known; those who are faithful will not take counsel with men; and whether few or many they will labor just in the way they are called to. They have their Saviour's example in performing his Father's will; he had respect for the recompense of reward. If the scriptures proclaim that the coming of the Lord draweth nigh, it will not do to hide the truth under a bushel; if we learn that the wicked shall not see life, wo to the man who fails to warn his endangered fellow-creatures.

But it appears as if we are left to our free choice, either to have all the benefits this world affords, with the approbation of man, and enjoy them throughout life, and then to sink into oblivion, or deny ourselves, and meet the enemies of progress boldly, and stand by the truth whatever trials it may bring, and have that peace the world can neither give nor take away, and in the life everlasting, with that multitude that no man could number.

The Metaphors of St. Paul.

1.—ROMAN SOLDIERS.

Every part of the Holy scripture has its own distinctive imagery: and through the medium of this imagery its instruction is often conveyed. Thus, when we read the prophecies of Amos, "who was among the herdmen of Tekoa,"—himself a "herdman" in a wild and pastoral district,—the images are such as these: the "fat kine of Bashan, which say unto their masters, Bring, and let us drink;" "the lion roaring in the forest;" "the seven stars of Orion, before the shadow of death is turned into the morning;" "the basket of summer fruit;" "the grasshoppers in the shooting up of the latter growth." Unless we rightly apprehend the circumstances, the scenery, and the pursuits, in connection with which it was God's will that his prophet should speak, we cannot fully understand the meaning of his words; and so far, to us, their force and instructiveness are diminished.

The imagery of the book of Amos is an emphatic and strongly marked instance of a principle which is applicable, in various degrees, to all parts of the Bible. The life of Joseph, the life of Moses, the life of Ruth, the life of Elijah, all have their appropriate atmosphere and coloring; and if we look at them without reference to these, they fade away into something abstract and dead. And so it is with the New Testament. But here, though the principle is the same, we feel that we are brought into a new world, and that the principle must be applied to very different details. Every part of the Old Testament has an oriental complexion. We illustrate it by referring to what travellers tell us of the tents of the Bedouin Arabs, of the courts of Eastern princes, of caravans and camels and palm-trees. And so it is, no doubt, to some extent, in the case of the New Testament. But still, on the whole, in passing from one to the other, we are conscious that a change has come over the scene, and that God has begun to speak to us now through a different kind of imagery. We find ourselves brought in contact with circumstances far more nearly resembling those which surround us in modern life. We are in fact, when the New Testament is our study, on the borders or in the heart of Greek civilization, and we are always in the midst of the Roman empire. It is no more possible fully to understand what the apostles say to us, than what the propets say to us, if we dissever their words from the circumstances of their lives. The metaphors they use are drawn (as indeed they must have been drawn, to be intelligible at all) from the things which were around them. My endeavor will be to illustrate certain groups of images which are common in one part of the New Testament, and while keeping in view especially one very conspicuous passage in the Epistle to the Ephesians, to elucidate the military metaphors of St. Paul.

It seldom occurs to us to consider how large a portion of his time St. Paul spent in the close proximity of soldiers. He lived under the shadow of the greatest military monarchy which the world has seen. Englishmen are less able than others to realize all that is implied in this simple fact: hence they are startled into the impression of novelty, when they first travel in France or Austria, and see troops filing through the streets of every city, and large barracks in every country town. But such sights were no novelty to St. Paul. No doubt they were more frequent and conspicuous in some parts of the Empire than in others. In Philippi, for instance, in Troas and Antioch in Pisidia, which were Roman Colonies, we may well believe that the warlike symbols of Rome were more prominent than in other cities which he visited: and the state of Syria, which was a very uneasy province, and was held by a standing army of 60,000 men, was very different from that of Achaia or Bithynia, which were comparatively quiet and settled districts. But wherever he resided, military uniforms and military quarters were familiar objects; wherever he travelled, he was liable to meet troops on their march from one province to another, or in the pursuit of banditti, or acting as an escort of prisoners.

But we are not left to this general kind of illustration. We are well acquainted with several incidents of his life, which connected him, in a manner peculiarly intimate, with Roman soldiers, and their officers, and their armor. It is enough to make a simple reference to his arrest in the court of the Temple, when the commandant of the garrison of Antonia, with some of his subalterns and a body of troops, ran down and took him into custody, —then to the time which the apostle spent in the barracks within Antonia, and to the events which took place there—then to his night journey to Antipatris, under the charge of a guard almost as numerous as half an English regiment, besides a sqadron of dragoons—then to his captivity of two years at Cæsarea, the centre of the provincial military government, where he was probably chained by the hand to a soldier—then to his adventurous voyage, when an officer of a distinguished corps was his close companion, and when the swords of the soldiers under his command, which had cut the fastenings of the boat were only just prevented from taking the Apostle's life and the lives of his fellow-prisoners—then to the delivering up of the prisoners to the commander of the Prætorian Guards, after which, though Paul was suffered to dwell by himself, yet it was not without "a soldier who kept him"—and lastly, to the facts hinted at in passages of the Epistles written at Rome, as when he says, in affiixing his autograph to the Colossian letter, "the salutation by the hand of me Paul," and then, feeling the chain clank on his wrist as he writes, he adds, "remember my chains,"—or, in the Eastern letter, when he describes himself as "an ambassador in bonds,"—an ambassador of the free Gospel, fastened to a soldier; it is enough to enumerate these things in order to see how natural it is St. Paul should speak to us in military metaphors, nay, how unnatural it would be (if I may say so with reverence) were no such metaphors to be found in his writings.

[*To be Continued.*]

St. Luke and his Gospel.

BY EDWARD IRVING.

It is manifest that the third gospel was written by the same person who wrote the Acts of the Apostles. Their being dedicated to the same individual, Theophilus, strongly supports this view, more especially that in the latter of these dedications distinct reference is made to the former. Now, in a certain part of the latter treatise, where Paul's first passage into Europe from Troas is mentioned, the writer of the narrative changes the third for the first person, using *we* in place of *they;* whence we gather that at Troas he joined the apostle, and sailed with him to Philippi, where he first landed in Macedonia; and in all the apostolic transactions there he represents himself as present and taking part.

This style of speaking in the first person is discontinued as soon as Paul left Philippi, which shows that Luke went not with him; and during all his preaching in Greece and Asia it is discontinued, and it is not resumed till Paul comes back to Philippi after an interval of seven years. Here, for the second time, the narrator takes himself in along with Paul, and never afterwards separates himself. "We sailed away," says he, "from Philippi, and came to Troas;" so that Paul found Luke where he left him, which makes it likely that he had continued there all the intervening time. From Troas they came to Tyre, from thence to Cæsarea, where they abode with Philip the Evangelist, and thence to Jerusalem. Now at Jerusalem, it is to be noted, as casting light upon Luke's religion and country before he became a christian, that he speaks familiarly of all the Jewish services, and was not objected to by the scrupulous Jews, although one of the company, Trophimus the Ephesian, held that he was a Greek, and therefore admissible no further into the Temple than the Court of the Gentiles. This makes it almost certain that Luke was a Jew, which opinion agrees with the voice of antiquity. When Paul, to save his life, appealed from Festus the governor to the Emperor, Luke embarked with him from Jerusalem to Rome, was with him in the perilous voyage and the shipwreck on Melita, and in their re-embarkation and on their arrival. While Paul abode in Rome,

preaching the kingdom of God and teaching those things which concern the Lord Jesus, he wrote several epistles to confirm the churches; in three of these—that to the Colossians, the second to Timothy, and that to Titus—he makes mention of Luke by name as present with him, and in every one of them with special distinction. In the first he writes, "Luke the beloved physician;" in the second, "Luke alone is with me," all the others having forsaken him; in the third, "Luke, my fellow-laborer." In the other three—those to the Galatians, Ephesians, and Philippians—no individual salutations being given, he is not mentioned. Therefore, so long as we have tidings of Paul at Rome, Luke was his beloved fellow-laborer and most steadfast friend, of whom he never loses an opportunity to make mention in the most flattering terms. Here are twelve years of acquaintanceship and five years of constant and most loving communion between the Apostle and the Evangelist—and these when the Apostle was most at leisure; for with the exceptien of the troublesome time at Jerusalem, these years were all spent either on shipboard, in the island of Melita, or in his own hired house at Rome. So far we have perfect certainty of Luke. One thing more about him, which, if not cert in, is next to certain. During the seven years between the Apostle's visits to Philippi, where he left Luke and joined him again, it is reasonable to think that Luke resided there; and if he resided there, one whom Paul denominates a beloved fellow-laborer would not be unoccupied. Doubtless he would have a charge over the churches in these parts, for no other person is named in connection with that duty; and when Paul returned, they were found in that flourishing condition he boasts of in Second Corinthians. Paul came to Philippi the second time, as we said, to collect for the saints in Judea round by the way of Corinth, and being at Philippi found it necessary to write a letter, the second to the Corinthians, that they should have their gifts ready. This he sent by the hands of Titus and another, to whom he gives these high testimonials: "The brother whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with their gift, which is administered by us to the glory of the same Lord, and declaration of your ready mind." This most honorable testimony the voice of all antiquity hath given unto Luke, and accordingly we have at the close of the epistle; "Sent by Titus and Lucas." There can be no doubt this must have been Luke, for he did actually accompany Paul to Jerusalem, and when they arrived he went in with him to James the bishop, and to the elders of the church, as also to Philip the Evangelist at Cæsarea, as one that had commission. Besides, whom should the Macedonian churches chose to accompany Paul but him whom Paul had brought amongst them, and left amongst them, and who had abided bound to them for seven years? It is certain, that of all the deputation which went up from the European churches trusted with the gift, he was the only one that sailed with Paul from Philippi, the rest having gone before to Troas.

It cannot but be satisfactory to our minds to know so many particulars of this Evangelist, and to learn that, whatever he had been before, he w Paul's most trustworthy friend and most constant companion. Often praised by him, chosen by a church amongst whom he had resided seven years to bear their trust, famed in the gospel throughout all the churches; a physician, and consequently a man of learning and knowledge—which truly, as well as his accurate and elegant mind, every sentence of his two treatises doth evince; an accurate observer and faithful narrator, and having much general knowledge, even down to naval tactics, as his account of the voyage and shipwreck manifest,—indeed, whether you regard himself or his opportunities, a man altogether worthy of being chosen by the Holy Spirit to record the mighty works of the Lord and the acts of his holy servants.

Perhaps you will bear with me a little longer, while from scripture we descend to the ancient Fathers, and from certainty to the highest historical probability, to get further information of our Evangelist. When Paul came down to Corinth, and Luke was entrusted with the contribution of the Macedonian churches, they abode there three months; and thence was written the mighty epistle to the Romans, at the close of which a whole chapter is taken up with salutations, there being much intercourse between the two cities of Corinth and Rome. In these salutations, among many others, Lucius is mentioned, whom Paul denominates his kinsman. This Lucius, as Origen, the most learned bishop of his time, no more than 150 years after, says, was believed to be no other than our Evangelist—Lucius being the Roman form, Lucas the Greek. Luke certainly was with the apostle at the time, and he was not wont, we have seen, to be forgotten by him, it being very probable from this testimony and consideration that his name was written Lucius as well as Lucas. He has been thought by learned men to be that Lucius of Cyrene, who with others were scattered in the persecution after Stephen's death, and who is named amongst those prophets and teachers at Antioch who set apart Paul and Barnabas to the ministry of the gentiles. This shows him to have been at Jerusalem about the resurrection, and to have been an early believer, and to have walked with the apostles, perhaps to have seen the Lord.

I confess myself very much inclined to go into this opinion, because if he had been a convert of Paul's, as some have thought, surely there would have been some notification of it, as of Timothy, Apollos, and others; and if he had not been already acquainted with Paul, when they met at Troas, it would certainly not have been treated so much as a matter of course. Besides, he has so much knowledge of the infant church, and his narrative is so particular about those who were in a second place to the apostles, and on a level with himself, such as Stephen, Philip, and others; and besides, when he comes to Jerusalem and meets them once again, he seems so much at home, that, all these things being taken together, and supported by the identity of names, and by the opinions of the ancients, make it a matter of high probability that he was, at an early period and in a most minute manner, conversant with the matters he writes of. These high probabilities and good opinions of the Fathers are confirmed by his own words: "Having had perfect understanding in all things from the very first;" an expression altogether wide of the truth if he had been converted by Paul at Antioch full twelve years after the resurrection of the Lord. Also by those other words: "As they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word,"—when he includes himself with those who derived their knowledge from immediate eyes-witnesses, which Paul was not. Also by this consideration, that though for the gospel he gives up his authorities to Theophilus, he does not so for the Acts, as if he was here authority to himself.

[*To be Continued.*]

God's Unspeakable Gift.

[Concluded.]

BY WHOM WAS THIS SON GIVEN?

ANS. By His Father. He who sees the end from the beginning is never taken by surprise. The life-boat was on the beach, ere the ship had struck, or the storm had begun to blow. As the angel that, hovering over Moriah, watched Abraham climb the mountain, build the altar, tenderly bind the lad, and with averted eyes raise his hand to strike, was ready to seize his arm and arrest the fatal blow, so when we were as near to perish, Jesus was as ready to save—saving in Abel the very first victim of death. True, Jesus Christ had not yet died, nor had yet been born. But as the bond of a man of honor. and of wealth is reckoned of equal value with his money, so God held the covenant promise of his Son to be as valid as its performance: and thus, long ages before Jesus died, the benefits of his death were applied by anticipation. And so John speaks of him, as a Lamb slain, not eighteen hundred years ago, but centuries before his birth and death, before the tree he hung on grew, before the flood had drowned or the fall had ruined our world, "a Lamb slain," says the Apostle, "from the foundation of the world."....

From these mysterious councils revelation has partially withdrawn the veil; showing us the Son addressing the Father—these his words, In the volume of the book, it is written of me, Lo, I come to do thy will, O God. Here the Son is represented as offering, himself; but for what purpose? It is to do his Father's will. The devil's will is that all men should perish: God's is that all men should be saved, and come to a knowledge of the truth: and whatever difficulties may be started, it is the duty, and should be the delight, of every minister to proclaim a free and also a full salvation; casting the mercy of God like a zone around the world, and assuring men that whosoever cometh unto him he will in no wise cast out. God, who has no pleasure in the death of him that dieth, but would rather that the sinner would come to him and live, was no mere spectator of redemption; only looking on to applaud the actor, and approve the sacrifice. The Son was given by his Father as well as by himself; and the claim God has on our love is, not that he loved us because Christ died for us, but that Christ, the incarnation of saving mercy, died for us because his Father loved us.. He so loved the world as to give up his only begotten Son, "that whosoever believeth in him might not perish, but have everlasting life."

The Son was a gift: and what a gift was there? Were we condemned to die, where should we find a father to offer, in answer to our most earnest prayers, to give his Son for us? I speak not of him who is a mother's joy, and the staff of a father's age; but of the profligate, the prodigal, who has covered an honored family with disgrace, and is bringing down the old man's gray hairs with sorrow to the grave? David had the very son we ask for; yet how fondly did his heart cling to Absalom? "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" There is no father, though he had twenty sons, who would part with one of them, the wickedest and worst, and, taking it from our neck, fasten the rope on his; yet God gave up his Son, his only and well-beloved Son, not sparing him that he might spare us. And were our hearts not cold as the icy pole, and hard as a granite stone, how would that warm, and soften, and melt them? God take out of us the hearts that can despise a gift so precious, and resist love so divine!—for this unspeakable mercy kindling such gratitude within us, that we shall offer him all, indeed the only thing, he asks in return, when, as if it were a gift worth his receiving, he says, Give me thy heart, my son?

To whom was this son given? To us. God commended his love to us, in that while we were sinners Christ died for us. Herein is love indeed, not that we loved God, but that He loved us, and gave up his Son to die for us.

There was nothing to astonish the eyes of Abraham when, leaving an anxious and sleepless bed, he hastened to a hill-top that commanded a view of Sodom, and saw the guilty cities in one, wide, blazing flame; their smoke going up like a furnace, and spreading a funeral pall on the face of day. The spectacle, however terrible, was not unexpected. The voice of outraged virtue had been crying against Sodom, How long? O Lord, how long? and its sinners had nothing else to look for but this outburst of fiery indignation. The only wonder was that it had been so long suspended.

When the sea burst its ancient bounds, and, invading the solid land, rose till its waves drowned the eagle in her mountain nest, and washed their snows from the highest Alps, how terrible the spectacle?—a shoreless ocean, where one lonely ship, afloat on its silent waters, went driving over buried tower and town. Terrible, it was not incomprehensible. The earth had grown so foul and fetid, that nothing less than a deluge could wash it clean. We are not surprised at these things, or at seeing justice vindicating its authority wherever crimes are committed. We expect to find a prison in every town; nor would start to meet the hangman within its gloomy walls. And did any province cast off a sovereign's authority, its inhabitants, however much occasion they had to be alarmed, would have none to be surprised at the sight of a host advancing, amid the glance of bayonets and the roar of cannon, to put down the revolt, and put every rebel to the sword.

For such an avenging purpose the Son of God, attended by an angel host, might have descended on this guilty world. He came, but

No weapons in his hand are seen,
No voice of terror heard.

The angels who announced his advent proclaimed its gracious purpose, singing, "Glory to God in the highest, peace on earth, and good will toward the children of men!" And the light they scattered from their quivering wings was a happy omen of the event that was to illuminate the darkness of man's guilty soul, and turn our night of sorrow into an eternal day. The Son comes to vindicate his Father's justice, but—hear O Heavens, and be astonished O Earth!—it is at his own expense, not ours; he comes to subdue a rebel race, but it is by love, not war; he comes to destroy, but it is sin, not the sinner. He gave himself to us; and, wounded, for our transgressions, and bruised for our iniquities, died, the innocent for the guilty, the lawmaker for the law-breaker.

Did Simon start from his couch, deeming it beneath his Master's dignity to stoop to a menial office, and wash his servants' feet? And can we contemplate the Son of God, not stooping to wash us with water, but dying to was us with his own precious blood, without these words bursting from our lips, "Lord, what is man that thou art mindful of him?" Nay, rather, should not, and shall not this be our language, That thou hast done for me, what shall I do for thee? What? but fondly embrace thee with all my affections, love thee with all my heart, serve thee with all my powers, and denying myself, but never thee, say, "What shall I render to the Lord for all his benefits? I will take the cup of salvation, and pay my vows to the Lord, now in the presence of all his people."—[English] *Sunday Magazine.*

Letters and Extracts.

From Helen Robertson.

ALEXANDRIA, VA., JAN. 30, 1866.

BR. STORRS:—I have felt for some time as if you ought to be hearing from the field of labor here; but this severe cold weather has brought so much additional work that I sometimes hardly know how to find the time. There are so many poor, suffering creatures, that much time is consumed in waiting on them. Also, going to their homes and finding out their real needs, and then supplying them. The demand is so great that we often feel it is but little we can do; but that little we are glad to do. I here heartily thank my Advent brethren and sisters for their kindness in sending me money and clothing. One brother sent me ten dollars, and, not wishing his name known, said I might call it Mat. vi. 3. May our Father who sees in secret reward him openly. A sister in Maine, also, sent me five dollars; but did not wish her name mentioned in the HERALD OF LIFE. I trust it is in the Lamb's book of life, and will at last be openly acknowledged. What a joyful day that will be. Sr. Mercy J. Leonard, Pompey, N. Y., also sent me one dollar. I have never seen either of these three; but hope to meet them *soon* in the blessed kingdom. I am glad to have the opportunity of dispensing their alms to the poor freedmen, and my heart is cheered by their kind letters of sympathy. We *need* such comfort away off here. In addition, I had three dollars from a tried friend in New Jersey "to bless the poor with." I would say to these brethren and sisters that I went, two days ago, and bought seven pairs of shoes, thus making some hearts glad and feet warm. Sometimes I buy meal and give them to keep them from starving, and thus expend the money according to my best judgment. Trying to be a faithful steward before the Lord.

My school is prospering finely. To-day I had seventy-four present; a large school for one teacher, but they crowd in, and I don't like to send them away. My scholars are large, and I have some very interesting cases. It is astonishing and almost incredulous how quickly some of them learn to read. Those that are large go right into it, and I take extra pains to help them along; and if I were to tell you, you would scarcely believe how rapidly they get along. I have one man I should think nearly fifty years of age. In the second year of the war he paid eighteen hundred dollars, in *gold and silver*, of his hard-earned savings, for his freedom. He is a blacksmith, and has a business of his own here in Alexandria; but has hired a man to take his place for a time, and so comes to school. He says if he only had the money he paid for his freedom, he would expend it in education. He progresses rapidly both in reading and writing. Such cases are interesting indeed, and help us bear our hardships and privations much more cheerfully.

The signs of the times seem to indicate the near approach of our blessed LIFE-GIVER, to set up his everlasting kingdom; and the prayer of my heart is, Come, Lord Jesus, come quickly. The whole creation seems groaning and travailing. Surely deliverance is at hand. O, to be enabled so to live so that we shall be ready to open to him.

[Sister Robertson's post office address is, Box 254, Alexandria, Va.]

Summary of News.

BY W. M.

DOMESTIC.

There is a great dullness in business, just now, when usually trade is active. The cessation of war threw two millions of producers on the country who had been consumers, drawing so much on the industry of the country that all establishments were strained, and so inadequate to supply the government's necessities, that Europe was also enriched by its demands. With the close of the war the excessive importations went on, which, with the additional strength to the industry of our own country by the disbanding of the army, overstocked the markets, bringing the present stagnation, and throwing our laboring classes out of employment. The taxes consequent on the enormous debt piled up by the war, have to be paid whether business be good or bad; but if the latter is the case, financial troubles must ensue and bring consequent distress on the people. Congress, just now, is seeking how to work out some plan to save the country, and its financial measures are entirely in accordance with the view of the large body of the people. A higher protective tariff has been adopted by the Senate, and will doubtless pass the House, which will shut off foreign goods and open our own manufactories, and set our industries into activity. Congress has not been as fortunate in its political measures. Reconstruction, owing to the divided counsels of the executive and legislative branches, goes on slowly. Steadily, however, the subject is being worked out. The South is growing wiser by the discussion and the experience it is going through, and will accept submissively whatever is offered. General amnesty, with impartial suffrage, is most likely to be the end of the dispute, from the present tone of feeling North and South.

January, 1867, has been the coldest for many years. On Sunday morning, February 3d, a violent thunder storm occurred, very early, while people were yet in bed, and it startled a great many, who hardly knew what to make of such a strange occurrence.

The great miracle wrought on a nun in Canada, Jan. 1st, over which so much joy was manifested by the deluded inhabitants, didn't amount to much after all. The poor creature died instead of getting well.

In Canton, Pa., lately, a young lady hanged herself because her husband scolded her for giving away sixteen dollars in charity. The person for whom the money was intended did not get it, and she poisoned herself in vexation; and a third person, who had intercepted the sixteen dollars, hearing that his dishonesty had caused the death of two others, threw himself into a well.

To show how degraded a condition the politics of New York City are in, it is only necessary to instance who manage its educational institutions, which should be in the hands of the best and most educated men. Of the present School Commissioners and Trustees, eight are liquor dealers, while the names of no fewer than seventeen are not to be found in the City Directory. They are bar-tenders, office sweeps, or something lower—but are all Catholics or under the domination of some priest.

Our government has sent an agent to Syria to see about the suffering colony of Americans at Jaffa. Perhaps we may learn that the rule of the Turk in Palestine will come to an end by the interference of the United States to protect and revenge the wrongs of this providential body of christian colonists

A large meeting was held at Cooper Union last week to give expression to the sympathy entertained by the residents of this city for the suffering women and children of the Cretan patriots, and to adopt measures for their relief.

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Gov. Orr, of South Carolina, states that a company is being formed, with a capital of five millions, to build up an immense manufacturing establishment in his State.

FOREIGN.

Ninety-six pensions have been granted to the relatives of the Canadian militia who fell in the late Fenian raids, by the provincial government.

The session of the British Parliament to begin a few days hence, promises to be an exciting one, and will probably furnish one of the most important pages in modern English history.

An embassy from Japan, consisting of 19 persons of whom two are ambassadors, ten officers, secretaries and interpreters, and seven servants, has arrived at Paris *en route* to Berlin and St. Petersburg, and thence to the United States.

The Matamoros *Ranchero* of the 20th inst. says that a new and great movement for the reformation of the Roman Church was being inaugurated throughout Mexico. Rev. Rafael Diaz Martinez has been elected bishop of this new Catholic Apostolic National church of Mexico. The object of this movement is to break off from the old Roman church, for the reason as charged that through Romish influences were sent the French armies which have invaded Mexico and deluged the land with republican blood.

Rev. Father Hernandez, who was captured by the imperialists, was shot by them, after suffering unheard of atrocities, on the ground that he was a liberal, and inclined to break off from the Church of Rome.

The chief of the insurgents in Candia has written a long letter to the United States Consul here, thanking the American people through him, for the sympathy extended to the Cretans. He also petitions the Consul for American ships of war to convey the women and children.

The amount of poverty and destitution pervading all parts of the English metropolis is frightful and unequaled, and it is feared that an appeal must be made to Parliament for Governmentaid.

The conclusion of peace between Spain and the South American Republics is looked upon as certain to result from the mediation of the United States.

Many of the Canadian clergy are joining the ranks of the Ritualists.

Romanism makes its greatest progress away from Rome, and mainly in England through defection in the English Church.

The Governments of Chili and Peru have been recently again in consultation about the future conduct of the war against Spain, but the result of the negotiation has not yet been officially announced. It is, however, stated in the Valparaiso papers that henceforth the entire management of the war and of the naval forces of the allied Republics is to be in the hands of the Chilian Government.

It appears that the deaths from explosions of fire-damp in Great Britain in the ten years, 1856 to 1865, were 2,019.

Napoleon sent a state carriage and four horses to convey General Dix on the occasion of his official reception.

PEACE.—The daughter of Righteousness and Purity, and intimate companion of Godly Contentment and Joy.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 3 cents.

APPOINTMENTS.

ELD. S. W. BISHOP will preach as follows:
WALLINGFORD, Conn., Feb. 7th and 8th, in the evening.
NEW HAVEN, Conn., Sunday, Feb. 10th.
PAWLING, N. Y., Sunday, Feb. 17th.

Elder Timothy Cole will preach at the Advent Chapel, 108 West 24th Street, Sunday Feb. 10, and every evening next week.

PHOTOGRAPHS OF THE EDITOR can now be had at this office by those who desire them. Price 30 cents; which includes the postage when sent by mail.

POST OFFICE ADDRESSES.—JOSEPH T. CURRY, Box 150, Chelsea, Mass.
ELD. JOHN CRAIG, Westford, Mass.
DR. JOHN BILLINGS, New Rutland, La Salle Co., Ill.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President.
RUFUS WENDELL, Salem, Mass., Secretary.
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Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

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All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

A SONG OF PENITENCE.

Stray sheep are we amid the wilderness;
There is no water near—there is no grass;
Hot winds across the arid reaches pass—
Not the soft breezes in the fold that bless.
The way to turn we cannot see—alas!
Stray sheep, lost sheep, amid the wilderness.

O Shepherd far away—how kind wert Thou!
Tender Thy voice among the lilies sweet;
Sunshine in cold, and shadow in the heat.
Fainting by day, we shiver nightly now;
But Who comes up with bleeding hands and feet?
O Shepherd very near—it must be Thou!

Stray sheep were we amid the wilderness,
But on our fleeces still His mark we bore;
And so, though faint with toil, and wounded sore,
He would not have his flock one lamb the less.
We follow feebly now; He goes before;
He will not leave us in the wilderness.—*Selected.*

Children's Department.

THE LOST JEWEL.

[From The Methodist.]

[*Concluded.*]

Of course nothing was proved in his examination. One of the gentlemen of the Italian Benevolent Society had been sent for, and he readily went bail for Carlo's appearance on the following Saturday, when he would be tried. Bail means a promise to pay a certain sum of money if an accused person does not appear for trial. Carlo thanked Mr. Bianchi, and again and again protested his innocence.

Mr. Steinbrecher was very indignant, and refused to receive the boy again, and would give him no recommendation; thus was he thrown out of employment, with the sad suspicion of being dishonest clinging to him. Nevertheless the peace that had come in his soul when he was on his way to the station house still pervaded his spirit, and he was almost happy, so sure was he that, in some unexpected manner, the God of the fatherless would bring to light his innocence. He went to his room, and taking down his violin, played a low, sweet hymn, and then went on from one tune to another until he forgot all the harsh things that had been said to him. So true is it that, for the really innocent, no cruelty of man can destroy the peace of perfect quiet and faith. As he played, Gaz jumped down from his perch and strutted round the floor, chattering violently, now in Italian, now in English, endeavoring, it would seem, to give his advice and comfort. "Oh Gaz! Gaz!" exclaimed Carlo, "I am miserable; I am in disgrace; people have called Carlo Zucchi a thief!" Then he suddenly recollected how fond Gaz was of shining things; he remembered that all ravens will take possession of bright bits of tin, glass, spoons, and ribbon, and hide them away. He wondered that he had not before thought of this, and rushing to the corner of his room where there was a hole, and where he had often observed Gaz at work, he tore away a part of the wainscot and hunted through the rubbish. He found a silver spoon, some glass, and a few other objects, but no trace of any valuable stone. Gaz stood watching the operation, standing first on one foot and then on the other, thinking, no doubt, "Search away, Carlo, you won't find anything to convict me." Presently he flew out of the window, and Carlo heard him from the topmost branches of a tall poplar chattering away lustily.

With a sigh the disappointed boy arose and hunted thoroughly all through the room. All in vain. If Gaz were the thief, he had not secreted the stone in that spot. Then the poor tired boy threw himself on the bed, and soon fell asleep to dream uneasy dreams of his sister and his troubles. After several days he was almost entirely disheartened; the time for his trial was drawing near, and he had no way of proving his innocence. He had watched Gaz narrowly, but the perverse bird never seemed to desire to leave his master. On Friday afternoon, as he was leaning on the window looking down into the busy street, and up into the soft blue sky, he observed Gaz busy upon the very top of the poplar tree, and the impression darted into his mind that Gaz had hidden the jewel there. He well remembered that on that particular afternoon before the jewel was missed Gaz had flown home alone, and that he was sitting on that very tree when Carlo came in to supper. Now what to do! The little Italian could not climb; besides, the police were always driving boys off the trees, and he knew of no one to ask. He ran down stairs, and just at the foot met Mrs. O'Flynn, his landlady, who thought much of Carlo for his quiet, polite ways, and his kindness to her little boys. He told her the whole story. Mrs. O'Flynn, without losing one moment, called a policeman, who was a particular friend of hers, and asked permission to let some one go up the tree. "Shure, it's agin the law," said patrolman, Barney, "but if ye has iver a one that can spiel up the tree, I'll jist be afther steppin' round the corner to see afther them bonfires!"

Barney obligingly went round the corner, and Mrs. O'Flynn's sailor boy ran up the tree as nimbly as he would have gone up to the masthead, while Mrs. O'Flynn and Carlo waited in breathless anxiety. It seemed a long time before he came down again, and the mother could not speak for excitement. Tim took Carlo's hand and laid in it a bright red stone; it was the missing ruby. Carlo, pale as death and trembling from head to foot, burst into tears. Tim explained that he had had a great hunt, but under some leaves had found a hole deep in the tree; he had thrust in his hand, and after feeling about had drawn forth this bright stone. Carlo looked up through his tears, and thanked the kind young sailor. Mrs. O'Flynn, who had been explaining the whole matter to her friend Barney—who was too curious to remain long round the corner—exclaimed: "I'll put on me bonnet, and we'll all go to the shop, and show the boss that yer no more a thief than himself!"

They did all go. Mr. Steinbrecher was almost as delighted to find out Carlo's innocence as to recover his lost jewel; and although Mrs. O'Flynn gave him a great lecture for taking away the boy's character, he bore it patiently, and promised to make it all up to him.

All of Carlo's friends rejoiced to learn that his innocence had been brought to light, and Mr. Steinbrecher was so sorry the he had been so hasty, that he went early the next morning to the Italian Benevolent Society and paid Beppini's passage. The mother had gone to join her husband in that land where there are no more partings.

You may guess Carlo's joy when, after a short time, he clasped his beloved sister to his bosom, and welcomed her to a neat room that Mr. Steinbrecher had hired and furnished. She was an elegant embroiderer, and with her needle and Carlo's wages they succeeded admirably; Carlo's friends were hers. They attended faithfully to their religious as well as worldly duties, and success attended all their steps. Their future life bids fair to erase, by its quiet peace and happiness, all unpleasant memories of their early privations, separation and sorrow.

THE KINGDOM OF GOD.

BY WALTER PATTERSON.

[Continued from last week.]

Paul's hope was in unison with Abraham's faith, and based upon the promise of God to the fathers. See Paul's defence before king Agrippa. "And now I stand, and am tried for *the hope of the promise* made by God to our fathers; to which promise our twelve tribes, earnestly serving God, day and night, hope to attain. Concerning which hope, king Agrippa, I am accused by the Jews." Acts xxvi. 6, 7. And furthermore, Paul declares in plain language to the Romans, that, "Jesus Christ hath become a minister of the circumcision for *the truth* of God, to *confirm* the promises made to the fathers." Rom. xv. 8. It is evident that Paul did not expect a fulfilment of the promises, nor his hope to be realized until the resurrection. He alludes to this in his defence before King Agrippa. "What," says he, "is it thought a thing incredible with you, that God should raise the dead." Stephen, a man "full of faith and of the Holy Spirit," gives emphatic evidence on this point. Speaking of Abraham, he says, "And he (God) gave him no inheritance in it (the promised land) not even a foot-breadth; yet he *promised* to give it to him for a possfession." Now, if Stephen had been an infidel, using such language, trying to overthrow the truth of God's promises, we might understand him in this wise. "See, God promised to give Abraham the land of Canaan for a possession, yea, an everlasting possession, yet he gave him not as much as he could cover with his foot, and before he could be buried there, he had to purchase a spot from the sons of Heth. Now Abraham is dead and where is God's promise?" But Stephen, instead of being an infidel wishing to overthrow God's word, was a man full of faith and of the Holy Spirit; he believed that all the promises of God are "Yea, and Amen, in Christ Jesus;" and that they will have their full and literal accomplishment in God's good time; that Abraham, Isaac, and Jacob will be raised from the dead and rejoice in the faithfulness of their God. If Paul was the author of Hebrews, he there informs us that, "By faith Abraham when called to go out *into the place* which he was to receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, *heirs with him of the same promise;* .... these all died in faith, not having received the promises, but having seen them afar off, and being persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; .... these all having obtained a good report, through faith, received not the promise: God having for our sakes provided something better, that they without us should not be made perfect." Heb. xi. Is there not good reason to believe, that God's promise to Abraham and his seed will have a literal and sure accomplishment? Is there not a territory for God's kingdom? But this also will become plainer as we proceed.

4. Let us consider where the Metropolis of this kingdom will be. Jerusalem was the Metropolis of the kingdom of Israel, before the kingdom was divided. David reigned over 30 years there; and Mount Zion, one of the mountains or hills on which Jerusalem was built, was called the "City of David," where he had his royal residence. Jerusalem is frequently called "the city of God"—"the holy city." It was the city where God chose to place his name for the tribes of Israel to go up and worship. The sins of that people have brought desolation upon that city. But although the besom of destruction has swept over it, and brought its splendor, its beauty, and its strength, to rubbish and dust; yet, "glorious things are spoken of thee, O city of God" Psa. lxxxvii. 3. And although the Gentiles tread it now beneath their impious feet, yet I believe the time is not far distant when it shall be called "The city of God; the Zion of the holy One of Israel." Then it will be built up and gloriously adorned, so that the place of his feet will be glorious. "God hath sworn in truth to David; he will not turn from it; of the fruit of thy body will I set on thy throne; .... for the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it." Psa. cxxxii. That Jerusalem will be the Metropolis of the glorious kingdom, promised to Jesus Christ and his saints, will be more evident as we proceed to consider who will be the subjects of that kingdom.

5. THE SUBJECTS.—Every kingdom has had its subjects. It would be a curious kingdom, an empty reigning, if there were no subjects to reign over. The kingdom is promised to Christ; the kingdom is promised to his saints; they are said to have received the "Spirit of Sonship, by which they cry, Abba, Father." "Children of God"—"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." Rom. viii. 17. "If we suffer, we shall also reign with him" 2 Tim. ii. 12. Now, in the kingdom there will be subjects to reign over. We cannot doubt the correctness of the angel Gabriel's testimony, when he announced to Mary the conception and birth of Jesus. "And the angel said unto her, Fear not, Mary; for thou hast found favor with God; and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke i. 30–33. Take this promise in connection with the oath of God to David, Psa. cxxxii., and the testimony of Peter on the day of Pentecost that Christ's resurrection was in accordance with God's promise and oath to David, and that now he was ascended into heaven, until the time came that he receives the kingdom, ["*until* I make thy foes thy footstool"]. Acts. ii. 35. And Peter also says in the next chapter, "whom the heaven must receive *until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts. iii. 21. Now, here is specified one part of the subjects of Christ's kingdom, "the house of Jacob;" in accordance with this, Jesus promised his twelve apostles to sit on twelve thrones judging the twelve tribes of Israel. In unison with this, the prophet Isaiah says, "For to us a child is born, to us a son is given; and the government shall be on his shoulder; and his name shall be called, Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace; of the increase of his government there shall be no end, upon *the throne* of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

The prophets all seem to dwell with delight on the subject of the restoration of the scattered Israelites to their own land, with Christ as their king. Mark some of the points. God sware to David that Christ should sit on his throne. Now, where was David's throne? It was on Mount Zion, in Jerusalem. Here is another evidence that Jerusalem will be the Capital, or Metropolis of Christ's kingdom, as Isaiah says, "Then shall the moon be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. The apostles contemplated the same when they were assembled in council at Jerusalem. They had to learn truths by degrees. They were slow to learn God's purposes with respect to the Gentiles. Like many of the present day they were prejudiced against the reception of new truths; God had to give them special visions before they could comprehend his purposes with respect to the Gentiles. But when Peter was taught, he was made to see those glorious truths respecting the Gentiles, as foretold by the prophets. Hence when the apostles were assembled in council, Peter rehearsed what God had done by him among the Gentiles. Then James addresses the council in these words, "Men and brethren, hearken unto me; Simeon hath decleared how God at the first did visit the Gentiles to take out of them a people for his name." Then he says, "to this agree the words of the prophets; as it is writen, After this I will return." After what? After visiting the Gentiles for the purpose mentioned, "I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Now, this seems very plain to me; the apostles meaning that, after the visiting of the Gentile nations with the gospel, whosoever believeth and obeyeth, shall with Christ be a joint heir of the promises; who, in the end of this dispensation, will return, having received the kingdom; and in harmony with God's oath and promise to David, with the angel's prediction to Mary, "sit on David's throne." Then what follows—"that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." Acts xv.

That passage I quoted from Isa. xxiv. 23, where it says, "the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem," has its counterpart in Rev. xxi. 23, "And the city had no need of the sun, nor of the moon to shine in it; for the glory of God enlighteth it, and the Lamb is its light, and the nations of those who are saved will walk in the light of it; and the kings of the earth will bring their glory and honor into it. And the gates of the city shall not be shut at all by day; for there shall be no night there; and they shall bring the glory and honor of the nations into it." Truly, "Glorious things are spoken of thee, O city of God." I have often been pained when listening to ministers, who profess to be the leaders and teachers of the people, when quoting or preaching from that passage in Rev. would say, "among all the wonderful discoveries that have been made none has discovered where that place will be." Such are the results of mystifying God's word, and denying that it says what it means, and means what it says.

When Christ's kingdom is established on earth, it will be an era of redemption to his people, and of recompense to his enemies; "they shall be made to lick the dust." His judgments, I apprehend, will fall heavy upon the tyrants of earth and their armies or fighting powers; yet from those awful judgments some will "escape." Isa. lxvi. 19. And it seems they will be sent as ambassadors to the nations, to summon them to subjection to the King of kings; and finally those nations that refuse to come and worship the King at Jerusalem shall be punished as it is written in Zech. xiv. The time will eventually arrive when "the kingdoms of this world are become the kingdoms of our Lord and his Christ; and he will reign for ever and ever." Rev. xi. 15. The time will come when, "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27.

[To be concluded next week.]

CHRIST'S SERVANT.

As a preacher of Christ's gospel I have no right to let or sell myself to any man, or body of men. And when the servant of Christ stands to hold forth, his holding forth is to be according to the mind of him whom he serves; and it cannot be that the body who invite the labors of such a servant are responsible to any one for what may be said in such labors. There is not any one who in all points believes as do the entire company of believers to whom they preach. "To his own Master he stands or falls;" and the truth never can have full course, and be glorified, until free ears and free tongues (in Christ) are obtained. For a servant of Christ to give his influence to sustain that which is not according to truth, in his own judgment, is to sell himself from being the Lord's *freeman*, for the approbation of those who would "*muzzle* the *ox* that treadeth out the corn."

Every true servant of Christ is *free*. Every free servant in Christ desires that every other servant in Christ, that is free, should speak, pray, and exhort, free. As there are various gifts in *this free body*, so every one in this freedom desires that every other gift shall enjoy the same.

QUESTION.—Does the Father, the Son, the Spirit, make selection of slavish men to promulgate the truth of God? K. D.

Roxbury, Mass.

EVEN SO, COME, LORD JESUS.

"The Spirit invites in the Bride,
Her heavenly Lord to descend;
And place her enthroned at His side,
In glory that never shall end."
C. Wesley.

Our desires pant after the end of this age, the passing away of the world at the great day of God.—*Tertullian.*

Let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing.—*Clement.*

It were a self-contradictory thing for us who pray that the kingdom of God may quickly come, to be looking for long life here below.—*Cyprian.*

This (the advent) is what we wish and pray for when we say, "Thy kingdom come."—*Augustine.*

At the fall of Babylon, will begin that kingdom for which we continually pray, "Thy kingdom come." O, how good it will be for us to be there.—*Joachim Abbas.*

They—the first christians—deemed it a kind of apostasy not to sigh after the day of the Lord.—*Massillon.*

Let us therefore have a desire that this day may come quickly; let us hasten God forward; let us cry unto him day and night, Thy kingdom come.—*Latimer.*

There is but one trumpet remaining; therefore let us lift up our heads because our redemption draweth nigh.—*Bullinger.*

The scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period.—*Calvin.*

O God, grant that it may come without delay; I would readily eat up this necklace—of agates—to-day for the judgment to come tomorrow.—*Luther.*

Come forth out of Thy royal chambers, O Prince of all the kings of the earth. Put on the invisible robes of thy imperial majesty. Take up that unlimited sceptre which thy Almighty Father hath bequeathed thee. For now the voice of thy bride calls thee, and all creatures sigh to be renewed.—*Milton.*

The thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should arise, and the Lord appear before the period of my age, it would be the most joyful tidings to me in the world. O, that I might see His kingdom come!—*Baxter.*

This is the day I look for, and wait for, and have laid up all my hopes in. If the Lord return not, I profess myself undone.—*Alleine.*

Persuade yourself that the King is coming. Read his letter sent before him, Rev. xxii. 20. Behold, I come quickly. Wait with the wearied night-watch for the breaking of the eastern sky, and think that ye have not a morrow.—*Rutherford.*

Come, Lord Jesus! thus beats the pulse of the church, thus breathes that gracious spirit which actuates and informs the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—*M. Henry.*

We should pray for the coming of that day. Thus Christ has taught us to pray, Thy kingdom come. We must therefore pray for the day of judgment: for the kingdom of Christ will not come in all the glory of it before that blessed day.—*Increase Mather.*

He comes quickly: and I trust you can answer with a glad Amen that the warning is not troublesome or unpleasant to your ears, but rather that his coming, his certain, his speedy coming, is the object of your delightful hope, and of your longing expectation.—*Doddridge.*

Guilt is incurred by all those who lay hindrances in the way of the faithful, which prevent them from hearing their Lord's I come! and answering, Come, Lord Jesus.—*J. Wesley.*

Hasten, O Lord, that blessed time. O, let thy kingdom come!—*Whitefield.*

The Lord cometh! The heart of many an one thrills at this call. O, were he already here.—*Krummacher.*

Tell the church to hold on till Christ comes. —*J. K. Lord.*

There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.—*Paul.*

Gentle reader, do you love his appearing?

RUSKIN ON JUDAS.

John Ruskin, in the *Crown of Wild Olive*, characterizes in his trenchant style those who like to make money as imitators of Judas:

"We do great injustice to Iscariot, in thinking him wicked above all common wickness. He was only a common money-lover, and like all money-lovers, didn't understand Christ; couldn't make out the worth of him or meaning of him. He didn't want him to be killed. He was horror-struck when he found that Christ would be killed; threw his money away instantly, and hanged himself. How many of our present money-seekers, think you, would have the grace to hang themselves, whoever they killed? But Judas was a common, selfish, muddle-headed, pilfering fellow; his hand always in the bag of the poor, not caring for them. He didn't understand Christ, yet believed in him much more than most of us do; had seen him do miracles, thought he was quite strong enough to shift for himself, and he, Judas, might as well make his own little bye perquisites out of the affair. Christ would come out of it well enough, and he have thirty pieces. Now that is the money-seeker's idea, all over the world. He doesn't hate Christ, but can't understand him—he doesn't care for him—sees no good in that benevolent business; makes his own little job out of it, at all events, come what will. And thus, out of every mass of men, you have a certain number of bag-men—your 'free first' men, whose main object is to make money. And they do make it—make it in all sorts of unfair ways, chiefly by the weight and force of money itself, or what is called the power of capital; that is to say, the power which money, once obtained, has over the labor of the poor, so that the capitalist can take all its produce to himself except the laborer's food. That is the modern Judas' way of 'carrying the bag' and 'bearing what is put therein.'"

THE HOLY ASS OF VERONA.

One of the Continental papers observes that, while the Venetians are loudly complaining that the Austrians have taken away with them some of the treasures of art and antiquity which the city contained, the Veronese not only see their monks depart without a regret, but permit them to carry off also their most precious relic, the Holy Ass of Verona. The tradition about the ass is said to be as follows:—The ass on which our Saviour sat when he entered Jerusalem refused, after the Jews had accomplished their will of Him, any longer to dwell in the city. It therefore crossed the seas (which were miraculously made solid beneath its hoofs), went by Cyprus, Candia, Malta, Sicily, and, after various wanderings, at length took up its abode at Verona, where it lived for many years. From it is descended a race of remarkably fine asses, said still to abound in that city. When the holy animal died, a pompous funeral was accorded to it, but it was not buried. Its mortal remains were preserved and placed in the interior of an artificial ass made expressly for the purpose, and which was confided to the care of forty monks of the Convent of Notre Dame des Orgues. On certain occasions at Verona the ass was carried in procession round the city. A young girl represented the Holy Virgin sitting on the ass and with a child in her arms, followed by the monks with suitable banners. It is further profanely asserted, that formerly, after the mass was said, the priest, instead of uttering the usual *Ite missa est*, was wont to bray with all his strength, and that the brethren responded in chorus. Though the monks have departed and taken their ass with them, it does not appear that they were in any way compelled to do so by the new Government. They have set out for Austria, where it is understood they are promised recompense for their loss in earthly goods by the faithful in that country. This verifies the saying attributed to St. Francis de Sales: "The worldly prosperity of the church is like the beard—the closer they shave it the faster it grows."

THE WIDOW'S MITE.

Not long since, in visiting Philadelphia, we went to see the United States Mint, where all our bright gold and silver coins are made, as well as the copper and nickel pennies. We passed through long rooms where rollers of immense length, and all the other intricacies of manufacture, were in motion. The workmen all wear heavy mittens, and the floor of the smelting room is of iron plate, perforated with round holes to let the particles of precious metals dropped fall through to the cellar, and thus be preserved. Large numbers of men, women and girls were employed in the finishing room, polishing, counting and packing the treasure when ready for them. We purchased some of the bright gold and silver fresh from the minter's hands, declining the copper on account of its weight, and then passed on to the museum. There is an extensive collection of ancient coins. There were massive specimens of Greece and Rome, as well as of modern nations. There might have been seen the ancient "ring money" of Egypt.

Of all that I saw nothing impresses me so much as the little "mite" which the guide exhibited with exultation. It was a small black bit of stone or metal, about the size of a common garden pea, flattened at the side. It has no inscription, and was probably a Roman coin, as we cannot find that the Jews had anything smaller than the shekel, a silver piece of about the worth of our quarter dollar. These silver shekels were made in the time of the Maccabees. It was no doubt a very insignificant thing in the estimation of the Jews, when the widow cast two into the treasury of the Lord, which was about three cents of our money, one mite being seven English farthings, and a cent and a half of our currency. As I looked upon the little messenger that had been sent across the great sea to confirm our faith and freshen our remembrances, I resolved not to soon forget the lesson of the scriptures it taught. —*American Baptist.*

CONSIDER IT WELL.

Have you attentively considered the great crowning truth, that Jesus is soon coming? Are you prepared for the great and terrible events which are about to transpire? Are you a half-hearted professor? If so, your christianity will soon fail you. It is the pure in heart that shall see God; the meek that shall inherit the earth: the willing and obedient that shall eat of the good of the land, and none others. God grant that you may not reap the fearful consequences of this lukewarmness in the service of God, but that you may lay all upon the altar, and become wholly consecrated to his cause.

Are you one that trembles at the thought of God's approaching day of wrath? See! there is Christ, who died for you. Confess your guilt, turn from the error of your ways throw yourself unreservedly upon his mercy, and trust him alone for salvation. He will in no wise cast you out. Fear not; confess him now before the world, and he will confess you before the Father and the angels. O, make haste! delay not for a moment, lest thou be destroyed with the ungodly, for their destruction is certain and inevitable. Come and be reconciled to God while it is an accepted time, and a day of salvation. God is not willing that any should perish, but that all should come to repentance.

"Oh, prepare to meet thy God!" The great and notable day of the Lord is at hand. This generation must witness the coming of our Saviour. Any moment he may come. Is the bride prepared to receive him? Consider it well. O man! O woman! consider it well.—*Selected.*

CHASTISEMENT.—God's Pruning Knife; used for the purpose of improving the fruit.

HOLINESS.—The Production, or Ripe Fruit of a well cultivated tree, or soil.

The Herald of Life

AND OF THE COMING KINGDOM.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 161. NEW YORK, WEDNESDAY, FEBRUARY 20, 1867. VOL. IV.—NO. 19.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

CHRIST THE LORD OF NATURE.

BY KRUPTOS.

Christ is a person, a living person. God grant that none of us may still need to be taught who and what He is. Nature is a personification; one of those lively figures by which human language sums up under a sort of personal title a vast aggregate of things. Nature is the sum total of those material agencies which surround us, and of those agencies which God set going in creation, and has kept in orderly movement from the first day until now. Nature, in the sense in which we now use it, means the world of matter, and the laws (that is, the habits) of its working. Now we ought to think of Christ as the Lord of this nature; the Lord and Master of that world of matter in or amidst which man dwells, and of the laws or habits of its working. If holy scripture be listened to, He is so of right. For St. John says that, "all things were made by him, and without him was not anything made that was made." And St. Paul, that, "God created all things by Jesus Christ." And again, that "all things were created by him and for him, and in him all things consist." All things have their coherence and their consistency in the same person, our Lord Jesus Christ, by whom God made them. And so, once more we read, in the Epistle to the Hebrews, that "by him God made the worlds;" and that Christ still "upholds all things by the word of his power." There is no lordship like that of creation. He who made, he who upholds all things, is the Lord of all things by the highest, the alone indefeasible title. Here then is the root and spring of that dominion which we ascribe to Christ in describing him as the Lord of Nature.

But our purpose is to assist ourselves in grasping this mighty reality, by seeing what our Lord Jesus Christ, in the days of his flesh, actually did upon earth in proof of this lordship. We would dwell upon some of those acts by which he claimed, and by which he exemplified his ownership of things created.

The recorded miracles of Christ wrought upon what is called external Nature, are, altogether, nine in number.

First, there is a class of miracles (three in number) which had their place in what we may call productive nature; in those processes which have to do with the supply of food for man's life. Seated at the marriage feast in Cana of Galilee, Jesus marks a deficiency in the provision of wine. He came, unlike the Baptist, eating and drinking; mingling in human society, and teaching us, by word and example, how therein to abide with God. In him there was nothing morose, nothing ungenial; with him there was a time for all things; yes, even for the unbending of the knit brow in cheerful converse with those whom he came to save. Therefore, instead of seizing the opportunity to enforce abstemiousness or abstinence, he rather seized the opportunity to exemplify kindliness; to remove the embarrassment of the host, and to furnish forth his table with miraculous stores. The attendants were bidden to fill a number of large vessels with water—that there might be no pretence afterwards of collusion or deceit—and from these ample pitchers, newly filled with water, the astonished servants find themselves drawing forth excellent wine. It was proof of the lordship of Christ over Nature. Those processes which He, upholding all things by the word of his power, commonly makes the condition of a successful vintage, He here by the same word dispenses with or precipitates. It is one of those proofs of power which the most ignorant and least spiritual can appreciate. As the Evangelist says, he thus "manifested forth his glory, and his disciples believed on him."

Surrounded for three long days in the wilderness, by a patient, and now hungering multitude, he at length bids his disciples to feed them from their scanty stores. With every preparation, calmly made for a meal, the orderly arrangement, the reclining posture, the preliminary blessing, he takes the five loaves, one by one, into his hands, breaks them into pieces, and, by means of his disciples, distributes to the five thousand guests. The satisfying of hunger is a thing which allows of no mistake; and the miracle was wrought in the open air, in broad daylight, and with numberless spectators, upon whose minds it acted with unusual strength. It was afterwards repeated on another occasion, under circumstances only just less (if less) astounding.

He who bringeth food out of the earth—"wine that maketh glad the heart of man, and bread to strengthen man's heart"—was here manifestly present in his own world, purposing to attract the attention of his creatures by the works of his hands to the words of his lips.

Next, there is a class of miracles (also three in number) proving the dominion of Christ over animated Nature.

After long discourse to the multitudes who thronged the beach, listening, Jesus bids the fishermen of the boat, in which he had sat speaking, to launch out into the deep water and let down their nets for a draught. They had toiled all the night, and had taken nothing; it seemed as though daylight and the stir of men promised less still; yet in obedience to a voice which carried authority as well as persuasion in its tones, at his word they will let down the net. This done, they enclose a vast multitude of fishes—and the net breaks. One of the men, afterwards to be a great Apostle, finds his sins brought to remembrance by a Presence so Divine, and even entreats his future Master to depart from him. And when that wrong use of the miracle is corrected, and the fearful soul has been reassured by the promise of work to be done hereafter, not in his poor calling as a fisherman, but in the hearts of men, then he and his friends join themselves finally to the company of Jesus; "when they had brought their ships to land, they forsook all, and followed him."

The very same sign after his resurrection was employed to confirm and consolidate the same conviction. "Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes."

What was this but the exercise of the same power which still congregates the fishes of the sea here and not there in their season; bids them, by instinct, which the Creator only could have implanted, obey certain laws, and minister in definite ways to man's dominion? What was it but to say, not by word but by infallible signs, "The Lord of Nature is here—and I that speak unto you am he?"

Of the same kind was that other, less conspicuous, but even more singular miracle, which at the need of him who had on earth neither silver nor gold, brought to a particular spot a fish, having in his mouth a particular coin, required of one, who might, he said, as the very Son of the Great King, have claimed an exemption from that tribute. This, too, is an example of the lordship of Christ over animated Nature.

Thirdly, we have two remarkable examples of the sovereignty of Christ over elemental Nature; over winds and storms; over air and sea.

At the close of a long day's teaching, our Lord craved an interval of seclusion and repose. "Let us go over," he said to his disciples, "to the other side of the lake." As they made the transit, there came on a sudden storm. The wind rose, and the waves beat into the ship, till it was now full of water. Through all the tumult and agitation of the scene, Christ, the Lord of Nature, slept calmly. "He was in the hinder part of the ship, asleep on a pillow." At last, reluctantly (it may be) and reverently, the disciples roused him; not without something of surprise in their tone, that he should so long have left them to suffer. "Carest thou not," they said, "that we perish?" "Lord, save us; we perish." Then he rose; stilled, first, the storm of terror within by the majestic remonstrance, "Why are ye fearful, O ye of little faith?" and then rebuked the wind and the raging of the water—as though seeing in their violence a token of that disturbing power of evil which had brought havoc and ruin everywhere into God's handiwork—and restored by that word of reproof the sea to its calm, and the wind to its silence. Well might they who witnessed that instant change in the most unruly elements of nature draw from it the wondering inference, "What manner of man is this, that even the wind and the sea obey him?"

At a later point in the Gospel history, on the night after the feeding of the five thousand, a yet more marvellous proof was given of the dominion of Christ our Lord over the elements which he created. After that weary day of instruction first, and then of bodily ministration to the vast multitudes which surrounded him, he had for once desired to be left alone, even by his disciples. His soul craved a protracted season of Divine communion. "When he had sent the multitudes away, he went up into a mountain, apart, to pray." Doubtless he foreknew also the lesson by which he was about to discipline his disciples to higher attainments in faith and grace. For the present, they were sent without him across the waters of that same well-known sea. Again they had experience of its liability to sudden tempests. "The ship was in the midst of the sea, tossed with waves." "The wind was contrary." "It was now dark," St. John adds, "and Jesus was not come to them. And the sea arose by reason of a great wind that blew." From his mountain solitude, Christ marked them with a considerate eye; marked, and felt for them, but as yet interposed not. He saw here a needful training; a discipline of fear and patience, not for the present joyous but grievous, yet out of which should be perfected, afterwards, a peaceable fruit of righteousness. "He saw them toiling in rowing;" and till the fourth, the latest, watch of the night he came not to their rescue. And when he came, how did he manifest himself? In a way most unexpected, and most startling. "In the fourth watch of the night Jesus went unto them, walking on the sea." By the power of his own almighty will, he constrained the liquid, wavering water to support the footsteps of its Creator. The disciples seeing him thus walking on the sea, and apparently (St. Mark adds) purposing to pass by them, thought they saw a spirit, and cried out for fear. But it was his own voice, of power and love, which spake and said to them, "Be of good cheer, it is I; be not afraid." And then, passing with characteristic impetuosity from despondency to over-courage, Peter asks that a proof of his Lord's presence may be given in enabling him also to walk safely upon the deep; and he, who afterward gave a doubting apostle the sign which he demanded of his risen life, though he seemed to chide him for demanding it—and who is pleased sometimes to vouchsafe to doubters now a token which they ought not to require of his living grace and love—so, here also, for the more confirmation of the faith, bade Peter come to him, as he desired, upon the water; and when faith failed, and fear led to sinking, and he who had been so brave to come, yet, seeing the wind boisterous, had to cry out in terror, "Lord, save me," still again that prayer, too, was heard; "Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" What a parable for all time! the sinking of courage through unbelief, and the restoration of safety through reviving faith! "When they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth, thou art the Son of God." It was the inference of truth and soberness from the manifestation of the lordship of Christ over elemental nature.

In the last place, we have one example—one only amongst all the nine—of the sovereignty of Christ in the domain of what may be called morbid nature; over those processes of disease and decay by which Nature herself bears testimony to man's sin and fall and ruin.

Our Lord, passing from his night's sojourn at Bethany to his day's work in the faithless and now doomed city, observed at some distance a fig-tree, already, at that early season of the year, clad with leaves, and therefore, much more, promising fruit; for in the fig-tree, it is said, the fruit appears before the leaves. This tree seemed, as it were, to make an unusual profession. Before the regular season it displayed those leaves which were commonly the index of existing fruit. Other fig-trees at that season had neither leaves nor fruit; this single tree had the one, and thereby professed to offer also the other. But when the Saviour approached it, he found leaves only. Not then for being fruitless, but for being false, he took it as the type of a nation and of a life. Even such was Jerusalem, the holy city; even such was the degenerate house of Israel; full of profession, empty of performance; having a form of godliness, but denying the power thereof. He took, then, this tree—this *thing*, remember—this *thing*, towards which therefore there could be no cruelty or unkindness done—as a type of what Israel was, and of what should befall it under the hand of God's judgement. "No man," he said to it, "eat fruit of thee hereafter forever." "His disciples heard it;" and when the next morning they tried again, for the first time afterwards in daylight, the same path from Bethany to Jerusalem, they were eye-witnesses of the fulfilment of that sentence; "they saw the fig-tree dried up from the roots;" they saw, in other words, the divine sovereignty of Christ, as before over the productive, and over the animated, and over the elemental parts of nature; so here, over its morbid workings—over that department of nature which bears witness to a fall from an original perfection, and to an infection of sin and death which has spread itself over that face of creation upon which God looked in the beginning and pronounced it to be very good.

"Christ the Lord of Nature." It was necessary that the Son of God, coming into this world for the redemption and salvation of men, should prove himself, and his mission, by many infallible and irresistible signs. It was in mercy as well as in wisdom that he furnished this demonstration. If he had not openly asserted, and openly claimed, and openly demonstrated his divinity, man might have refused the message for the simple want of having his attention turned perforce to the Messenger. What could the simple peasant, or fisherman of Galilee have known of a Gospel which offered only philosophical or metaphysical satisfactions as to its authority and its origin? It pleased God, designing to instruct, to bless and to save, to give proofs of that design intelligible to the most ignorant, and level to the humblest of mankind. What could be so forcible, to guests seated at a feast, or to multitudes hungering in a desert, as the production before their eyes of a supply of needed wine, or the offering to their distress of an ample provision of bread? What could be more impressive, to a company of hungry fishermen, who had spent their night in fruitless and vexatious efforts after a draught which came not, than the simple direction where to cast, and the instant experience of a superabundant reward for obeying it? What could be more overwhelming, in its simple and direct argument for the Divinity of the Presence, in which they stood, than to find a tempest, which had lain heavy all the night upon experienced mariners, in those waters, stilled in a moment by the authoritative word of one who, in outward appearance, was a man like themselves? or to see the uniform experience of long years contradicted, to their very senses, by the unstable element of water being made to support the footsteps of a person in flesh and blood, corporal and material, as concerning his human nature, even as they? These things, and such as these, are indications of God's working, such as it was not more wise than merciful to accord in the first instance to an unlettered and unphilosophical, but on that very account the more straightforward and competent tribunal. Without miracle, revelation could hardly have gained its first footing in a busy, preoccupied, and unspiritual world. Miracle is God's call to attention; God's token and signal that he is about to speak.

We might go further, and say, that, if Christ was indeed and truth the very and eternal Son of God, it could scarcely be but that he should assert here his dominion over the works of God's creation, and over the processes of God's providence. We do not ask any one to begin with the miracles; to regard power, and still more the record of power centuries afterwards, as the one irresistible proof of the truth and Divine origin of a revelation. This has been done—done perhaps too long—done certainly in this age without conviction. But this we say; that, when Christ has been proved to come from God by his words of Divine wisdom, and by his character of Divine goodness, then we expect of him the third seal, which is the seal of omnipotent strength. Then things which would have been unnatural, and almost indemonstrable, in another, become natural and almost to be expected and anticipated in Him. That Christ, being Divine, showed himself to be so by visible and sensible evidences, needs just as much and just as little proof as any fact of history or any of the commonest incidents of this common life. He who is the Son of God will *probably* do God's works—works of creative, of omnipotent, strength—as well as speak God's words, and live God's life below.

Yet let us be careful how we speak of miracles, such as these on which we have dwelt, as if they were indeed contradictions of God's natural laws, or contraventions of God's providential operations. It has been well and truly urged, that, on the contrary, each one of our Lord's miracles was rather the reparation of a broken law, than the breach of a law obeyed. With one exception—needing a word by itself—every single miracle now touched upon was a restoration of a harmony impaired, the removal (for the moment) of a discord introduced, by sin. What is want, what is hunger, what is fear, what is a raging sea or a howling tempest, but something which breaks in upon the sweet concord and unity of the mighty universe as God made it? When Christ wrought a miracle upon nature, it was to give a glimpse of some good thing lost, of some perfect thing deteriorated, of some joyous and glorious thing spoiled and ruined, by reason of the fall, and to be brought in again and given back to man through the Redemption which is in him. It was as the Creator that he put aside for the moment one of nature's bad habits; because that habit itself testified of sin, and because he would promise deliverance for "the creation itself, also from the bondage of corruption, into the glorious liberty of the children of God." And if there was just one exception to this rule of his miraculous working; just one instance in which he interposed his omnipotence, not to heal, but to destroy; yet even there, even in the one miracle of the fruitless fig-tree, he was ministering to a spiritual if not a physical harmony; he was teaching a lesson, in a lifeless object, for the warning and edification of men, and in the same degree evoking out of a present disarrangement and disorganization the seed of a future and eternal reconciliation.

In the miracles which attest the sovereignty of Christ over nature, we have one of the surest grounds of comfort for christians.

There can be no greater comfort to christian persons than to feel that their Lord and Saviour is the sovereign of the universe in which they dwell. When they are exposed to any of the manifold perils which befall us through the world that is seen; when they are in danger by land or by sea; when tempests shake their homes, or want threatens their families; when they are compelled to ask, "What shall I eat? or what shall I drink?" how strong the consolation which tells of a Saviour omnipotent over Nature herself, without whom not a sparrow falls to the ground, and who can at his pleasure turn the very wilderness into a pasture, or allay the raging of the elements against his people, his chosen!

And surely in those more desolate wants which depress, and in those fiercer storms which agitate the mind, they find comfort, neither feeble nor fanciful, in the record of his marvellous working who fed famishing thousands as with bread from heaven, and said to the tempestuous sea, "Peace, be still!" He who did the less can do the greater; he who found bread for the body, he who stilled the outward storm, can both give himself by his Holy Spirit for the strengthening and refreshing of the man, and say to the restless cares, the eager longings, and the raging passions of the inner being, "It is I; be not afraid"—"It is I; my grace is sufficient for thee" "It is I; peace, be still!"

Finally, that which has comfort in it for the true christian has also (is it not ever so?) warning and admonition for the careless and the sinful. Do not imagine, it says to them, that the power of Christ over you is all future. Do not think only—though it be indeed worthy of all your thought—of the life lost when this life is ended. Already, he whom you are resisting is the Lord of Nature. Already it is in him and by his daily sustentation that you live and move and have your being. Upon his blessing or upon his curse depends already all that makes it a happiness or a misery for you to possess existence. If he gives not his benediction, food itself, light and air, rest and waking, can bring you no abiding enjoyment. These things, too, are his; these things, as well as the comfort, and the support, and the blessedness of a spiritual being. The agencies of Nature, as well as of grace, of Providence as of the Spirit, are in the hands of Christ. How fearful, if you be not his—if you be not his, but his enemy! "Christ the Lord of Nature"—do not those few words of themselves tell us how it is that christian godliness has the promise of the life that now is, as much as of the life to come? Is it not because a christian can look upwards, through all that he has, to a loving heart and to a loving hand in heaven? because a christian sees in all that he here possesses, the assurance of a Saviour's love and the foretaste of an eternal inheritance? because a christian, being the servant and the friend of a known and trusted Redeemer, can receive in that which is given an intended blessing, and recognize in all that is witholden a no less intended mark of love?

Yes, "the earth is the Lord's, and all that therein is," and therefore they only can be at peace on earth who are at one with its Owner. God give us all grace to seek him now, through the Atonement and the Propitiation, that we may know him also as the Lord of the living, and as the life of the dead.

THE LAW AND THE COVENANT.

BY JACOB GRIM.

We know very little of the purposes of God, in the history of the world. The author of the Hebrews sums up but very few before the time of Abraham. Here God began to unfold his purposes concerning the children of men. From all we can gather from the scriptures prior to this, the promises seemed confined to the present state of things. Adam's condition seemed to relate to this, or that state of things which then existed. And during the time of Noah, the Lord said, "My Spirit shall not always strive with man, for that he also is flesh." "The end of all flesh is come before me; for the earth is filled with violence through them." In Gen. vii. 4, God says, He will blot out from off the face of the earth every living substance that I have made. Here God deals with man as though he was no more to him than the rest of the living things around him. But amongst this corrupt multitude he finds one with whom he can start the world anew. I am asked here if the purpose of God had failed in the creation of man? I answer, God has not yet told me what his purpose was. All that I know is, God said it repented *him* that he had made man. And he did the next best thing he could do; which was to destroy that which he was sorry he had made. Here God makes a covenant with Noah, which was that he would no more destroy the earth with a flood. This covenant was made unconditionally with every living creature.

God has not developed his plan, so far as we can learn, even at this time. After selecting Noah for his righteousness, the world soon became again corrupt. And we find the Lord appeared unto Abraham and said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And we read that the Lord led him into the land of Canaan. "And the Lord appeared unto Abram and said, 'Unto thy seed will I give this land.' So far, this looks like a temporal promise. But in chapter xiii. 15 we read, "For all the land which thou seest, to thee will I give it, and to thy seed forever." Here the purpose of God begins to unfold. And in chap. xvii. 7 we have the covenant. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an *everlasting covenant*; to be a God unto thee, and to thy seed after thee." And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. "This is my covenant, which ye shall kee , between me and you, and thy seed after thee. Every man child among you shall be circumcised."

Again he says, "My covenant shall be in your flesh for an everlasting covenant." "And the uncircumcised man child . . . . . that soul shall be cut off from his people; he hath broken my covenant." Here we have the covenant all described, and the purpose so far unfolded; and so far as here developed no man can have any part in the everlasting covenant, unless he is circumcised. This covenant was a conditional covenant; and an individual covenant.

Exodus xix. 5, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." Here is also a conditional covenant made with the nation. Hence, we will call this a national covenant. The words of the covenant follow on in this chapter and the following, and all the people agree to all the words of the covenant.

The conditions are, "If ye will obey my voice and keep my covenant, THEN ye shall be to me a peculiar treasure above all people." This is the condition. On the other hand, if they would not keep his commandments, what then? Exodus xxiv. 7, "And Moses took the book of the covenant, and read in the audience of all the people: and they said: all that the Lord hath said will we do, and be obedient." Here is the confirmation of the covenant with Moses as mediator.

We find in Ex. xxxii. this very people who had covenanted with God to obey him in all things, and one was that they should make no graven image, as soon as Moses' back was turned, they, with Aaron at the lead, making for themselves a calf, and call it their God. And although God promised them to make them a peculiar people above all nations, IF they obeyed him, he asks Moses to let him alone that he may consume them.

In Ex. xxxiv. Moses again appeared in the presence of the Lord, "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands and forgiving iniquity and transgression and sin; and that will by no means clear the guilty." Here then, is God's law, laid down so clear and so plain that it is impossible to misunderstand it. Shall we then, when we find a covenant so plainly written out upon the pages of scripture, ignore the law, as though it never existed, and go back to Adam to seek a law that we know but little about? This covenant with Abram was a covenant of faith in God's promise, made with him individually; and he was obedient under it, and likewise his son Isaac; but for some time Jacob showed no disposition to follow in the footsteps of his father; and his children were anything but God-fearing men; and as they began to multiply they were like the nations around them; and even forgot the everlasting covenant; for when they came out of the land of Egypt they had to be circumcised; and even Joshua was compelled to do it the second time. Josh. v. 2. And in order to keep them from mingling with the nations around them, God placed them under another covenant, and gave them a form, or species of will-worship, and promised them, if they would be obedient, he would give them the land for an inheritance.

In Jeremiah xi. 8, we find the Lord is charging the same people with breaking his covenant and disobeying his commandments; and he threatens to bring upon them all the words of the covenant. Now Israel having consented to this covenant, and agreeing to comply with all the conditions thereof, we find them, as a nation, involved in all the calamities that were threatened under that covenant. And one of two things is quite aparent to my mind, God must execute all the conditions of that covenant or find some method of taking it out of the way. Hence, we hear Jesus saying, "one jot or tittle of the law shall in no wise pass until all be fulfilled." "Then said (he), Lo I come (in the volume of the book it is written of me) to do thy will, O God." (Then said He) "He taketh away the first (covenant) that he may establish the second (covenant). Now, it shall be our object to show, that Jesus was made under this covenant for the express purpose of taking it out of the way. The covenant made with Abraham was an individual covenant to be kept or obeyed by each individual for himself. The covenant of Moses was a national covenant, and could not be kept by individuals in their individual capacity; but must be kept by the nation in their national capacity.

DIVINE BLESSINGS.—It is good to see our blessings as they issue from grace and mercy. It much commends any blessing to see the love and favor of God in it, which is more to be valued than the blessing itself.—*Gibbs.*

The Appearing of Christ.

Among those who are looking for the advent of Christ, there is diversity of opinion as to the manner in which it is to take place; some contending that it will be secretly, the world knowing nothing of it until it is established in Jerusalem; while others expect him to descend from his present abode in the heavens, as soon as his work as the great High Priest is finished, and in an instant make the world aware of his presence. Many theories are presented built on each of these views. We once heard a preacher who prided himself on his scholarship, cite Christ's words as found in Matt. xxiv. 27, "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be," as evidence that it would be so rapid that no one could know of it. Like others having much learning, he allowed his judgment to be formed from a mistranslated word. Lightning in that verse should be light, as "an unlearned" man may perceive by the connection "from the east even unto the west," which lightning is not apt to do, but sunlight always does. The context shows, however, that Christ in that chapter (Matt. xxiv.) is instructing us of the clear, open and unmistakable manner he will signalize his return, and not necessarily its rapidity. He there warns them that they must not be deluded by any declaration or theory that he will come to any part of the world secretly, as all such announcements would be made by enemies, and says, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders [such are evidently yet to appear] insomuch that if it were possible, they shall deceive the very elect. Behold I have told you before, wherefore if they shall say unto you, Behold he is in the desert [Jerusalem, Joppa, or elsewhere], go not forth; behold he is in the secret chambers, believe it not." Why Lord?

"For as the lightning [sunlight] that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day." Luke xxii. 24. What will follow until he consummates his work of establishing his kingdom "under the whole heaven," we do not intend to discuss here. The point we make is the unmistakable character of Christ's return to earth—whether it takes an instant, day, month or year—the world at the time will not be in doubt of the fact, both saint and sinner, because it is the *conspicuousness* that Jesus wishes to impress on us. We may say, however, of the righteous, that they immediately, both the dead and the living, ascend at once to the Saviour in the heavens. Matt. xxiv. "Then shall two be in the field, the one shall be taken the other left." "I tell you in that night, there shall be two in one bed; the one shall be taken, the other left." Luke xvii. 34. Paul also in corroboration says (2 Cor. xv. 51, 62): "Behold I will show you a mystery; we shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." Also, 1 Thess. iv. 16, 17, 18. "For the Lord himself shall descend from heaven *with a shout*, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we who are alive shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." It is also very evident that not only the sense of sight will be made aware of his presence, but that of hearing also. Paul's language can admit of no other interpretation. Against such testimony as we have cited, it seems unjustifiable to offer any obscure language of the Old Testament prophecies to explain it away and substitute something directly the opposite. If we are faithful servants we shall be standing waiting for him. "For in such an hour as ye think not, the Son of Man cometh." We must "wait for his Son from heaven," that we may ever be with him when he comes. W. M.

Orthodoxy going after Strange Gods.

Austin Phelps, a writer of note, and Professor in Andover Theological Seminary, in a recent work entitled "The New Birth," lays down this proposition: "In the nature of conversion there is nothing that we know of which forbids its occurrence in a disembodied state. If we could know that probation encloses the intermediate state of the departed, we might conceive of regeneration in all its majesty, as experienced in that land of pure spirits. Without a form to signalize it, without a whisper to proclaim it, there would be joy in heaven." One of the regular contributors of the *Independent* thinks it justifiable for christians to invoke the assistance of dead saints, on the ground that if their spirits are in heaven they are as interested in their friends as when on earth in the flesh, and as their prayers here availed with God, they must now be even more effectual. Every thinking man who assumes that the soul is an immortal consciousness, finds it necessary to devise schemes of the above kind to escape the difficulties the primal error leads to. But each of these human devices breeds new difficulties, until many, in despair, give up their faith entirely. Professor Phelps, in making the above remark, shows that he does not know how to dispose of the disembodied spirit. He has a host with him in his difficulty. The purgatory of the Catholics is a natural sequence of their assumption of a disembodied state, and to that or worse they are hastening. W. M.

The Herald of Life.

NEW YORK, FEBRUARY 20, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Who is Kruptos?"

This question has often been asked, but we have never been able to answer it till since the author of those articles has fallen "asleep in Jesus." Never, up to that time, had we the slightest suspicion that Geo. F. Storrs, our only son, was the author. We were never more surprised than when his wife informed us that our sleeping son was "Kruptos." Our heart had been made to rejoice by his strong faith, manifested in the dying struggle, as he exclaimed amidst deepest agony of body, "*Blessed Jesus—eternal life;*" and added, "*The Lord will take care of you all,*" with a few other expressions to his sorrowing wife, his mother, his only sister, and to ourself. With our own hands we closed his eyes, to open again only at the resurrection. This sad office was scarcely finished when we were informed by his wife, that we were not yet aware of the greatness of our loss—that our son was the author of the articles signed Kruptos; and that he was stimulated to write and prepare them, to see if he could accustom himself to prepare matter of interest for the Herald of Life, which he dearly loved, so that he might help his father and lighten his labor in his old age. He sought not to be known, and would never put himself forward in the things of religion; for, he had the greatest abhorrence of anything like hypocrisy in so sacred a matter. The fear of professing to be what he was not, and thereby to bring a reproach on the cause of the "*blessed Jesus,*" kept him always in a retired position; and nothing grieved him more than to learn that any of those who professed faith in the doctrine of "Life only in Christ" had failed to show the power of that truth in their life and conversation. Judge, then, of our double sorrow and joy on learning the above facts. Joy to know his mind had been thus occupied for months past; and sorrow, to think we were to be denied the intended help.

The last of the "Kruptos" articles was published in No. 14 of the present volume; and to it we appended the following "Note:"

"We are asked, 'Who is Kruptos?' Our answer is found in Judges xiii. 18. 'Why askest thou thus after' his 'name, seeing it is *secret?*' The reader knows all about it that the Editor does. We look at the matter, but know not who the writer is. If he is an inhabitant of the upper world, we are glad to give place to his interesting communications. Let us try to profit by them."

This note was written a few days after our son's last sickness commenced. The articles all came to us through the post office, and without any signature. We appended "Kruptos," which is a Greek word signifying *secret.* We suspected some others, but never suspected *our son* as being the author. But the fact, now revealed to us, has been a matter of thankfulness to our "blessed Jesus," that He reserved this cup of consolation for our heart in this trying hour. Our son was made doubly dear to us by this knowledge; and our loss is the more deeply felt; but the consolation is also double. Much as we loved him, and much as we know he loved us, what could a loving father desire more than the evidence, God, in His *covenant* love, has given us, that our beloved one has been "made *perfect through suffering,*" and rests in the hands of Him who has the "keys of death and the grave," and who is "the resurrection and the life?"

In his last sickness he could talk but little, and his sufferings were great; and he scarcely slept at all during the thirty-three days and nights of that sickness. Not a murmur nor an expression of "O, dear," either now or for years past, in his sufferings, has escaped from him. He was "an example," in this matter, "of patience." To the grace of God in the "blessed Jesus" we ascribe this victory; and to Him we desire to give all the glory now and forever.

He has left a deeply afflicted wife, father, mother, and an only sister; but, no children. For the first time, in forty two years, has our family circle been broken by "the last enemy." Great has been the mercy and love of God our Redeemer and Life giver unto us. We bless and give him glory. Our prayer has ever been for this son, and each member of our household, "Lord bring us to life eternal at *whatever cost,* whatever else is denied us." Nor did we dare, during his sickness, pray otherwise for his recovery than to say, "Lord, if it can consist with Thy purposes of wisdom and love towards him, and towards us all, restore him, and prolong his life here." We bow without a murmur or complaint, yea, with joy, to our heavenly Father's appointment; *knowing* that He hath done all things well. Our gracious God is too wise to err, and too loving to be unkind; and what we "know not now, we shall know hereafter." We have felt to sympathize with Abraham when called to offer up his "only son, whom he loved;" and we have felt some of Abraham's faith when he "Accounted that God was able to raise him up, even from the dead." He "sleeps in Jesus" till our Life-giver shall use His "keys" to open the "gates of the grave" and call him forth; and that time is *nigh,* "even at the door." So, hail the blessed morning when "the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise." Then we expect to meet him again; and not till then. Then "death shall be swallowed up in victory, and God shall wipe away all tears." "Even so, come, Lord Jesus."

After our son fell asleep, we found he had left two more articles, which had not been sent us. One of these our readers will find on the first page of this week's issue. How much of the articles were his own orignal thoughts, and how much borrowed from his reading, we have no means of knowing; nor is it important that we should; since, if borrowed, they were his by adoption, and clothed in his own form of thought, and presented to us in manuscript. The last that was published previous to this date was on "The Birth of Christ." To this our "Note" was attached. That note we do not know that he ever saw, as he was too sick to read or hear reading when it appeared.

Our friends who have written us words of sympathy, will accept our thanks for their kind remembrance of us in this day of sorrow and triumph—for our heart doth triumph in the Lord, and in his power and grace in the "blessed Jesus." All the treasures of earth, and all its honors would be lighter than vanity compared with the divine consolation poured into our heart during this trial of our faith We magnify God for his grace in Jesus Christ to us and ours, in this time of need. We know we have had the prayers of many; and they have been answered. "Praise God with me, and let us exalt His name together." May you all have like consolation in your trials, as our *covenant* God and Life giver has imparted to us. We give glory to God and the Lamb. O, how precious is our faith, of "Life only in Christ," to us, in this time when earthly things are seen in their true light! How wise, how kind, how loving is our gracious Lord. Who would not love Him, if they knew Him as we do this day? O, that His glorious character may be made to appear to all in its true light, and that the dishonor done to his name by the theology of the age may soon be known no more. Life—eternal life—life from the dead only *in* and through the "blessed Jesus," to die no more, is the grand truth of the gospel of God, through his Son, and by his Holy Spirit.

"Kruptos."

The dread enemy, whose course we hope is well nigh run, has again entered our midst, and sorrow, loneliness, and disappointed hopes mark his footsteps. It was not from the gay and bouyant throng of youth, who know not the stern realities of life, and that it has many a false idol, that he chose his victim. Nor was it from among them who, with trembling limbs and forms bent with age, suffering, and toil, betokening a warfare nearly ended, are almost ready to welcome the quiet sleep of death; but from the early meridian of life, the fulness of manhood, he hath taken a husband, son, and brother. Although these sorrowing ones, our beloved Editor and his dear family, are keenly appreciative of every expression of human sympathy, they know well how to draw, in full measure, consolation and comfort from the eternal fountain, him who is their joy, their stay, their hope, their all.

"Kruptos," our fellow laborer, has passed away. He has fallen into that sleep

"From which none ever wake to weep."

We mourn his loss, and sorrow that we shall no more see him, through time, nor be permited to receive from him, through the columns of the Herald, that encouragement and instruction which was our wont; yet dear to us all is the sweet assurance that, standing in the darkest spot of this dark vale of tears, he could look over and beyond the dark valley of the shadow of death and see his title clear to an inheritance in the everlasting kingdom of our Lord Jesus Christ, whose praise was on his lips while he had yet strength to lisp that precious name. He lies down in the late watch of the night, and his slumber will be short. The morning of that happy day, which we all pray for when we say "thy kingdom come," will soon dawn; for the Lord of life and glory will ere long appear. He will soon have fulfilled his mission in the "holy of holies," whither he hath entered to make intercession for his people, and with his angels treading the burning pathway of his glory he will come to speak the word of power, and obedient thereto the sleeping saints shall come forth, decked with the bloom of immortal youth, while the living ones shall be "clothed upon," and mortality "swallowed up of life." May we all hold fast unto the end, and thus be permitted, like our brother, to experience the confident assurance that we shall be "accounted worthy to obtain that world, and the resurrection from the dead."

Leonard C. Thorne.

New York City.

Articles by "Kruptos."

As some of our friends wish to look at those articles again, they will find them in the following order:

"Christ our Peace," July 11, and August 22, 1866.

"The Light of the World," Oct. 10, 1866.

"Good will to Men," Oct. 31, 1866.

"God's good will," Nov. 14, 1866.

"The Fall and its Reversal," Dec. 5, 1866.

"Trust in the Lord Forever," Dec. 12, 1866.

"The Comm n Duties," Dec. 12, 1866.

"The Birth of Christ," Jan. 9, 1867.

One appears in this week's issue, viz: "Christ the Lord of Nature;" and the last, on "Glory to God," will appear next week.

A New and Invaluable Work.

Those who pretend to be learned have not failed to raise the cry that the believers in No Life out of Christ "do not understand the *original* languages of the scriptures." This, as an unqualified statement, is not true; but if it were, God has taken the work into his own hands and raised up men to wipe out this attempted stigma. Our opponents, instead of looking at our arguments fairly, have endeavored to bring us into contempt by what may be called ridicule; representing us as ignorant of the true meaning of Bible language; forgetting that we possessed the same means of knowing the sense of scripture they enjoyed; for, "not many mighty, not many noble" ever were "called" to promulgate the truth of God; but "God hath chosen" what proud and conceited men have called "the foolish things of the world to confound the wise," &c., "that no flesh should glory in his presence." The work of the triumph of truth is, mainly, by instruments which the pride of men leads them to hold in contempt, that the excellency of its "power may be" seen to be "of God, and not of us." Yet, at times, he has raised up men, to confirm the labors of his more humble servants, who were powerful in the field against the learned perverters of truth or deceitful in their pretences of superior knowledge of the original scriptures. So it has now come to pass. While such men as Landis, Alger, Bartlett, and others of more or less note, have put forth their strength, by a show of learning and philosophy, God has put it into the heart of a *layman* to show the teaching of the Bible, out of its own mouth, making the word its own interpreter. This is a work of over 600 pages, octavo: and is thus announced:

"The Theology of the Bible: itself the teacher, and its own interpreter. *Five versions of the Old Testament and four of the New. compared with the originals.* By Oliver Spencer Halsted, ex-Chancellor of the State of New Jersey."

The only *Preface* to this work is the following:

"A new English version of all the Bible, however much to be desired, is not necessary for the development of what most concerns us to know,—the will and purpose of God in reference to mankind. The meaning of a few of the leading words of Scripture, in fact of any one of several of them, makes His revelation, in that respect, plain, simple, and harmonious from beginning to end; just what was certainly intended; easy to be understood by the faculties he himself gave, and to which it is addressed.

"The words I refer to I take from the English version. They are the words: soul; spirit; ghost; death; paradise; hell; satan; devil; heaven; and the word and subject, resurrection; and to whom the promise is made of becoming a child of the resurrection.

"The Bible is its own dictionary; its own interpreter. By its various modes of expressing the same idea, it so fixes the meaning of each of these words, as to render that meaning incontrovertible."

Ex-Chancellor Halsted is a man of years; a member of the Episcopal church; and thoroughly versed in the original of the scriptures. If therefore human authority is of any value we may find it in his work; and the value of this work outweighs all mere human speculations, from the fact that it is mostly the exact language of scripture as found in the original of several versions.

The work is especially fitted to convince intelligent and sincere men of learning that the theology of this age—called "orthodox"—is as far from the theology of the Bible, as superstition is distant from a revelation from God. Judge Halsted's work employs so many words from the Hebrew without the vowels that it cannot be read, by the unlearned, with so much interest, perhaps not with so much profit, as it would have been if he had supplied them. And, then, his translation of the original, leaving the words in the same order as they stand in the original, will make it less interesting to the common people than if he had transposed the words, as is usual in translations. With studious care, however, this is no real obstacle to the understanding of the text. The work is one to be studied, like the Bible itself; and will be of little use to such as refuse to study. We hope it will be studied by all who prefer truth to tradition. It establishes beyond all reasonable controversy, that none but the righteous dead will ever be revived from the dead: that life from the dead to the wicked was not known to the patriarchs, prophets, nor to the inspired men of the New Testament: the righteous—the just—the straight—the upright, only, will come from the gates of death: to all others, "death is a finality." We have neither time nor space to enlarge this week.

The work, we suppose, can be had of the author at *Newark,* N. J. The price we do not know, but suppose it must be about $3.

An Apology.—The poetry, on the last page, is republished by special request. It was published during our son's last sickness, taken from a number of items he gave us just before that time.

We also owe an apology to the children for the lack of their Department this week; but we know they will forgive us, when they think of the cares that have been upon us. May the Lord, the "blessed Jesus," bless all the little ones who look into our columns; and guide them all to life eternal.

Our Correspondents, likewise, must pardon us for what may seem to them neglect. The fact is, but a small portion of the communications have yet been examined, for lack of time and health. We will do all we can, and as fast as we can.

The Salem Discussion.—An article on the discussion between Eli. Preble and Rufus Wendell, which occurred some time since, on the resurrection of the wicked dead, is received from Br. Wendell, but too late for this week's issue. It will appear next week.

Hide not the Light.

BY L. C. T.

When society is agitated by those struggles which God institutes for the working out of religious reform, besides the bold, earnest, unflinching advocates whose love of truth and faith in God enable them to brave all opposition, however severe, and to defy the power of impious denunciation, there is always a class of christians who sympathize with the work of progress, and desire its success, but who regard it only from a creaturely stand-point, calculating the effect of this or that step, fearing lest they should do something which might impair their fancied "influence for good" upon the minds of others. They know that much of gospel truth has been supplanted by gross theological errors, and they desire to see it reinstated; but, under the plea of guarding their field of usefulness, they tax their ingenuity to present the truth in language so skilfully arranged as to partake largely of ambiguity; judging, apparently, that the presentation of plain, simple truth would shock the delicate sensibilities of their fellow christians; as if gospel truths were so uncouth and objectionable as to require to be polished and trimmed down before they are presentable. The fact, however, doubtless is, that this class hope by a little maneuvering to accomplish the difficult feat of, at once, discharging their duty to God and preventing all innovations upon their darling popularity. Vain ambition. Each religious sect has established for itself a sort of theological turnpike upon which all its members are expected unitedly to travel, and, therefore, they whose duty it becomes to acquaint the throng of existent errors, dangers, and delusions, will be compelled to submit to the sundering of fond ties, or prove recreant to divinely confided trusts. I would not be understood as charging any protestant denomination with a practical denial of the right of its members to the full exercise of religious freedom; oh, no. None of them have the semblance of an objection to any indivual thinking as he pleases, provided he thinks right; a point which they find no difficulty whatever in determining to their complete satisfaction; for, as it is assumed that the majority think right, it consequently follows that, they who think differently think wrong; and to allow them to think aloud would be to open a door to the admission of 'damnable heresies." The disaffected ones are accordingly subjected to a process not unlike that known as "binding over to keep the peace." And have not these christian people f r all such attempts to control the thoughts of others, many eminent examples? Did not papal Rome long strive to convince the mind by torturing the body? Our pilgrim fathers were compelled to leave their native country because of the observance of a similar practice there, but having served an apprenticeship in the school of persecution, did they not soon show themselves masters of the art? The culture of the age has wrought a modification in the rigor of the practice, but a relic of the barbarous custom still prevails. The existing diversity of religious sentiments is proof of the kind of success that has ever attended such undertakings. One might wonder that religionists do not, by the light of past experiences, recognize the existence of some of their egregious follies, did he not know that they are persistently blind to still plainer facts. It is probably through dread of surveillance and the oft-repeated charge of "heretic," that many seek to let their light shine in such way and to such extent as not to bring themselves or their opinions into disrepute, but like the multitude of others who have attempted the pursuance of that kind of policy, they have signally failed and been compelled at last to proclaim the truth plainly and faithfully, or have shut their eyes to its light and fallen back into darkness far more terrible than that which beclouded their minds before the light of truth was received. If "the light that is in thee be darkness, how great is that darkness." "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." If, therefore, any prefer the adoration of their fellow men to the blissful consciousness of having discharged the duties of faithful soldiers of the cross, they have their reward; but to what little purpose they have labored many will but too well learn when he of whom they are ashamed, will be ashamed of them before the Father and his holy angels. The love of praise is well, but when professed followers of Jesus unrein it; when they allow it to override their nobler impulses and crush out or dwarf their spiritual natures, stifling the yearnings and promptings of the spirit, and demanding, in its insatiate cravings, disobedience to the most obvious of Jehovah's requirements, what pitiable objects do they become. What is all the reproach that can be heaped upon us, in a whole lifetime, compared with the glory that shall soon be revealed. Our blessed Lord did not utter meaningless words when he said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." If, then, the Lord be our God, let us serve him, unto whatever he may lead. Why should people so highly esteem their labors? Though a man speaks whole volumes, if it receive not the blessing of God, it passes for naught; but a simple word fitly spoken may be sanctified unto the accomplishing of much good. Let us, then, implicitly trust God, and press forward in the work to which we are assigned, letting our light shine brightly.

Was Paul Inspired?

This may appear a strange question; but I will explain. A few months ago, while listening to a sermon preached by a highly esteemed brother, I was somewhat startled in hearing him make a remark very much as follows. In speaking of the promise made to Abraham, he said: He did say, "unto seeds as of many," Paul to the contrary notwithstanding. He then said that, Paul in writing a letter to a church was just as liable to be mistaken as anybody else. Now, if this is true, it follows as a matter of course, that Paul's letters were not written by inspiration of the Spirit of God. That being the case, they are of no more authority than the writings or opinions of any good man. It is true, Paul being a good man, would aim to tell the truth. So would every other good man. But all good men are fallible, if uninspired; so was Paul All good men aim to get their theological faith correct, and strictly in harmony with the word of God; but they are all, notwithstanding their honest intentions in this direction, imperfect in judgment; consequently, no uninspired man, good though he may be, has ever been able to originate a perfect system of doctrine. If Paul be not inspired, it will be entirely unsafe to adopt any doctrine put forth by him, unless we can know from some more reliable source that it is in harmony with truth. But if we impeach Paul in this matter, we must also reject Peter. For Peter declares all Paul's epistles to be scripture. See 2 Pet. iii. 16. If Peter in his letter calls that scripture which is merely the opinions of a good man, then surely Peter is no more inspired than Paul. Will the brother give us the evidences that go to prove that the writings of Paul are uninspired? We have all been in the habit of quoting Paul as authority on points of doctrine. If we have made a mistake, and can be convinced of it, we will do so no more. But if it should turn out, after all, that our brother is mistaken, and that, as Peter says, Paul's writings are a part of the scriptures of divine truth, is it not running a fearful risk to thus underrate the word of God? Should we not be careful how we deal with sacred things? Is it not much the safest way to submit our judgment to that of Paul, rather than because Paul's writings cross our theological path to anathematize those writings as a mere human invention? All which is kindly submitted, by

PAULO.

Stories for the Young Pilgrims.

We have already favorably noticed this little work as issued in numbers. It is now bound in a book-form of 200 pages, with illustrations, and for sale by the Boston Advent Christian Publication Society, 167 Hanover street. It is full of choice and interesting reading for the young, designed to give them

a clear understanding of the Advent doctrine. It is just the thing for parents who wish to train up their children in the love of Bible truths and for Sunday Schools. Bro. W. B. Herron is the author, who writes under the cognomen of Uncle Pilgrim.

W. M.

The Time Movement.

Our readers know how steadfastly the HERALD has opposed all "definite time" movements. Since 1844 there have been annual excitements awakened, but with gradually decreasing interest, until now it is with difficulty that any one can be persuaded that its advocates possess the confidence they assume. Outside of their thinned ranks little is heard of such believers, and as the time of the most active body is now drawing to a close, great moderation is manifested by it. A few who long since shipwrecked all reputation for discreetness, boldly declare their implicit confidence in their calculations, but as they have no adjectives to confirm their positiveness stronger than those they employed half a dozen times in the past, no interest is now awakened.

It is certain, however, that the efforts to fix the definite time are confined almost exclusively to believers in the Advent. Outside they do not elicit a passing notice from the secular journals, which would be the case if their preaching begat converts. We have nothing to say against the christian character of any of these teachers of definite time; they have a zeal without knowledge, and we oppose them because their mistaken efforts are calculated to do the cause of truth great harm. We have not learned that any arguments are used other than those heretofore presented in the HERALD OF LIFE. Elders Stewart and Pyle gave, recently, a series of lectures on the prophecies in Middletown, Conn., and took that occasion to introduce the definite time argument, contrary to the expectation of those who aided them in getting a hearing there. A discussion followed the course in regard to definite time, which attracted a large concourse of hearers. D. H. Chase, LL. D, of Middletown, successfully contended against them, as we learn by a letter from that place. He is eminently fitted to do justice to such a subject, being a ripe scholar, and thoroughly conversant with the Greek and Hebrew, and familiar with any point of the subject, having been a believer in the Advent doctrine and non-immortality of man for ten or fifteen years. He maintained that to investigate the time of the advent required much knowledge both of the orginal languages of the Bible and of history. Only a comparative few have ability to do this, and even after a positive theory is worked out, it requires equal knowledge and ability to criticise it, and is necessarily placed beyond the comprehension of the mass of men. Those who accept these conclusions, therefore, do so because they put faith in the preachers, not the evidence. On other grounds the doctor was equally sccessful in showing the weakness of the position of his opponents, and many of his points they could not meet.

Of course we cannot do justice to the debate without having it entire, but we have reason to believe that those who advocate definite time will do better further back in the woods than Middletown.

We hope to have something from the doctor's pen shortly. His personal experiences, we doubt not, would be valuable as well as interesting reading, as he has ever stoutly contended for the faith through evil and good report.

W. M.

Little Things.

Franklin embodied a great deal of worldly wisdom in this maxim of his—"Take care of the pence and the pounds will take care of themselves." It would be profitable for some one to provide as simple a lesson in religious instruction, and one that would make as deep and lasting an impression in laying up heavenly riches. It is a common belief that there is an easy and expeditious road to christian perfection; and that all that is requsite is to be put in a proper frame of feeling, when a divine and peculiar endowment of the spirit will do the work and bring the seeker to the happy goal. The young convert, who joins a church, begins by grasping in his arms of faith its entire system of belief, and thus precludes his adjusting its doctrines to the framework of his mind. After that he dare not question their truth nor examine their merits without feeling condemed as a skeptic. He thenceforth shuts out all doubts as criminal, and does his best to turn all he hears or learns to account for warping it to accommodate his church creed. He often ends in becoming a bigot, or a careless doubter.

We should forget there are grand schemes and theories and begin by gathering together the crumbs of scripture teachings and christian experience, and systems and theories will grow out of them as fast as it is healthy for any one. It is not uncommon to see men expounding the prophecies and the symbolic book of Revelation, who have to make many efforts to read an ordinary sentence. Without gifts or education, they deem it their privilege, as christians, to have all scripture knowledge made plain to them by the Divine Spirit. The idea of plodding through all the necessary branches of education fitting them for such duties, is scouted. "The wise *shall* understand," is a sufficient reply to all argument, and with that one text they go on proving themselves entitled to anything but to be ranked among the "*wise*." The family of the gourd grows, as it were, in a day, and perishes in a day The mighty oak and the lofty cedar acquire growth slowly but abide the age of the world. "By patient continuance in well doing we seek for honor, glory and immortality, and gain—eternal life.

W. M.

Letters and Extracts.

From Maria M. Weaver.

BR. STORRS:—Peace from God, the blessed Father, be to you, and all the true Israel. Amen.

I deem it a *privilege* to speak through the HERALD now and then; though sensible that I cannot *instruct* any of its readers, still I love to tell them how lovely the "Chiefest among ten thousand" is. O blessed be the Lord forever. I am becoming more acquainted with my heavenly Father since I better understand his loving nature. Said Christ, "I say not unto you, I will pray the Father for you, *for the Father himself loveth you*." Blessed assurance, that God love sus from the beginning.

Well, the battle goes well. The "tug of war" has commenced. The truth offends some, and makes them foam and rage and make manifest what is in them. Others there are who calmly yet earnestly are seeking to "know of the doctrine." I bless God that the gospel is so given that the common people can understand it, and the plan of salvation is revealed so plainly that we may have a knowledge of it *without* understanding the symbols of the Book of Revelation. Thank God, it reads *outside* of "Revelation—"He that hath the Son hath life: he that hath *not* the Son *shall not see* life, but the wrath of God abideth on him." That isn't obscure, certainly.

Friends, I have watched you like a critic in past days, and if a word bordering on unkindness or uncharitableness escaped your lips or came from your pen, I was not slow to observe it. But now I am experiencing some of the trials that you have passed through before me, and find it necessary to watch *my own* mouth, and guide *my own* pen in God's order. O, how much grace we need. But the storehouse is full. My heart is pained often when I see how those that profess to love as God loves feel envious of the poor miserable blots that have gone down into death, whom God has brought into the land of forgetfulness. "O, they must come up to see what they have lost." Then they must see the glory of the city of God, and have a bite of the tree of life, and a taste of the pure river of life. That makes confusion, doesn't it?

God's plan is perfect. Man cannot improve it. It is plain, simple, just, and full of love.

We are yet full of courage, since we "*know* in whom" we "believe." The frowns of man cannot obliterate the light of truth; and the hate of foes cannot in this day prevent us from speaking the words of truth to those with whom we meet.

"God speed the right." He will, indeed, indeed, though earth and hell combine against it. May we be sanctified, soul, body and spirit, and be kept unspotted from the world till the angels come to call us home. Amen. Your Sister in the Lord.

Westfield, Mass, Jan., 1867,

From Mrs Polly G. Pitts.

FREDERICKBURG, IOWA, Jan. 1867.

BR. STORRS:—Through the mercy of God, who has raised me up from a bed of sickness, I am enabled to inform you that my love of God's eternal truth has not abated; no, and I hope it never will. O, I feel from day to day the blessedness of the one gospel hope, the hope of eternal life through Jesus Christ our Lord, and that by a resurrection from the dead. I have been very sick, and thought by some, nigh unto death; but I never felt a tie that bound me to life: I had no choice whether to live or die; but I was often in such distress that the grave looked like a resting place; and I would say,

"If this be death, I soon shall be
From every sin and sorrow free,
And *sleep* till Jesus calls for me.
All is well, All is well."

But it seems that my work is not yet done; for, I feel for those around me that are dying for lack of knowledge; and I do hope for strength from God to do the work that is my appointed share in His vineyard; so that at last I can say in truth with Paul, "I have fought a good fight, I have finished my course, I have kept the faith;" yes, the faith of Jesus, and of all the holy patriarchs and prophets which have been since the world began. And again, if I should fall asleep before our Master comes, I hope to know at the close of this mortal life that henceforth (from this time) there is a crown of righteousness laid up for me, which the Lord, the righteous Judge, will give to me at that day, and not to me only, but unto all them that love His appearing. I do not expect a crown of life till Jesus comes and rewards every man according to his works. God grant that we may ever work the work of God; i. e., believe on Him whom He hath sent. While meditating on Corth. xv. my mind was struck with these passages, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I then said, Where is the sinner whom sin has stung to death? and sin made strong by the law, and he out of Christ? Now, Christ is the end of the *law* for righteousness to every one that believeth; but the sinner does not believe. Who shall take away the sting of death? he has no sin offering, no atonement, no Spirit of God dwelling in him that shall raise him up, and and give him the victory over the grave. O, what glorious evidences from the scriptures of truth came into my mind, that the long suffering and mercy of God let him remain in the congregation of the dead; holden by the cords of his sin; perished like his own dung. O, how little of the gospel of the Son of God is preached in the popular churches; what will they do in the end, when God ariseth to shake terribly the earth? I have asked the prominent members of the church in this place to show me one passage of scripture to prove that a christian went to heaven at death; but I never could get an answer. I have told the deacon that I would give him four weeks to find a passage to that effect, but he has never produced one; and the truth is, they have not moral courage enough to confess the truth, if they see it.

I love the HERALD OF LIFE; it is a feast of fat things to me; tho' there are sometimes ideas that I cannot harmonize with the Bible, yet it does not abate my love for the truth; and I do think the readers and writers of the HERALD are advancing daily in the great truths of the *One Gospel*. I hope God in much mercy will give the Messenger (HERALD) as many wings as it shall need, and may He say unto it, "Fly, thou swift Messenger, take passage on the white winged vessel, whose steam shall speed thee on thy mission of mercy. Find thy place in the chariots who shall seem like torches, and run like the lightnings. Go to the rich, and the poor, to the down-trodden, and the afflicted. Lift up the hands that hang down, and be thou like the shout of God's ancient people, when compassing the city of Jericho; may every wall that is daubed with untempered mortar fall flat before thee. Go, preach Jesus, the resurrection, and the life. Tell the sinner there is no life out of Christ. Tell the waiting ones to watch and be sober, and wait patiently for Jesus the LIFE-GIVER" That the blessing of the Lord may rest abundantly on the HERALD, the Editor, the writers, the readers, is the prayer of a lover of truth.

From Elder Samuel Walter.

PANA, ILL., January 25, 1867.

BR. STORRS:—I am well, and strong in faith that my heavenly Father will not let me lack any good thing. I try, having food and raiment, therewith to be content. I do see increasing glory in the truth of life only in Christ; and wonder that men of learning and sound mind do not see it, when it stands prominent on every page of the inspired word.

I have been trying to get an opportunity to give you some account of the debate at Mode, between Eld. Loving (a Campbellite) and Br. Lewis, on this question: Does the Bible teach that there will be a resurrection from the tombs, to life, of the wicked and righteous? Loving came with six speeches, which he dedelivered at a rattling rate, so that it was impossible to take notes, only some scripture texts which he quoted. Br. Lewis presented unanswerable proof that the wicked could not live again; but will remain under the dominion of death. Loving could not occupy his last 30 mitutes; he had all his tow spun in 16 minutes, and could not be prevailed on to continue longer, though Br. Lewis offered to pay him for his time.

The people, and some of his own, said he did not produce any proof of the resurrection of the wicked dead. One of the prominent men of the place said to me that if what Mr. Loving proved was true, he was all right; but he said, if your doctrine is true "I am gone."

Loving has promised me a revised copy of his argument; so I will say more about the discussion when I get home. Yours in hope of life.

From Eld. J. Lewis.

PANA, *Christian Co.*, ILL, Jan. 26, 1867.

BR. STORRS:—I love to report to the dear brethren and sisters, now and then, as we feel happy in the thought that we have some warm-hearted friends that care for us and want to know where we are, and how we are getting on in the glorious cause, so dear to all the little ones that have got the purifying hope of soon seeing our elder Brother, when we will all inherit the land deeded to father Abraham, and possess the kingdom forever, even forever and ever: or, in other words, throughout the succeeding or unending ages. Amen.

Well, in the first place, my poor one hand continues lame, so that we shall have to be very brief, and leave the balance for Br. Walter. But we are gaining ground. The seed that we are constantly sowing is finding a lodgment in some good and honest hearts. The late discussion, between Loving (Campbellite) and ourself, on the resurrection of the wicked dead to life, has resulted in much good, in confirmation of no life out of Christ, and that the wicked dead will eternllay remain in sheol. Our opponent failed, entirely, to prove a single point. We drove him into Universalism, and there we left him, as he had no more to say, and it only remained to say that, if we had the sufficient amount of labor that the cause demands, out here, the life and death doctrine would soon triumph over the traditions of the age. But we must be patient, and trust in God; for in due season we shall reap, if we faint not. We feel truly thankful to our heavenly Father in putting it into the hearts of the brethren to contribute to our necessities. May they be rewarded in this present evil age, and in the age to come with life unending. We thank Br. Lyon for his kind offer in the last week's HERALD. Hope he will, or has, sent them to Mode, as we expect to return there soon. In conclusion, we would say, that we will circulate all the books and tracts the brethren and friends will send us; and we want to say just here, that our effort in getting subscribers for the dear HERALD OF LIFE is unabated, and we hope all will exert their influence in trying to obtain subscribers, and soon the little angel (messenger) will have four wings. We send two now, with the promise of more soon.

The Promise to the Dying Thief.

BR. STORRS:—I see in a letter from Mrs. L. D. Heath that a young man in her place wishes for light on the language of the Saviour to the thief on the cross and as you do not think it best to go into an explanation in the HERALD, would you allow the following brief note, which we wrote some months ago, as a partial exposition of the text?

Much time and many words have been wasted in explaining this language of the Saviour to the dying penitent thief, and just because men will not learn that there is no intermediate state between one's death and resurrection. But that these events join issues—they are separated by no time, so far as the subject who shall experience both events, is concerned. Then, as the day the Saviour spoke to the thief was his dying day, so too was it his rising day, or would be to him. How proper, then, the language without any changing of the comma; or without laboring to show that it was the day of the Saviour's second coming. Our exposition admits that it was the day of his coming, and that it was also his dying day, which no other exposition, which we have seen, will admit.

"Verily, I say unto thee, to-day shalt thou be with me in Paradise," because this is thy dying day. And if this had been spoken on the *hour* of his death, then it could with the same propriety have been said, this *hour* shalt thou be with me in Paradise. Shall we illustrate this exposition? Suppose a child has been long absent from its home and parents, but is now seated in the car to return to its home and friends, and his childish wish is, that he might see his friends and home at once. But is told that it will take some six hours for him to reach the place. The child sinks into a deep sleep at once, and is all unconscious of the passing hours until he is awakened by the caresses of his parents.

Now, was not the hour in which he expressed the wish to see his home and friends, and in which he fell asleep, and the hour he was embraced by his friends, *the same to the child*?

We think there are many other texts which cannot be explained unless we take this view.

H. YOUNG.

Pittsfield, N. H., Feb. 4, 1867.

CHARLES JONES writes:—Please to send my papers to DE SOTO, Ills., having changed my residence to that place from Lebanon. Travelling Brothers will find it situated on the Central R Road, about 60 miles below Odin junction; to whom, in God's name, I extend all availed means to help on the gospel truth of Life and Immortality only through Christ, the LIFE-GIVER.

Summary of News.

BY W. M.

DOMESTIC.

There has nothing of great importance taken place during the two weeks since our summary was made up. The business of the country still continues languid, and worse times are looked for by many. Congress has made great progress on the several important bills before it. A plan of reconstruction is now likely to be adopted, embraced in several bills just introduced, one of which was adopted. It is in substance to put the Southern States back to the condition when Lee surrendered his power to Gen. Grant, and begin by placing them under military rule until each adopts, under regulations by Congress, a State government in conformity with the views of the Northern people. The president is now disposed to act with Congress in restoring the Southern States to the Union in accordance with its policy. This has been all that was needed since the war ended to attain some satisfactory plan of settlement.

FOREIGN.

In Mexico there are indications that the Republic will be re-established there as soon the last French soldier leaves for France, which will be early in March. The anarchy that has prevailed there since Maximilian set up his Empire will be continued, no doubt, under the various military chiefstians who desire to sieze the power in that ever-distracted country. The people will be little better off—they will be oppressed and destroyed by their own citizens instead of foreigners. Juarez is the most popular ruler and rightful President, and is backed up by the United States government. He is a liberal man, and is determined to subdue the power of the Catholic clergy, who, he believes, have been the greatest impediment to the progress of republican principles there as elsewhere.

There have been continued rumors of trouble in regard to the Eastern question. Turkey is preparing for war against Greece; the latter, sustained by Russia, is already committed to a war. Candia is still in a state of revolt, but active operations cannot be carried on until winter is fully past. Some skirmishing has taken place, with varying results, the Turks undoubtedly gaining ground over the insurgents.

In Spain and Portugal there are troubles brewing between the people and governments—these are now the most despotic of all the governments in Europe.

In Italy great reforms are promulgated. A movement in parliament has been made to dissolve all connection of Church and State. A difference between Parliament and the King's Cabinet touching the disposal of the property of the Catholic church has led to a dissolution of the former and resignation of the latter. The Italians have no love for the Pope or his clergy, and they are evidently to be stripped as robbers of the people.

Fenianism has a new start. All unexpectedly a rising has begun in Ireland and simultaneously in various parts. We give the items as they are telegraphed, which are as yet quite vague. England is in a dangerous state between Fenianism and the reformers. The entire overthrow of her aristocracy would not be a surprising event during the next year—neither would it be a matter of regret.

At the elections held in Prussia for the North German Parliament, Prince Frederic Charles, a nephew of the reigning King, and Count Bismarck were among the successful candidates of the Conservative party. Count Bismarck was returned by no less than ten districts.

The English Government denies the wide-spread stories of the landing of shiploads of Fenians at Valentia and in the Shannon. That there has been a serious revolt at and near Killarney is admitted. The telegraph wires near Valentia were cut and destroyed for a long distance, and in all directions riot and pillage were the order of the day, and several establishments were sacked. A coast-guard policeman was killed.

The entire population of London is set down at three millions, which is considerably larger than the population of all England in the days of Richard the Second.

The Pope has written an autograph letter to the King of Prussia, requesting his good offices in behalf of the Roman Catholic priests and bishops living under Russian rule.

A terrible earthquake has occurred in the Island of Cephalonia, on the western coast of Greece. Every town in the island is in ruins. The loss of human life and property was very great. The King of Greece has gone there.

It is now considered certain that the determined resistance of the Cretans, and the spirit of concession recently shown by the Turkish government, will result in the complete independence of the island of Candia.

The Church Union is a new and fair weekly quarto, issued in Brooklyn, and devoted to a practical fusion of all the Orthodox Protestant sects and denominations into one church. It seems to be judiciously conducted. The following is its

"BOND OF UNION.—We, the undersigned, believers in the doctrine of the Holy Scriptures as set forth in the Apostles' and Nicene Creeds, do hereby pledge ourselves to secure, under God, an open communion, and the recognition of one evangelical ministry, by the interchange of pulpits, thus to make visible the unity of the church.

"And we furthermore solemnly pledge ourselves to stand by each other in securing these ends."

A WORLD ON FIRE.—The constellation of Corona has a star which, from its peculiar appearance, is called the "Burning Star." It has attracted unusual attention among the astronmers both in Europe and America. The extraordinary outbursts or changes in its apparent size and condition leave but little doubt that it is really a world on fire.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ*.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 8 cents.

PHOTOGRAPHS OF THE EDITOR can now be had at this office by those who desire them. Price 30 cents; which includes the postage when sent by mail.

POST OFFICE ADDRESSES.—JOSEPH T. CURRY, Box 150, Chelsea, Mass.

ELD. JOHN CRAIG, Westford, Mass.

DR. JOHN BILLINGS, New Rutland, La Salle Co., Ill.

BUSINESS MATTERS.

One Dollar each from—Cornelia Hoyt, John Mitchell, Eld. D. O. Hopkins, Mrs. Jeremiah Neale, E. C. Burchett, L. N. Olmsted, James Allan, D. C. Tourtellot, Wm. H. Spence, Valentine Eckert, "Faith."

Two Dollars each from—Geo. W. Curt, H. Young, Chauncey Cushing, "on pledge." Thos. W. Vaughn, Mrs. Caroline Dickinson, M. C. Converse, J. W. Maffit.

Various Sums.

Wm. McCall, $3; Ed. J. Lewis, $10 50 for subscribers; R. B. Hurd, $3; Mary Buzzell, $3; Caleb Haley, $2 50; LaFayette Norris, 25 cents to General Fund; Walter Patterson, $7.

Freedmen's Mission.

Mrs. Z. P. Ormsby, Fayette, Me., (for the most necessitous freedmen),............ $2
Dr. Joseph Trever, Lockport, N. Y...... $5
Mrs. J. F. Brewster, Williamsburg, L. I., $5
J. W. Maffit, Webster City, Iowa,........ $1

Advertisements.

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Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

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No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

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All Letters in relation to any of these works must be addressed,

Geo. Storrs,

Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for post age, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing catalogues are hereby revoked.

a clear understanding of the Advent doctrine. It is just the thing for parents who wish to train up their children in the love of Bible truths and for Sunday Schools. Bro. W. B. Herron is the author, who writes under the cognomen of Uncle Pilgrim.

W. M.

The Time Movement.

Our readers know how steadfastly the HERALD has opposed all "definite time" movements. Since 1844 there have been annual excitements awakened, but with gradually decreasing interest, until now it is with difficulty that any one can be persuaded that its advocates possess the confidence they assume. Outside of their thinned ranks little is heard of such believers, and as the time of the most active body is now drawing to a close, great moderation is manifested by it. A few who long since shipwrecked all reputation for discreetness, boldly declare their implicit confidence in their calculations, but as they have no adjectives to confirm their positiveness stronger than those they employed half a dozen times in the past, no interest is now awakened.

It is certain, however, that the efforts to fix the definite time are confined almost exclusively to believers in the Advent. Outside they do not elicit a passing notice from the secular journals, which would be the case if their preaching begat converts. We have nothing to say against the christian character of any of these teachers of definite time; they have a zeal without knowledge, and we oppose them because their mistaken efforts are calculated to do the cause of truth great harm. We have not learned that any arguments are used other than those heretofore presented in the HERALD OF LIFE. Elders Stewart and Pyle gave, recently, a series of lectures on the prophecies in Middletown, Conn., and took that occasion to introduce the definite time argument, contrary to the expectation of those who aided them in getting a hearing there. A discussion followed the course in regard to definite time, which attracted a large concourse of hearers. D. H. Chase, LL. D, of Middletown, successfully contended against them, as we learn by a letter from that place. He is eminently fitted to do justice to such a subject, being a ripe scholar, and thoroughly conversant with the Greek and Hebrew, and familiar with any point of the subject, having been a believer in the Advent doctrine and non-immortality of man for ten or fifteen years. He maintained that to investigate the time of the advent required much knowledge both of the orginal languages of the Bible and of history. Only a comparative few have ability to do this, and even after a positive theory is worked out, it requires equal knowledge and ability to criticise it, and is necessarily placed beyond the comprehension of the mass of men. Those who accept these conclusions, therefore, do so because they put faith in the preachers, not the evidence. On other gronnds the doctor was equally sccessful in showing the weakness of the position of his opponents, and many of his points they could not meet.

Of course we cannot do justice to the debate without having it entire, but we have reason to believe that those who advocate definite time will do better further back in the woods than Middletown.

We hope to have something from the doctor's pen shortly. His personal experiences, we doubt not, would be valuable as well as interesting reading, as he has ever stoutly contended for the faith through evil and good report.

W. M.

Little Things.

Franklin embodied a great deal of worldly wisdom in this maxim of his—"Take care of the pence and the pounds will take care of themselves." It would be profitable for some one to provide as simple a lesson in religious instruction, and one that would make as deep and lasting an impression in laying up heavenly riches. It is a common belief that there is an easy and expeditious road to christian perfection; and that all that is requsite is to be put in a proper frame of feeling, when a divine and peculiar endowment of the spirit will do the work and bring the seeker to the happy goal. The young convert, who joins a church, begins by grasping in his arms of faith its entire system of belief, and thus precludes his adjusting its doctrines to the framework of his mind. After that he dare not question their truth nor examine their merits without feeling condemed as a skeptic. He thenceforth shuts out all doubts as criminal, and does his best to turn all he hears or learns to account for warping it to accommodate his church creed. He often ends in becoming a bigot, or a careless doubter.

We should forget there are grand schemes and theories and begin by gathering together the crumbs of scripture teachings and christian experience, and systems and theories will grow out of them as fast as it is healthy for any one. It is not uncommon to see men expounding the prophecies and the symbolic book of Revelation, who have to make many efforts to read an ordinary sentence. Without gifts or education, they deem it their privilege, as christians, to have all scripture knowledge made plain to them by the Divine Spirit. The idea of plodding through all the necessary branches of education fitting them for such duties, is scouted. "The wise *shall* understand," is a sufficient reply to all argument, and with that one text they go on proving themselves entitled to anything but to be ranked among the "wise." The family of the gourd grows, as it were, in a day, and perishes in a day The mighty oak and the lofty cedar acquire growth slowly but abide the age of the world. "By patient continuance in well doing we seek for honor, glory and immortality, and gain—eternal life.

W. M.

Letters and Extracts.

From Maria M. Weaver.

BR. STORRS:—Peace from God, the blessed Father, be to you, and all the true Israel. Amen.

I deem it a *privilege* to speak through the HERALD now and then; though sensible that I cannot *instruct* any of its readers, still I love to tell them how lovely the "Chiefest among ten thousand" is. O blessed be the Lord forever. I am becoming more acquainted with my heavenly Father since I better understand his loving nature. Said Christ, "I say not unto you, I will pray the Father for you, *for the Father himself loveth you.*" Blessed assurance, that God love sus from the beginning.

Well, the battle goes well. The "tug of war" has commenced. The truth offends some, and makes them foam and rage and make manifest what is in them. Others there are who calmly yet earnestly are seeking to "know of the doctrine." I bless God that the gospel is so given that the common people can understand it, and the plan of salvation is revealed so plainly that we may have a knowledge of it *without* understanding the symbols of the Book of Revelation. Thank God, it reads *outside* of "Revelation—"He that hath the Son hath life: he that hath *not* the Son *shall not see* life, but the wrath of God abideth on him." That isn't obscure, certainly.

Friends, I have watched you like a critic in past days, and if a word bordering on unkindness or uncharitableness escaped your lips or came from your pen, I was not slow to observe it. But now I am experiencing some of the trials that you have passed through before me, and find it necessary to watch *my own* mouth, and guide *my own* pen in God's order. O, how much grace we need. But the storehouse is full. My heart is pained often when I see how those that profess to love as God loves feel envious of the poor miserable blots that have gone down into death, whom God has brought into the land of forgetfulness. "O, they must come up to see what they have lost." Then they must see the glory of the city of God, and have a bite of the tree of life, and a taste of the pure river of life. That makes confusion, doesn't it?

God's plan is perfect. Man cannot improve it. It is plain, simple, just, and full of love.

We are yet full of courage, since we "*know* in whom" we "believe." The frowns of man cannot obliterate the light of truth; and the hate of foes cannot in this day prevent us from speaking the words of truth to those with whom we meet.

"God speed the right." He will, indeed, indeed, though earth and hell combine against it. May we be sanctified, soul, body and spirit, and be kept unspotted from the world till the angels come to call us home. Amen. Your Sister in the Lord.

Westfield, Mass, Jan., 1867,

From Mrs Polly G. Pitts.

FREDERICKBURG, IOWA, Jan. 1867.

BR. STORRS:—Through the mercy of God, who has raised me up from a bed of sickness, I am enabled to inform you that my love of God's eternal truth has not abated; no, and I hope it never will. O, I feel from day to day the blessedness of the one gospel hope, the hope of eternal life through Jesus Christ our Lord, and that by a resurrection from the dead. I have been very sick, and thought by some, nigh unto death; but I never felt a tie that bound me to life: I had no choice whether to live or die; but I was often in such distress that the grave looked like a resting place; and I would say,

"If this be death, I soon shall be
From every sin and sorrow free,
And *sleep* till Jesus calls for me.
All is well, All is well."

But it seems that my work is not yet done; for, I feel for those around me that are dying for lack of knowledge; and I do hope for strength from God to do the work that is my appointed share in His vineyard; so that at last I can say in truth with Paul, "I have fought a good fight, I have finished my course, I have kept the faith;" yes, the faith of Jesus, and of all the holy patriarchs and prophets which have been since the world began. And again, if I should fall asleep before our Master comes, I hope to know at the close of this mortal life that henceforth (from this time) there is a crown of righteousness laid up for me, which the Lord, the righteous Judge, will give to me at that day, and not to me only, but unto all them that love His appearing. I do not expect a crown of life till Jesus comes and rewards every man according to his works. God grant that we may ever work the work of God; i. e., believe on Him whom He hath sent. While meditating on Corth. xv. my mind was struck with these passages, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I then said, Where is the sinner whom sin has stung to death? and sin made strong by the law, and he out of Christ? Now, Christ is the end of the *law* for righteousness to every one that believeth; but the sinner does not believe. Who shall take away the sting of death? he has no sin offering, no atonement, no Spirit of God dwelling in him that shall raise him up, and and give him the victory over the grave. O, what glorious evidences from the scriptures of truth came into my mind, that the long suffering and mercy of God let him remain in the congregation of the dead; holden by the cords of his sin; perished like his own dung. O, how little of the gospel of the Son of God is preached in the popular churches; what will they do in the end, when God ariseth to shake terribly the earth? I have asked the prominent members of the church in this place to show me one passage of scripture to prove that a christian went to heaven at death; but I never could get an answer. I have told the deacon that I would give him four weeks to find a passage to that effect, but he has never produced one; and the truth is, they have not moral courage enough to confess the truth, if they see it.

I love the HERALD OF LIFE; it is a feast of fat things to me; tho' there are sometimes ideas that I cannot harmonize with the Bible, yet it does not abate my love for the truth; and I do think the readers and writers of the HERALD are advancing daily in the great truths of the *One Gospel*. I hope God in much mercy will give the Messenger (HERALD) as many wings as it shall need, and may He say unto it, "Fly, thou swift Messenger, take passage on the white winged vessel, whose steam shall speed thee on thy mission of mercy. Find thy place in the chariots who shall seem like torches, and run like the lightnings. Go to the rich, and the poor, to the down-trodden, and the afflicted. Lift up the hands that hang down, and be thou like the shout of God's ancient people, when compassing the city of Jericho; may every wall that is daubed with untempered mortar fall flat before thee. Go, preach Jesus, the resurrection, and the life. Tell the sinner there is no life out of Christ. Tell the waiting ones to watch and be sober, and wait patiently for Jesus the LIFE-GIVER" That the blessing of the Lord may rest abundantly on the HERALD, the Editor, the writers, the readers, is the prayer of a lover of truth.

From Elder Samuel Walter.

PANA, ILL., January 25, 1867.

BR. STORRS:—I am well, and strong in faith that my heavenly Father will not let me lack any good thing. I try, having food and raiment, therewith to be content. I do see increasing glory in the truth of life only in Christ; and wonder that men of learning and sound mind do not see it, when it stands prominent on every page of the inspired word.

I have been trying to get an opportunity to give you some account of the debate at Mode, between Eld. Loving (a Campbellite) and Br. Lewis, on this question: Does the Bible teach that there will be a resurrection from the tombs, to life, of the wicked and righteous? Loving came with six speeches, which he dedelivered at a rattling rate, so that it was impossible to take notes, only some scripture texts which he quoted. Br. Lewis presented unanswerable proof that the wicked could not live again; but will remain under the dominion of death. Loving could not occupy his last 30 mitutes; he had all his tow spun in 16 minutes, and could not be prevailed on to continue longer, though Br. Lewis offered to pay him for his time.

The people, and some of his OWN, said he did not produce any proof of the resurrection of the wicked dead. One of the prominent men of the place said to me that if what Mr. Loving proved was true, he was all right; but he said, if your doctrine is true "I am gone."

Loving has promised me a revised copy of his argument; so I will say more about the discussion when I get home. Yours in hope of life.

From Eld. J. Lewis.

PANA, *Christian Co.*, ILL., Jan. 26, 1867.

BR. STORRS:—I love to report to the dear brethren and sisters, now and then, as we feel happy in the thought that we have some warm-hearted friends that care for us and want to know where we are, and how we are getting on in the glorious cause, so dear to all the little ones that have got the purifying hope of soon seeing our elder Brother, when we will all inherit the land deeded to father Abraham, and possess the kingdom forever, even forever and ever: or, in other words, throughout the succeeding or unending ages. Amen.

Well, in the first place, my poor one hand continues lame, so that we shall have to be very brief, and leave the balance for Br. Walter. But we are gaining ground. The seed that we are constantly sowing is finding a lodgment in some good and honest hearts. The late discussion, between Loving (Campbellite) and ourself, on the resurrection of the wicked dead to life, has resulted in much good, in confirmation of no life out of Christ, and that the wicked dead will eternullay remain in sheol. Our opponent failed, entirely, to prove a single point. We drove him into Universalism, and there we left him, as he had no more to say, and it only remained to say that, if we had the saffi ient amount of labor that the cause demands, out here, the life and death doctrine would soon triumph over the traditions of the age. But we must be patient, and trust in God; for in due season we shall reap, if we faint not. We feel truly thankful to our heavenly Father in putting it into the hearts of the brethren to contribute to our necessities. May they be rewarded in this present evil age, and in the age to come with life unending. We thank Br. Lyon for his kind offer in the last week's HERALD. Hope he will, or has, sent them to Mode, as we expect to return there soon. In conclusion, we would say, that we will circulate all the books and tracts the brethren and friends will send us; and we want to say just here, that our effort in getting subscribers for the dear HERALD OF LIFE is unabated, and we hope all will exert their influence in trying to obtain subscribers, and soon the little angel (messenger) will have four wings. We send two now, with the promise of more soon.

The Promise to the Dying Thief.

BR. STORRS:—I see in a letter from Mrs. L. D. Heath that a young man in her place wishes for light on the language of the Saviour to the thief on the cross and as you do not think it best to go into an explanation in the HERALD, would you allow the following brief note, which we wrote some months ago, as a partial exposition of the text?

Much time and many words have been wasted in explaining this language of the Saviour to the dying penitent thief, and just because men will not learn that there is no intermediate state between one's death and resurrection. But that these events join issues—they are separated by no time, so far as the subject who shall experience both events, is concerned. Then, as the day the Saviour spoke to the thief was his dying day, so too was it his rising day, or would be to him. How proper, then, the language without any changing of the comma; or without laboring to show that it was the day of the Saviour's second coming. Our exposition admits that it was the day of his coming, and that it was also his dying day, which no other exposition, which we have seen, will admit. "Verily, I say unto thee, to-day shalt thou be with me in Paradise," because this is thy dying day. And if this had been spoken on the *hour* of his death, then it could with the same propriety have been said, this *hour* shalt thou be with me in Paradise. Shall we illustrate this exposition? Suppose a child has been long absent from its home and parents, but is now seated in the car to return to its home and friends, and his childish wish is, that he might see his friends and home at once. But is told that it will take some six hours for him to reach the place. The child sinks into a deep sleep at once, and is all unconscious of the passing hours until he is awakened by the caresses of his parents.

Now, was not the hour in which he expressed the wish to see his home and friends, and in which he fell asleep, and the hour he was embraced by his friends, *the same to the child?*

We think there are many other texts which cannot be explained unless we take this view.

H. YOUNG.

Pittsfield, N. H., Feb. 4, 1867.

CHARLES JONES writes:—Please to send my papers to DE SOTO, Ills., having changed my residence to that place from Lebanon. Travelling Brothers will find it situated on the Central R. Road, about 60 miles below Odin junction; to whom, in God's name, I extend all availed means to help on the gospel truth of Life and Immortality only through Christ, the LIFE-GIVER.

Summary of News.

BY W. M.

DOMESTIC.

There has nothing of great importance taken place during the two weeks since our summary was made up. The business of the country still continues languid, and worse times are looked for by many. Congress has made great progress on the several important bills before it. A plan of reconstruction is now likely to be adopted, embraced in several bills just introduced, one of which was adopted. It is in substance to put the Southern States back to the condition when Lee surrendered his power to Gen. Grant, and begin by placing them under military rule until each adopts, under regulations by Congress, a State government in conformity with the views of the Northern people. The president is now disposed to act with Congress in restoring the Southern States to the Union in accordance with its policy. This has been all that was needed since the war ended to attain some satisfactory plan of settlement.

FOREIGN.

In Mexico there are indications that the Republic will be re-established there as soon the last French soldier leaves for France, which will be early in March. The anarchy that has prevailed there since Maximilian set up his Empire will be continued, no doubt, under the various military chieftians who desire to sieze the power in that ever-distracted country. The people will be little better off—they will be oppressed and destroyed by their own citizens instead of foreigners. Juarez is the most popular ruler and rightful President, and is backed up by the United States government. He is a liberal man, and is determined to subdue the power of the Catholic clergy, who, he believes, have been the greatest impediment to the progress of republican principles there as elsewhere.

There have been continued rumors of trouble in regard to the Eastern question. Turkey is preparing for war against Greece; the latter, sustained by Russia, is already committed to a war. Candia is still in a state of revolt, but active operations cannot be carried on until winter is fully past. Some skirmishing has taken place, with varying results, the Turks undoubtedly gaining ground over the insurgents.

In Spain and Portugal there are troubles brewing between the people and governments—these are now the most despotic of all the governments in Europe.

In Italy great reforms are promulgated. A movement in parliament has been made to dissolve all connection of Church and State. A difference between Parliament and the King's Cabinet touching the disposal of the property of the Catholic church has led to a dissolution of the former and resignation of the latter. The Italians have no love for the Pope or his clergy, and they are evidently to be strippod as robbers of the people.

Fenianism has a new start. All unexpectedly a rising has begun in Ireland and simultaneously in various parts. We give the items as they are telegraphed, which are as yet quite vague. England is in a dangerous state between Fenianism and the reformers. The entire overthrow of her aristocracy would not be a surprising event during the next year—neither would it be a matter of regret.

At the elections held in Prussia for the North German Parliament, Prince Frederic Charles, a nephew of the reigning King, and Count Bismarck were among the successful candidates of the Conservative party. Count Bismarck was returned by no less than ten districts.

The English Government denies the widespread stories of the landing of shiploads of Fenians at Valentia and in the Shannon. That there has been a serious revolt at and near Killarney is admitted. The telegraph wires near Valentia were cut and destroyed for a long distance, and in all directions riot and pillage were the order of the day, and several establishments were sacked. A coast-guard policeman was killed.

The entire population of London is set down at three millions, which is considerably larger than the population of all England in the days of Richard the Second.

The Pope has written an autograph letter to the King of Prussia, requesting his good offices in behalf of the Roman Catholic priests and bishops living under Russian rule.

A terrible earthquake has occurred in the Island of Cephalonia, on the western coast of Greece. Every town in the island is in ruins. The loss of human life and property was very great. The King of Greece has gone there.

It is now considered certain that the determined resistance of the Cretans, and the spirit of concession recently shown by the Turkish government, will result in the complete independence of the island of Candia.

The Church Union is a new and fair weekly quarto, issued in Brooklyn, and devoted to a practical fusion of all the Orthodox Protestant sects and denominations into one church. It seems to be judiciously conducted. The following is its

"BOND OF UNION.—We, the undersigned, believers in the doctrine of the Holy Scriptures as set forth in the Apostles' and Nicene Creeds, do hereby pledge ourselves to secure, under God, an open communion, and the recognition of one evangelical ministry, by the interchange of pulpits, thus to make visible the unity of the church.

"And we furthermore solemnly pledge ourselves to stand by each other in securing these ends."

A WORLD ON FIRE.—The constellation of Corona has a star which, from its peculiar appearance, is called the "Burning Star." It has attracted unusual attention among the astronmers both in Europe and America. The extraordinary outbursts or changes in its apparent size and condition leave but little doubt that it is really a world on fire.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 8 cents.

PHOTOGRAPHS OF THE EDITOR can now be had at this office by those who desire them. Price 30 cents; which includes the postage when sent by mail.

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BUSINESS MATTERS.

One Dollar each from—Cornelia Hoyt, John Mitchell, Eld. D. O. Hopkins, Mrs. Jeremiah Neale, E. C. Burchett, L. N. Olmsted, James Allan, D. C. Tourtellot, Wm. H. Spence, Valentine Eckert, "Faith."

Two Dollars each from—Geo. W. Curt, H. Young, Chauncey Cushing, "on pledge." Thos. W. Vaughn, Mrs. Caroline Dickinson, M. C. Converse, J. W. Maffit.

Various Sums.

Wm. McCall, $3; Ed. J. Lewis, $10 50 for subscribers; R. B. Hurd, $3; Mary Buzzell, $3; Caleb Haley, $2 50; LaFayette Norris, 25 cents to General Fund; Walter Patterson, $7.

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Mrs. Z P. Ormsby, Fayette, Me., (for the most necessitous freedmen),........ $2
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FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

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Geo. Storrs,
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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

PERFECT PEACE.

"Thou wilt keep him in perfect peace whose mind is stayed on thee." Isa. xxvi, 3.

The rains descended, and the floods
  My soul's foundations tried,
While one by one each cherished hope
  Like waning rush-lights died,
And, lone and desolate, I heard
  The elemental din;
Yet light amid the darkness broke—
  A sunbeam shone within.

Out on the crested surge I rode,
  When mighty seas arose,
And challenged with their thunder cry
  The stormy winds as foes;
Then barks were wrecked, and men went down
  Beneath the billowy brine;
But in that tempest of despair,
  The sunbeam still was mine.

The trust in God—I'll hold it fast,
  In peril and in pain,
Until that glorious Sun arise
  That ne'er shall set again.
And if, by death's grim phantom led,
  I tread the shadowy vale,
Still may that perfect peace be mine,
  Though flesh and heart should fail.

—*Selected by* GEO. F. STORRS.

THE KINGDOM OF GOD.

BY WALTER PATTERSON.

[*Concluded.*]

Now I will quote a few passages that will show plainly who are the rulers, and who the subjects. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." See the parable of ten pounds. I do not think it legitimate to quote parables as proof of any doctrine, unless such doctrine is clearly taught elsewhere. I quote this, as I think it is in unison with plainly revealed truth. "Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities." "Be thou also over five cities." Luke xix. 17—19. Paul says, "Do ye not know the saints shall judge the world?" Cor. vi. 2. Speaking of it in such a way as if it was believed, and well understood in those days. Again, see the promise of Jesus to the church of Thyatira. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; and as the vessels of a potter shall they be broken to shivers; even as I received of my Father;" Rev. ii. 26, 27. David looking down through the dark vista of futurity could see so clearly, that he expressed himself with confidence that "the upright shall have dominion over them in the morning." Psa. xlix. 14; and in view of this he sung with rapturous delight, "Let the saints be joyful in glory.... let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgements written; *this honor have all his saints.*" Psa. cxlix. 5–9. Truly, "a king shall reign in righteousness, and princes shall rule in judgement."

6. The laws of that kingdom will be God's will, according to the Lord's prayer, "Thy kingdom come. Thy will be done on earth as it is in heaven." "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. ii. 3. Christ shall reign over a willing people.

"Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us by his ways, and we will walk in his paths," Isa. ii. 3. "And the isles shall wait for his law." Isa xlii. 4.

Now one word to your question that suggested my writing this article to you, Will there be vines in the kingdom of God? will there be wine there? Although by this time you may say, If this is the kingdom of God, according to the scriptures, there will be no difficulty about the fruit of the vine. The Bible does not pass over such a trivial thing as that without special notice. When the kingdom is established, the earth will be blessed probably more than ever it was. On this the prophets dwell at great length. I will quote two passages. "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the *wine*, and the oil: and they shall hear Jezreel." Hosea ii. 21, 22. Jezreel imparts "the seed of the Lord." "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop *sweet wine*, and all the hills shall melt." Amos ix. 13. So there will be no difficulty; there will be plenty of wine there.

Now dear Bro., I might stop here, and submit what I have written to your judgement; but I will take another view of the kingdom of God that is promised to Christ and his saints; to show its literality; to show it will have a *where* and a *when*. The kingdom of Israel was God's kingdom: see 1 Chron. xxviii. 5. "And of all my sons, for the Lord hath given me many sons, he hath chosen Solomon my son to sit upon *the throne of the kingdom of the* LORD over Israel." Also 1 Chron. xxix. 23. "Then Solomon sat up the *throne of the* LORD as king instead of David his father." I presume you are familiar with the history of the children of Israel, how they rebelled; how God chastised them; and by their persistent rebellion, if I may so speak, compelled God to deliver them into the hands of their enemies for the long punishment predicted by Moses that would be commensurate with the "times of the Gentiles." Now see what emphatic words are used when that throne and kingdom was overturned. "And thou, profane wicked prince of Israel" (Zedekiah, the last of David's descendants that have sat on the throne of Israel) "whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the Diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, *until* he come whose right it is, and I will give it him." Ezk. xxi. 25–27. It is generally admitted that *he* and *him* has reference to Jesus Christ. How then can any person, who pretends to believe the word of God, doubt that God will give to Christ David's throne? Could we divest ourselves of our prejudices and preconceived notions respecting the Kingdom of God, and suppose ourselves among the Jews at our Saviour's first advent, familiar with the Jewish writings, we could have no doubt respecting the Kingdom of God; neither do I believe the Jews had at that time. They were earnestly desiring the Kingdom; they were looking for it, and expecting it. What then was the matter? The manifestation of Jesus did not suit their ideas of the Messiah; so they rejected Jesus the king. Hence God rejected them, and gave the kingdom to another people. So when the gospel of the kingdom was preached, we see with the tenfold emphatic force the meaning of the expression, "Believe on the Lord Jesus Christ and thou shalt be saved." This was their stumbling-block; the rejection of their king. We find one time as Jesus was going to Jerusalem, the people were in great expectation that the kingdom of God was about to be established. Luke xix. 11. Jesus spake a parable, to show them their hopes must yet be deferred. We find after his resurrection that Jesus several times met with his disciples and conversed with them about the "things pertaining to the kingdom of God." Can we suppose these disciples, with such teaching, to be so deplorably ignorant of the nature of the kingdom, as men in our present day would have us think they were, when they asked Jesus, "Lord wilt thou at this time restore the kingdom to Israel?" Jesus does not rebuke them for their carnality, as men in our present day do; he merely informs them that they were not to know the time; the set time was with God, and he had not yet revealed it.

Is not this then confirmatory that Christ's kingdom will be on earth in accordance with the oath of God, that he shall sit on David's throne? Is there then not good reason for believing that, "the set time to favor Zion will come?" God's promises are so certain of fulfilment; they are often written in the present tense, although in the future. See the expression in Isaiah, "To us a son *is* born;" although spoken 700 years before the literal fulfilment. So we find David rejoicing in the certainty of God's glorious purposes with respect to Zion, yea, even before it had been reduced to rubbish and dust. "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come.... When the Lord shall build up Zion, he shall appear in his glory....this shall be written for the generation to come." Psa. 102.

Hitherto I have considered the kingdom of God in connection with the children of Israel and their history: before I finish I will view it in connection with the kingdoms of earth, or the Gentile nations. It is a glorious thought "that God will do nothing but he revealeth his secret unto his servants the prophets."

When God was about to punish the Jews for their rebellion, in mercy to those who feared his name, he told the prophets what he was about to do, so that they might have light and hope. He gave to Daniel several scenes of the world's history, from the time the Jews were put under Gentile domination until the establishment of the kingdom of God. The first of these we will find in Daniel ii, under the impressive and memorable symbol of the image of a man. That image was composed of gold, silver, brass, and iron. These four metals and the position they occupied symbolized four gentile dynasties that would succeed one another in the world's history, before the establishment of the kingdom of God, which was symbolized by a stone. We are not left to guess and speculate about what powers this image represented. God is his own interpreter, and he has made it plain. It is said of the Babylonian dynasty, "thou art this head of gold." Dan. ii. 38. The Medes and Persians succeeded as symbolized by the silver, "breast and arms." See Dan. v. 28, 31. And that the Grecians, symbolized by the "brass," succeeded the Medes and Persians is evident from Dan. viii. 20, 21. And that the Roman empire succeeded the Grecian is a matter of history, and sustained by Luke ii. 1. This last power was to be divided, as symbolized by the legs and toes of this great image. And when the history of the world had passed until it reached that period indicated by the toes, they were to be mixed with miry clay. You will pardon my assumption when I tell you, I believe the "miry clay" represents our dearly beloved republican governments. While they are soaked with the blood of our brothers, they have a miry, cohesive character; but soon that blood dries; its memory is forgotten; then is displayed the brittle nature of our clay governments. But hark! When the world reached this point of history, what are we justified in expecting? The kingdom of God, as symbolized by the "stone cut out of the mountain without hands." That was to fall upon the *feet* of this image, and break and bruise all its component parts; so that the kingdom of God would be established and fill the whole earth. Methinks such a glorious consummation is devoutly wished for by every true christian. May God grant that that glorious event may soon come.

IS ELIJAH YET TO COME?

But why agitate this question? I answer, For two reasons. First. If the mission of Elijah is yet in the future, and the work comprehended in that mission is such, both in character and extent, as is held by a majority of those who advocate that theory, then are we mistaken in looking for speedy redemption at the appearing of Jesus Christ.

Another reason, and very important in our opinion, is this: the experience of the past has taught us that the idea that our Elijah is yet to come, has been a fruitful source of fanaticism. We have been acquainted with more than one man who, getting tired in waiting for a development of his peculiar theory, has concluded that *he* is Elijah; and wretched indeed, and ridiculous withal, have been the sayings and doings of such men. God save us from any such modern Elijahs.

We come then to the question direct. The only text urged as proof positive that John the Baptist was not the Elijah that was to come, is John i. 21., where it is asserted that John declares that he is not the Elijah. But it has been clearly shown by "M. C. H." that John just as much denies being a prophet as he denies being Elijah. I know it is objected that this view of the matter makes a direct contradiction between Christ and John. But this is not true, as we shall endeavor to show. But if it was true, which is the worst position, to make Christ contradict John one or three times, and make John contradict Gabriel also? It is argued that John does not say that he is not *a* prophet, but that he is not *that* prophet, meaning Christ. *This is not true.* Whatever prophet may have been referred to in the language, "Art thou that prophet?" it certainly does not mean Christ. Here is the evidence. The Jews asked John, first, who he was? He answered that he was not the Christ. Then they say to him, *What then?* Art thou Elias? That is, if you are not *the Christ*, are you Elias? Then they ask, Art thou that prophet? All who will read carefully John i. 19—21, will readily see that by "that prophet," they did not mean Christ. But it is urged that King James' version of this text is infallibly correct, and that therefore it must read *that* prophet. This, in our opinion, is an unfounded assumption. We do most solemnly aver that we are not obliged to translate this text *that* prophet—that it is more properly rendered *a* prophet. Murdock translates it, Art thou *a* prophet? agreeing perfectly with the margin of our common version. The margin, in a majority of instances, at least, is the most literal translation of the original text. Thus John does say he is not A *prophet*. Does this involve a contradiction between Christ and John? We answer, No. John answered the questions of these Jews in precisely the sense in which they were asked. The Jews had a notion that perhaps John was one of the old prophets raised from the dead; or that perhaps he was the very Elijah that ascended up in sight of Elisha. But John declared that neither of these notions was correct. That he was not a (resurrected) prophet. Neither was he that identical Elijah that went up to heaven from near the river Jordan. He then tells them who he is, by plainly declaring that he came to do the very work marked in the "Elijah message," as given by the ancient prophet. Read John i. 23.

That John did fulfil the mission of Elijah, as given in Mal. iv. 5, is positively asserted by the angel of God. What says Malachi? "He [Elijah] shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers," etc. The testimony of Gabriel concerning John is, "He shall go before him [Christ] in the spirit and power of Elias, to turn the hearts of the fathers to the children," etc. It strikes us that any one must be very closely wedded to a darling theory to attempt to nullify such testimony as this.

Again, to assume that John was not the Elijah that was to come, is to deny the positive declaration of Jesus Christ, three times repeated. In Matt. xi. 18, Christ uses the following language: "And if ye will receive it, *this is the Elias that was to come.*" But some are so intent on patching up a ragged theory, that they assume that because the nation of the Jews did not receive John as the Elias that was to come, therefore he was not "Elias." That their rejection of John's message rendered that message entirely void, or at least, wholly changed its character. This is convenient logic (?) if it is not very sound. Apply it to the mission of Christ and you annul his Messiahship. The truth lies here, "to wit," While John might be *the Elijah* to those who rejected him, he nevertheless did fulfil "the Elijah mission," and to those who did receive him he was *the Elias that was to come.* They had ears to hear, and they did hear. See verse 15. Our next testimony is Math. xvii. 11, 12. "And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, THAT ELIAS IS COME ALREADY, *and they knew him not*, but have done unto him whatsoever they listed." Nothing can be more plain or positive than the assertion here made, by the Son of God, that John the Baptist was the Elias that was to come. And no amount of theological sparring can possibly change such declarations of Christ, in the estimation of all such as are disposed to "take God at his word," independent of all preconceived opinions and theories. Once more: Mark ix. 12, 13. "And he answered and told them, Elias verily cometh first and restoreth all things.... *But I say unto you that* ELIAS IS INDEED COME, *and they have done unto him whatsoever they listed*, AS IT IS WRITTEN OF HIM."

Here Christ not only declares, in the most positive language, that John is the Elias that was to come, but that he also fulfilled just what was written of Elias.

If this is not sufficient to satisfy all who are interested in this matter, more would not be. It is enough to satisfy us, forever, that all this theorizing about a future Elijah to come, in fulfilment of Mal. iv. 5, is sheer speculation, destitute of even a semblance of truth.

PAULO.

ST. LUKE AND HIS GOSPEL.

BY EDWARD IRVING.

Some, but these not so ancient, nor weighty in their authority, have declared that Luke was one of the two whom the Lord overtook on the way to Emmaus; which they think to be the reason that, of the two he only names Cleopas. Nay, they go so far as to say that he was one of the seventy sent, two by two, throughout Judea by the Lord, and that this is the reason why he is so much fuller than the rest of the Evangelists in detailing the instructions they received. So much testimony of scripture, so much endeavor of antiquity to do him honor, concurring with so much intrinsical evidence, show that when Luke retired from Rome into Greece, as is believed, to employ the remnant of a long and laborious life in the noblest office of historiographer to the Lord and the apostolical college, he went about an undertaking, great and momentous no doubt, but one for which by his gifts and graces, by his services in the church, by his early familiarity with the eye-witnesses and companions of the Lord, by his long bosom intimacy with Paul, who received the gospel not of man but by revelation of Christ—by all these he was qualified, if any man can be said to be qualified, for such a work. And while we thus draw together the qualifications of the man, let us not be thought either to overlook or to overshadow the inspiration of the Holy Ghost. If Luke himself, in stating his inducement, do condescend upon the opportunities he had, and the pains he was at, we are not to be blamed for doing the same. But, in truth, God chooseth proper vessels to fill with his inspiration; plain men many of them doubtless were, but honest and creditable men, and men not hardened by prejudice, nor corrupted by sinister motives. Yet when He pitched upon a chosen vessel to carry his name before the gentiles, it was Saul the learned disciple of Gamaliel he chose; and in like manner when he chose an Evangelist to set forth a narrative among the learned and curious Greeks, it was Luke the kinsman of Paul that he chose—Luke worthy to be the bosom friend of the learned and profound Paul—Luke the elegant and enlightened writer of these two treatises, which contain specimens of high eloquence and pure pathos wholly unsurpassed. And the wisdom of the Almighty's choice has been well supported by the universal voice of every period in the church. Within little more than half a century after they were put out, his books began to be extolled by the Fathers, and have continued to be received with universal concurrence and unabated testimony ever since.

There is a modesty and a classical elegance in the style in which Luke sets forth his intention, which is altogether after the model of the finest teachers of that age, and which makes it clear to our mind that he was addressing himself to a classical public, and strove to win favor for his work by studying their predilections. Matthew and Mark, on the other hand, adopt the earlier style of setting out with pomp and dignity, which is also the style of the Old Testament teachers. Matthew thus begins: "The book of the generation of Jesus Christ, the son of David, the son of Abraham;" and Mark, "The beginning of the gospel of Jesus Christ the Son of God;" but Luke differs from both: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, who from the beginning were eye-witnesses, and ministers of the word; it seemed good to me, also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

Of those many undertakings to which Luke refers, it is not probable that any one is now extant. John's account was written after all the rest. Matthew's and Mark's, if then written, cannot have been under the apostle's eye, otherwise he would never have presumed to state the better information of his friend as his motive for writing his—seeing Matthew was, upon the whole, a better authority, and Mark nearly as good. But besides these four gospels no books of the first century purporting to be gospels have come down to our time. There were others written afterwards and rejected by the church, of which more anon. Luke, therefore, had in his eye when he spoke of these many undertakings, none of the other three gospels, but some other writings of that description then current, but now altogether lost. The authors of these were not the apostles themselves, he states, but such as had been instructed by the eye-witnesses and ministers of the word. This is just as we might expect if we translate ourselves into that time and consider the circumstances of the case. Had the apostles lived now, when we have the invention of printing and a public able to read, and a ready-made apparatus for circulating intelligence, and a daily appetite for everything new, their very first step after the resurrection should have been to draw up a narrative of the occurrence, signed by competent witnesses, and, being duly authenticated, to have it printed and circulated with all speed; then to follow in its train, and preach, carrying along with them the written documents for satisfying the demand that might be excited—in short, after the precise manner in which the Society for Converting the Jews, or any modern missionaries, proceed. But how was it with the poor apostles? There was no press to multiply copies as by magic—no speedier way than by painstaking and tedious copying. They were none of them ready writers, and even if they had been so there was neither time nor convenience. They had few readers—none to circulate their writings—the whole world was adverse; they had hardly time to preach and flee. In the absence of our mighty engines, God furnished them with an engine of his own. He put the words of every nation on their lips, the wisdom of the Holy Ghost in their hearts, and the miracles of their Master in their hands. This was enough to furnish them wherever they went; their speech could go through all the earth, their words to the world's end: and if the people wanted evidence, they had reason in abundance, testimony in abundance, both prophetical and present testimony—miracles in abundance when the others failed. This was enough for conviction; and then for the sake of memory, which is now refreshed by a treatise left behind, the Spirit supplied the want by inspiring the brethren in every city with the same gifts of knowledge, and wisdom, and interpretation, and tongues—the same power of healing and prophecy and miracles which the apostles had. And of these gifts and powers he made the apostles the fountains. So that in truth they became the editors, not of paper books and artificial signs, but the editors of inspiration and supernatural knowledge, and immediate signs of the divine presence and power. So gifted, their true wisdom was to follow the last injunction of the Lord, to go "unto all nations, and teach them, baptizing them in the name of the Father, Son, and Holy Ghost."

[*To be Continued.*]

THE SUFFERINGS OF CHRIST.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some *strange thing* happened unto you: but *rejoice*, inasmuch as ye are partakers of Christ's *sufferings*; that when his glory shall be revealed, ye may be *glad* also with *exceeding joy.*" 1 Pet. iv. 12, 13.

My mind has been of late drawn to this portion of scripture, and through some meditation has been led to ask a few questions; therefore I send them to you, dear HERALD. What were the sufferings of Christ, through which we might rejoice, knowing that we are partakers? Was Christ's suffering through some bodily infirmity of the flesh, which all are heirs to? Was he laid on a languishing bed of sickness, like many of our brethren, sisters and friends who are afflicted? Did he ignorantly or knowingly violate nature's laws, and therefore suffer their penalty? which is sure to follow. Did he through some accident suffer the bruising of his body or the mangling and amputation of his limbs? Were these the special sufferings of Christ, to which the apostle alludes? I think not. But *these sufferings* and afflictions, dear brethren and sisters, whoever you are that are called to pass through them, may lift up your hearts in thankfulness that you are accounted worthy to come under the rule of chastisement; "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; but if ye are without chastisement then are ye bastards and not sons." Our Master wept with those that wept, and mourned with those that mourn. "The Lord pitieth them that fear him; he remembereth that we are dust." But to the point. Jesus came to his own and his own received him not. It is no small trial to have your name cast out as evil by your own near relatives and friends; to be considered by them a heretic, and a deluded fanatic; when you feel sure the truths you entertain (if they would receive them) would prove a great blessing; yea, the truths which we hold are the most glorious that ever blessed the world of mankind. But "He was was despised and rejected of men; a man of sorrows, and acquainted with grief." The world cared not for him, the Jewish church cried "away with him." But this is not all. The apostle said, that *he* had "perils by sea, and perils by land, and perils among false brethern," Jesus uttered a truth; and what was it? "Except ye eat the flesh of the Son Man, and drink his blood, ye have *no life in you*; whoso eateth my flesh and drinketh my blood hath eternal life, and *I will raise him up* at the last day." But some of his dear disciples, with whom he had held sweet communion, and had walked to the house of God together, turned their heel against him, saying, "This is a hard saying; who can hear it?" Do any of the salaried ministers, who are lionized by the public, know anything about these trials? Do the church-going people, who are seeking for ease and popularity, who "heap to themselves teachers, having itching ears," who dare not, or do not, think enough on what they hear to say whether it be true gospel, yea, or nay, do they taste any of the dregs of this bitter cup? Yea, I might ask the readers of the HERALD, Do you know what those trials are? If so, happy are ye. If not, remember there are more. He was betrayed with a kiss; and by one of his professed disciples. O, wicked and cruel hypocrisy! Then, at last, "*all* his disciples forsook him, and fled." He was left to tread the wine-press *alone*. They spit upon him; they buffetted him; they platted a crown of thorns on his brow, and with a reed they smote him on his head, crying, Crucify him, crucify him! and in his last expiring agonies on the cross he cries out, "My God my God, why hast thou forsaken me?" He was left to die alone: and why? "For the *joy* that was set before him he endured the cross, despising the shame." O, brethren, we have "not yet resisted unto blood, striving against sin." Shall we then sell our birthright for a mess of pottage? Shall we compromise truth for the sake of quietness and peace, which will be but for a moment? Jesus saith "I came not to send peace on the earth, but a *sword*; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." Are there those who are passing through any of these trials? If so, think it not strange; but rejoice, in that ye are accounted worthy, for Jesus saith, *Blessed* are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake; rejoice ye in that day, and leap for joy, for behold your reward is great in heaven; for in like manner did their fathers unto the prophets."

C. A. HASTINGS.

Springfield, Mass.

THE BIRDS.

Elihu Burritt, the learned blacksmith, gives an account of Mr. Fox, of Tregedna, near Falmouth, England, who, by persevering kindness, has won the affection of a large number of birds—so much so, that they fly to meet him when he calls them, and hop about him eating the crumbs, with which his pockets are well filled. When digging in his garden it is no uncommon sight to see little birds hopping on the handle of the spade or rake used by the gentleman, thus showing their confidence in him. Sometimes they enter his bedroom early in the morning through the window, and, in their way, call out, "It is time to get up."

On Sunday, when Mr. Fox goes to his place of worship, some of the birds are frequently seen to accompany him along the road, chirping and singing all the way!

Mr. Burritt calls Mr. Fox the "Rarey of the Bird world."

Mr. Samuel Gurney, M. P., has given us a very pleasing confirmation of Mr. Burritt's testimony. He states: "When visiting Mr. Fox, I was perfectly astonished, on walking out into the garden, to see, on his sounding a whistle, the birds come fluttering round him. One robin was actually so tame that it picked a piece of bread out of Mr. Fox's mouth!"

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a wo-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

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C. D. LEET, Springfield, Mass., Vice President.
RUFUS WENDELL, Salem, Mass., Secretary.
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The Herald of Life

AND OF THE COMING KINGDOM.

TERMS:—Two Dollars a Year; or, 48 numbers; One Dollar FOR SIX MONTHS; or, 24 numbers; invariably in *advance*. When served by Carrier in New York city, 48 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore the price will be $2 20 a year, or $1 10 for six months.

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Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 162. NEW YORK, WEDNESDAY, FEBRUARY 27, 1867. VOL. IV.—NO. 20.

THE HERALD OF LIFE.
IS PUBLISHED WEEKLY BY
"THE LIFE AND ADVENT UNION,"
AT
No. 37 Park Row,
Fourth Story, Room 22), NEW YORK.
GEORGE STORRS, Editor.

"GLORY TO GOD."

BY "KRUPTOS:" *alias*, GEO. F. STORRS.

Redemption yields the highest glory to God. We say the highest glory, for though His *absolute* glory, like His eternal being and infinite perfections, admits of no degrees, and is affected by no circumstances whatever, it is otherwise with "His *declarative* glory," as old theologians called it. This, which we speak of, and which angels sang of, consists in the manifestation of His attributes. Whatever it be, though only the drop of water, which appears a world of wonders to the eye of a man of science, any work is glorious which reflects the divine character in any measure, and still more glorious or glorifying which exhibits it in a greater measure. God's glory expands and unfolds itself as we rise upward in the study of his works—from inanimate to living objects; from plants to animals; from animals to man; from man to angels, upward and still upward, to the Being who, bathed in the full blaze of divine effulgence, tops the pyramid, and stands on the highest pinnacle of creation. That Being is God manifest in the flesh. Our Lord Jesus Christ—the redemption which he wrought for us, through blood and suffering, and death, being the work that reveals God most fully to our eyes, and forming a looking glass, so to speak, to reflect the whole measure of divinity. This will appear if we look at—

THE REDEEMER.—One of His many titles is the *Wonderful*. Anticipating the royal birth at Bethlehem, and speaking of Christ in terms which no other key can open but the doctrine of his divinity, Isaiah says, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." With pencils of sunlight, God paints the rose; by arts of divine chemistry He turns foul decay into the snow-white purity and fragrant odors of a lily; He fashions the infant in the darkness of the mother's womb; He inspires dead matter with the active principle of life; in man he breaths the breath of life into a lump of clay—wonders these which have perplexed the wisest men and remain as incomprehensible to philosophers as to fools. Yet, as if there were no mystery but that our understanding could fathom—as if there was nothing in these to teach proud man humility and rouse his admiration—as if there was indeed no wonder but Christ himself in all this great and glorious universe, He is called, by way of eminence, the *Wonderful*. And why? Because, as the stars cease to shine in presence of the sun, quenched by the effulgence, and drowned in the flood of his brighter beams, these lose all their wonders beside this little child. To a meditative man it is curious to stand over any cradle where an infant sleeps, and as we look on the face so calm, and the little arms gently folded on the placid breast, to think of the mighty powers and passions which are slumbering there; to think that this feeble nursling has capacities for an endless existence; that its mortal form may at last become allied to angels. Much more wonderful the spectacle the manger offers, where shepherds bend their knees, and angels bend their eyes! What deep secrets of divine wisdom, power, and love, lie here; wrapped up in these poor swaddling clothes! Mary holds in her arms, in this manger, with its straw, what draws the wondering eyes, and inspires the loftiest songs of angels. If that be not God's greatest, and therefore most glorifying work, where are we to seek it? in what else is it found? "The depth saith, It is not in me; and the sea saith It is not in me!" Were we to range the vast universe to find its rival, we should return, like the dove to its ark, to the stable-door, and the swaddled babe, there to mingle human voices with the heavenly choir—singing, "Glory to God in the highest!"

The fact that redemption yields God the highest glory will appear, also, if we look at—

THE REDEEMED.—It is in them, in sinners saved, not in the holy and happy angels, that God stands out fully revealed as in a mirror; long and broad enough if we may say so, to show forth all his attributes. To vary the figure: the cross of Christ is the focus in which all the beams of divinity, all the attributes of the Godhead, are gathered into one bright, burning spot, with power to warm the coldest and melt the stoniest heart. No man hath seen God at any time, otherwise than in his works, and though created things are immeasurably inferior to their Creator, they may still help us to form some conception of his character. A drop of water is an ocean; a spark of fire is a sun; every grain of sand on the sea-shore is a world in miniature; and as those who have never seen ocean, or sun, or world, may form some idea of their appearance by magnifying these their miniatures millions of millions of times, so, by immensely magnifying the age, the power, the wisdom, the holiness of an angel, we could form some dim conception of God. Not that we would not have still to ask, "Who can by searching find out God? who can find out the Almighty to perfection?"—not that when we had exclaimed, in the sublime words of Job, "Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth on nothing. He bindeth up the waters in his thick clouds. He holdeth back the face of his throne. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power. By his Spirit he hath garnished the heavens;" not that we would not have to add with the patriarch, "These are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"

Study him, for example, in the angels who sung his birth song. They are holy; and we may conclude that their Maker is infinitely holy; they are wise, and he who made them must possess infinite wisdom; they are powerful, and he must be omnipotent; the God of good angels must be infinitely good, as the avenger of sin and evil ones, and must be infinitely just. This is sound reasoning—for, as David says, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall he not correct?" He that teacheth man knowledge, shall he not know? Still, however lofty and worthy were the conceptions which we thus formed of God, he had never been discovered in the full glory of his gracious character by this or any corresponding process. Unspeakable honor to man and unspeakable grace in God, the fulness of his character is revealed, not by seraphs but by saints—in redeemed and ransomed sinners. And so all who have washed their robes in the blood of the Lamb, are trophies of free saving mercy; monuments of that love which—when stern justice had dragged us to the mouth of the pit, and angels, who had seen their fellows punished by one awful act of justice, stood in dread and silent expectation of another—graciously interposed, saying, "Deliver from going down to the pit, I have found a ransom." Then, blessed Son of God, thou didst step forward to say, And I am that ransom! From that day heaven was happier. It found a new joy. Angels tuned their harps to higher strains; and now, these blessed spirits above the mean jealousies of earth's elder brothers, whenever they see Christ born anew in a soul—a sinner born again, called, converted, apparelled in Jesus' righteousness, rejoicing in his arms, or even weeping at his feet, make up the old, grand birthsong, singing, "Glory to God in the highest." "There is joy," said Jesus, "in the presence of the angels of God over one sinner that repenteth—joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

MY DEBATES WITH ELD. PREBLE.

NUMBER ONE.

Bro. James S. Brooks, of Portland, under date of the 11th ultimo, wrote me as follows:—

"*Dear Bro. Wendell:*—I have just seen in the *Crisis* a report of your discussion with Eld. Preble, in which he says you by silence admit his position to be true. Is it so? I some time ago became a firm believer that the penalty of the Adamic transgression was eternal death in and of itself. But there is a proviso, and that is Christ; and, as all are not in Christ, they must still be under the penalty, and that forever. So you see I was some inrerested in the Discussion. I could not be there. Now I wish you to write me a few lines about it. Your brother, in hope of Life through Christ."

Bro. John C. Day, of South Ashburnham, Mass., under date of 2d inst., wrote:—

"*My Dear Bro. Rufus:*—I thought I would disturb your quiet by writing a few lines to you, as it has been a long time since we heard anything from you. And I have been thinking that perhaps the reason might be that Eld. Preble's carefully written article in the *Crisis*, said to be his closing speech in the late discussion in Salem, had brought you over to believe in a temporary purgatory, at least for the wicked, and that you might be stopping to recover yourself a little, and take breath, before you made it known. But if this is not the case I hope we shall hear from you in some way before long. We always look for your name the first thing on opening the paper, but not a scratch do we find from you. O, how glad we should be to have you come up and spend a few days with us. I will agree that your expenses shall be paid, and I think the Life views would be well received here if they could be wisely set before the people. What say, brother R.? Will you come and spend one Sunday and a few evenings with me? I think it might be the means of great good. We have had no preaching here for a long time. All want to see you. Phebe and the boys join in much love to yourself, Sister W., and the children. Do let us hear from you in some way. In haste and much love, from thy brother in Christ."

Bro. Timothy Wheeler, of Waterbury Centre, Vt., wrote me under date of the 3d inst:—

"*Dear Bro. Wendell:*—Your name, together with CURRY and STORRS, seems very precious to me on account of our common faith in the non-resurrection of the wicked dead. This is a precious and lovely truth with me; one which I discovered some ten years ago, long before I knew anything about you three men. O, how clearly the light shines on this heavenly truth! Nature is full of analogies illustrating this truth. Revelation is very clear upon the point. One or two texts *seem* to teach the reverse.

"I see by the *Crisis* that Preble has used you nearly up? How is it? I have been watching the HERALD OF LIFE to see if there was not another side to it, but, as yet, see nothing from you. Is the discussion published? If so, I want it. I have seen nothing in relation to it.

"H. L. Hastings—what does it mean? In all his late publicatians there is nothing to show that he disbelieves in the immortality of the soul, conscious state of the dead, and eternal misery. Indeed, I should think he believed it all, had I never read anything of him but his late writings. His former works on this subject he does not advertise. Has he changed his mind? If not, what is his policy? I never will compromise *Truth*. Yours for the Truth."

RESPONSIVE REMARKS.

1. My long silence in the paper, in relation to the debate and also various other matters about which I have greatly desired to write, has been owing entirely to the circumstance, that my time, for several months past, has been devoted to business responsibilities, which were undertaken for the purpose of enabling me to "make ends meet" in the pecuniary line. During this time my Sunday labors have not been intermitted, but it has seemed impossible to get the rest and leisure necessary for the purpose of preparing matter suitable for the paper. I have toiled hard and had many weary hours. But God has blessed me with excellent health, and there are a thousand things which should awaken my gratitude for his mercy to me and mine. I think, however, that in the future I shall (if life and health are continued) be able to send an article to our beloved Editor quite as often at least as he will send a paper to the reader: and if I shall be able to furnish acceptable contributions, I cherish a hope that my future sins of omission will relate, if at all, in very small measure to the matterof writing for the HERALD OF LIFE. Its mission was never dearer to my heart than now; and I may add that the Editorial management, in its general features, has my warmest approval. We have the right man in the right place, and it will be a shame to us younger men if we do not hold up his hands and give him constant proofs of our loyalty to the great truth of Life only in Jesus Christ. I am not tinctured with the doctrine of justification by *works*, but I confess that no act brings me a speedier or sweeter recompense in the way of an approving conscience than when I am in some way laboring to help this paper in its work of scatttering light on the Life theme. But this must suffice on this point.

2. I have engaged Bro. Boutell to preach for me here in Salem next Sunday, but when I did so I did not know where I should labor on that day. But in transcribing Br. Day's letter for this article it flashes across my mind that I ought next Sunday to proclaim Life only in Christ in South Asburnham. And this I will do if the Lord permit. I have many times been invited to visit that place, and now I rejoice to find the way so unexpectedly opened for me to go. I shall send Br. Day word by this mail.

3. I rejoice to find my dear brother Brooks, of Portland, standing firmly on our Life view, and I thank him for writing me. I honor him for the noble liberality of feeling which he displayed years ago when he did not hold the view. He is a leading man—a "pillar"—in the Portland Advent church, but he never used his position to impose trammels upon any man who wanted to present his honest convictions in their pulpit. Never shall I forget the Sunday which I devoted (several years ago) to the presentation of the Life doctrine in Portland. Then Br. B. believed me in error, but he was willing that I should be heard. In this connection I will say, that, if Br. B. will arrange with Eld. Preble to debate with me on the wicked-dead question in P., I will gladly give the church there a chance to see for themselves what sort of argumentation I was met with in Alton and this city.

4. In reply to the brethren whose letters are given above, I have to say that I am now in a situation to devote a little attention to Eld. Preble's *Crisis* version of the Debate, and to sundry other matters about which he found it convenient to be silent. I shall come to my work directly in my next article. Eld. P. is a subscriber to our paper, and I shall miss my guessif he doesnot see cause to wish that his "modest" account of the debate had remained in his portfolio. And yet I ought not to be too sanguine on this point, for Eld. P. must have known what kind of an exposure he was inviting by his publication in the *Crisis*. He probably counted on the fact that his medium of reaching the public was one from which any correction from me would, as a matter of course, be excluded.

5. I can give Br. Wheeler no special information respecting the "policy" of Eld. Hastings. I have been upbraided by Prof. C. F. H. for characterizing his (H. L. H's) course as "deplorable retrogression;" and upon the Professor's authority I stated in this paper, last summer, that *The Christian* would give utterance to the "heresy of Destruction" so soon as its Editor should think he could "do so to the best effect." My own opinion is that it will never be done, and I remain steadfast in the conviction his whole procedure is an eminent instance of "deplorable retrogression."

R. W.

WHAT LAW?

BY JACOB GRIM.

In our last we spoke of the two covenants; the one made with Abraham being the first in point of time, but the second in its confirmation. The Mosaic covenant being confirmed in the days in which it was made.

The second covenant required the obedience of Jesus Christ in order to its confirmation. For although Abraham, Isaac, and Jacob, and all the faithful had fallen asleep, the apostle declared, "And if Christ be not raised (from the dead) your faith is vain: ye are yet in your sins. Then they also (as well as Christ) which have fallen asleep in him are perished." 1 Cor. xv. 17, 18. Here is a fact demonstrated to my mind that the new covenant needs, for its confirmation, the resurrection of Jesus Christ.

We will now look for the reason, or the need of Jesus being made under the first covenant for the truth of God. We have shown that God by an everlasting covenant deeded the landto Abraham, and his seed for an everlasting inheritance.

We also find that under the covenant God made with Moses, He promised the children of Israel a possession and a kingdom in this same land, and promised them that by obedience they should dwell in the land as the lot of their inheritance.

To my mind, in reading the scriptures, there has always been a difficulty in fulfilling these two classes of promises; the one made to Abraham for an everlasting possession, as an individual, and the other to Israel as a nation to dwell in the land which the Lord giveth thee. Deut. xxviii.

While Israel as a nation is occupying the land, Abraham, Isaac, and Jacob, as individuals in their resurrection state, are kept out of it.

We read in Matt. iii. 2, that John came preaching, "And saying, Repent, for the kingdom of heaven is at hand." Likewise Jesus, in Mark i. 15, came preaching the gospel of the kingdom of God, "And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel."

Now we believe in time; and we further believe that John and Jesus knew exactly what they were preaching about. And they both declare the kingdom of God is at hand; and the one Jesus, said the time was fulfilled. We are asked, "What time was fulfilled?" We answer, the time for the duration of the first covenant, or as the apostle to the Heb. ix: 26, the end of the world, or age, or dispensation. And the time for the establishment of the kingdom of God. The time Daniel spoke of, when he said, seventy weeks are determined upon thy people, and upon thy holy city, (as the Lord once said to Noah, My Spirit shall not always strive with man: yet his days shall be 120 years); so in this case God declares his purpose to "finish transgression, and to make an end of sins (under the first covenant), and to make reconciliation for niquity." The apostle says, for this reason, Jesus took upon him the seed of Abraham, "that through death he might destroy him (or it) that had the power of death; that is, the adversary, (the Mosaic covenant); and deliver them who through fear of death, were all their life time subject to bondage." Heb. ii. 14, 15. Paul, in Gal, calls this a yoke of bondage. In Gal, we read that Jesus was made under the law, to deliver those under the law. In Rom. xv. 8, we read that Jesus was "made a minister of the circumcision for the truth of God to the fathers." And in Heb. ix. 15, And for this cause he is the Mediator of the New Covenant, that by means of death for the redemption of the transgressions that were under the first covenant, (that) they which are called might receive the promise of eternal inheritance." Here we have positive testimony that it was the first, or Mosaic covenant, under which Jesus was made in order to redeem Israel from under that covenant; and the time allotted to that covenant was that spoken of by Daniel the prophet. And when John and Jesus came preaching, The kingdom of heaven is at hand, it was the kingdom promised under the first covenant. It is remarked that the promises under this covenant belong to literal Israel; and as they have received the curses threatened under the covenant they should also receive the blessings. We answer; our business is with the law, and the conditions connected with the law. We know, as Paul says, that God promised Abraham this land 400 years before the law, and the law cannot affect the promise of God and make it of none effect; and we also know that God cannot give the land by promise for an everlasting possession to Abraham and his seed, and at the same time give it to the nation of Israel in the flesh for a perpetual inheritance; for Israel could only occupy it as all other nations do; one generation pass away and another take their place. Paul, in discussing this question in Gal. iii. 15, says, "When a covenant is confirmed, no man disannuleth or addeth thereto. Now to Abraham and his seed were the promises made. He sayeth not, and to seeds, as of many; but as of one; and to thy seed, which is Christ." Now, evidently, Paul is speaking of the inheritance, one and the same, under the two covenants. For if the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise; evidently one and the same. "For as many as are of the works of the law are under a curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. Now under this curse Christ found every child of Israel. And to redeem them from under this curse, Christ came. And the apostle says, "Christ hath redeemed us from the curse of the law, being made a curse for us."

Now, here are two covenants involving the same people and the same inheritance. The last covenant is so made that it involves the national life of Israel. And as God had predetermined, as announced by the mouth of his servant Daniel, that in a given time he would wind up this covenant, and make an end of sin, and transgression under this covenant, unless some plan was adopted for the redemption of the nation, its national life would be forfeited, and God's promises to Abraham and David fail. Here we find God's plan revealed; and it is, that Jesus shall take upon himself the fulfilment of the law, complete the covenant, and redeem the nation from under the curse of the covenant. And in the language of Caiaphas, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." John xi. 50. In the language of the prophet—"But he was wounded for transgressions; he was bruised for our iniquities." Isa. liii. We read that John came preaching repentance and baptism for the remission of sins; and Jesus came to John requesting to be baptized of him. Now Jesus was not a sinner, that he needed to be baptized for their remission; and so John informed him: but, says Jesus, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness; and he suffered him." In the performance of this act, we learn one thing, that Jesus had placed himself in the national capacity, and had accepted of the conditions of the covenant; and as he became the curse for the nation the blow fell upon him. Hence he paid the national penalty, and died in place of the nation He has redeemed the national life, and it is invested in himself; and thereby everlasting righteousness was brought in, and God confirmed the truth of the promise made to Abraham, that all nations should be blessed in him. Rom. xv. 8–13. And also the language of the apostle, If ye be in Christ, then are ye Abraham's seed, and heirs according to the promise. And the language of Jesus, The kingdom shall be taken from you (Jews) and given to a poeple bringing forth the fruits thereof. It is the same promised King, the heir of Abraham, the heir of David, made doubly sure; first, by promise; second, by redemption; and third, it will be sure to all the heirs, for an everlasting possession, through the everlasting covenant, for our King is risen from the dead, to die no more forever. And it doth not yet appear what we shall be, yet we know, when our King shall come, we shall be like him. This then is what we understand the mission of Jesus to be, to fill up the law; take it out of the way; redeem the nationality of Israel, and bring in everlasting righteousness under the new covenant; so that we should no longer be strangers of the covenants and alienated from the nationality of Israel; but that we might be fellow heirs and members of the commonwealth and of the nationality. Christ our King, God's only Son, and we the adopted heirs into the family, to be sons of God, being children of the resurrection. The old and temporal covenant was done away; Jesus was put to death under it, but he rises under the new and everlasting covenant, our High Priest after the order of an everlasting life; and may it be all our prayers that we may attain that kingdom, even a resurrection of the dead.

Many are complaining of their weakness who ought to be complaining of their *worldliness.*

SCIENCE AND RELIGION.

It was once true that science was altogether employed against the Bible; but that is no longer the case. It now corroborates it. But it does conflict with church dogmas and systems. Galileo was the first notable scholar who attacked church superstition successfully. Spurzein and Gall did as important a work in showing that the mind—believed in their day, as now, to be the soul or spirit—was merely the action of the brain nerves, and not something independent of matter. Combe elaborated on this idea, and died the best read man in Scotland; and better than our phrenologists in this country, who sold out to popular prejudice, he died honored by men of learning, and esteemed by all good men. The study of man, his powers, and their derivation, of which this last branch was the foundation, has widened rapidly within the last score of years, until now we see eminent men, in different fields of investigation, and living wide apart, coming to the same conclusion, identically, as have Geo. Storrs and his unpretending followers, guided alone by the light of divine revelation. We have already called attention to the subject of the correlation of force, the embodiment of investigation of modern philosophers in regard to "motion," in which it is demonstrated that action is necessarily identified with matter. Also Prof. Youmas's lecture proving the folly of the prevalent superstititious notion that man has some mysterious quality that acts independent of organism. We last week added to the list of aids to truth, the name of ex-Chancellor Halsted. We have heard Prof. Agassiz, claimed as a rationalist, declare that this world has gone through six periods of sudden and remarkable change, each bringing a higher order of existence upon the earth, until man appeared, and that he has every reason to believe that there would be another like change that would introduce on the earth an order of beings higher than man's present state. This gentleman is the most eminent investigator of nature since Humboldt. He is now engaged in delivering lectures, and while he cites many beautiful ideas and innumerable facts to sustain the truth of Scripture, we have never noticed aught in conflict therewith. We give an extract from one of his lectures as bearing somewhat on our view of man's organism. He is to treat this subject in a special lecture, when we shall learn more particulars in this interesting branch of science, in which we have much interest:

W. M.

We have animals of an aquatic, or terrestrial, or aerial mode of life, all showing one and the same structure. I like to insist upon these facts, which are the most brilliant results of modern progress or science, because you see at once what bearing they have upon the question of the origin of these things. If we have identical structures under the most diversified conditions of existence, these external things which act upon living beings cannot have been the cause which has produced such unity in plan. The unity of plan—that ideal common basis of animals—must be derived from something higher than the conditions in which these animals live, when we find that notwithstanding these diversified conditions, the animals present one and the same plan and structure. [Applause.] The next type is that of vertebra. It is one which has a special interest for us, for we belong there [laughter], and with us all the animals which have a backbone, all the animals which have an internal solid axis so arranged as to surround two distinct cavities in which the various organs of the body are inclosed, one cavity below that axis in which all these parts or all those systems of the organs are contained by which life is maintained in its normal condition. These are the organs of digestion through which food is assimilated and transformed for the subsistence of the body, the organs of breathing in which this assimilation is fostered, the organs of circulation through which the result of these operations, is circulated through the system, and also the organs of reproduction. All these organs by which animal life is simply maintained are contained in the lower cavity of the body while an upper cavity contains organs which establish the relations between the animals and the surrounding world. In that upper cavity is contained, in the anterior part of the body, the brain, and in the middle and posterior parts of the body the prolongation of the brain which we call the spinal marrow. From it arises the nerves, which are scattered through all parts of the body and send sensibility and also receive impressions from the outside.

To this centre are attached the organs of the senses, and which communicate directly with the central mass of the nervous system. All

Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 162. NEW YORK, WEDNESDAY, FEBRUARY 27, 1867. VOL. IV.—NO. 20.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

"GLORY TO GOD."

BY "KRUPTOS:" *alias*, GEO. F. STORRS.

Redemption yields the highest glory to God. We say the highest glory, for though His *absolute* glory, like His eternal being and infinite perfections, admits of no degrees, and is affected by no circumstances whatever, it is otherwise with "His *declarative* glory," as old theologians called it. This, which we speak of, and which angels sang of, consists in the manifestation of His attributes. Whatever it be, though only the drop of water, which appears a world of wonders to the eye of a man of science, any work is glorious which reflects the divine character in any measure, and still more glorious or glorifying which exhibits it in a greater measure. God's glory expands and unfolds itself as we rise upward in the study of his works—from inanimate to living objects; from plants to animals; from animals to man; from man to angels, upward and still upward, to the Being who, bathed in the full blaze of divine effulgence, tops the pyramid, and stands on the highest pinnacle of creation. That Being is God manifest in the flesh. Our Lord Jesus Christ—the redemption which he wrought for us, through blood and suffering, and death, being the work that reveals God most fully to our eyes, and forming a looking glass, so to speak, to reflect the whole measure of divinity. This will appear if we look at—

THE REDEEMER.—One of His many titles is the *Wonderful*. Anticipating the royal birth at Bethlehem, and speaking of Christ in terms which no other key can open but the doctrine of his divinity, Isaiah says, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." With pencils of sunlight, God paints the rose; by arts of divine chemistry He turns foul decay into the snow-white purity and fragrant odors of a lily; He fashions the infant in the darkness of the mother's womb; He inspires dead matter with the active principle of life; in man he breaths the breath of life into a lump of clay—wonders these which have perplexed the wisest men and remain as incomprehensible to philosophers as to fools. Yet, as if there were no mystery but that our understanding could fathom—as if there was nothing in these to teach proud man humility and rouse his admiration—as if there was indeed no wonder but Christ himself in all this great and glorious universe, He is called, by way of eminence, the *Wonderful*. And why? Because, as the stars cease to shine in presence of the sun, quenched by the effulgence, and drowned in the flood of his brighter beams, these lose all their wonders beside this little child. To a meditative man it is curious to stand over any cradle where an infant sleeps, and as we look on the face so calm, and the little arms gently folded on the placid breast, to think of the mighty powers and passions which are slumbering there; to think that this feeble nursling has capacities for an endless existence; that its mortal form may at last become allied to angels. Much more wonderful the spectacle the manger offers, where shepherds bend their knees, and angels bend their eyes! What deep secrets of divine wisdom, power, and love, lie here; wrapped up in these poor swaddling clothes! Mary holds in her arms, in this manger, with its straw, what draws the wondering eyes, and inspires the loftiest songs of angels. If that be not God's greatest, and therefore most glorifying work, where are we to seek it? in what else is it found? "The depth saith, It is not in me; and the sea saith It is not in me!" Were we to range the vast universe to find its rival, we should return, like the dove to its ark, to the stable-door, and the swaddled babe, there to mingle human voices with the heavenly choir—singing, "Glory to God in the highest!"

The fact that redemption yields God the highest glory will appear, also, if we look at—

THE REDEEMED.—It is in them, in sinners saved, not in the holy and happy angels, that God stands out fully revealed as in a mirror; long and broad enough if we may say so, to show forth all his attributes. To vary the figure: the cross of Christ is the focus in which all the beams of divinity, all the attributes of the Godhead, are gathered into one bright, burning spot, with power to warm the coldest and melt the stoniest heart. No man hath seen God at any time, otherwise than in his works, and though created things are immeasurably inferior to their Creator, they may still help us to form some conception of his character. A drop of water is an ocean; a spark of fire is a sun; every grain of sand on the sea-shore is a world in miniature; and as those who have never seen ocean, or sun, or world, may form some idea of their appearance by magnifying these their miniatures millions of millions of times, so, by immensely magnifying the age, the power, the wisdom, the holiness of an angel, we could form some dim conception of God. Not that we would not have still to ask, "Who can by searching find out God? who can find out the Almighty to perfection?"—not that when we had exclaimed, in the sublime words of Job, "Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth on nothing. He bindeth up the waters in his thick clouds. He holdeth back the face of his throne. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power. By his Spirit he hath garnished the heavens;" not that we would not have to add with the patriarch, "These are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"

Study him, for example, in the angels who sung his birth song. They are holy; and we may conclude that their Maker is infinitely holy; they are wise, and he who made them must possess infinite wisdom; they are powerful, and he must be omnipotent; the God of good angels must be infinitely good, as the avenger of sin and evil ones, and must be infinitely just. This is sound reasoning—for, as David says, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall he not correct?" He that teacheth man knowledge, shall he not know? Still, however lofty and worthy were the conceptions which we thus formed of God, he had never been discovered in the full glory of his gracious character by this or any corresponding process. Unspeakable honor to man and unspeakable grace in God, the fulness of his character is revealed, not by seraphs but by saints—in redeemed and ransomed sinners. And so all who have washed their robes in the blood of the Lamb, are trophies of free saving mercy; monuments of that love which—when stern justice had dragged us to the mouth of the pit, and angels, who had seen their fellows punished by one awful act of justice, stood in dread and silent expectation of another—graciously interposed, saying, "Deliver from going down to the pit, I have found a ransom." Then, blessed Son of God, thou didst step forward to say, And I am that ransom! From that day heaven was happier. It found a new joy. Angels tuned their harps to higher strains; and now, these blessed spirits above the mean jealousies of earth's elder brothers, whenever they see Christ born anew in a soul—a sinner born again, called, converted, apparelled in Jesus' righteousness, rejoicing in his arms, or even weeping at his feet, make up the old, grand birthsong, singing, "Glory to God in the highest." "There is joy," said Jesus, "in the presence of the angels of God over one sinner that repenteth—joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

MY DEBATES WITH ELD. PREBLE.

NUMBER ONE.

Bro. James S. Brooks, of Portland, under date of the 11th ultimo, wrote me as follows:—

"*Dear Bro. Wendell:*—I have just seen in the *Crisis* a report of your discussion with Eld. Preble, in which he says you by silence admit his position to be true. Is it so? I some time ago became a firm believer that the penalty of the Adamic transgression was eternal death in and of itself. But there is a proviso, and that is Christ; and, as all are not in Christ, they must still be under the penalty, and that forever. So you see I was some inrerested in the Discussion. I could not be there. Now I wish you to write me a few lines about it. Your brother, in hope of Life through Christ."

Bro. John C. Day, of South Ashburnham, Mass., under date of 2d inst., wrote:—

"*My Dear Bro. Rufus:*—I thought I would disturb your quiet by writing a few lines to you, as it has been a long time since we heard anything from you. And I have been thinking that perhaps the reason might be that Eld. Preble's carefully written article in the *Crisis*, said to be his closing speech in the late discussion in Salem, had brought you over to believe in a temporary purgatory, at least for the wicked, and that you might be stopping to recover yourself a little, and take breath, before you made it known. But if this is not the case I hope we shall hear from you in some way before long. We always look for your name the first thing on opening the paper, but not a scratch do we find from you. O, how glad we should be to have you come up and spend a few days with us. I will agree that your expenses shall be paid, and I think the Life views would be well received here if they could be wisely set before the people. What say, brother R.? Will you come and spend one Sunday and a few evenings with us? I think it might be the means of great good. We have had no preaching here for a long time. All want to see you. Phebe and the boys join in much love to yourself, Sister W., and the children. Do let us hear from you in some way. In haste and much love, from thy brother in Christ."

Bro. Timothy Wheeler, of Waterbury Centre, Vt., wrote me under date of the 3d inst:—

"*Dear Bro. Wendell:*—Your name, together with CURRY and STORRS, seems very precious to me on account of our common faith in the non-resurrection of the wicked dead. This is a precious and lovely truth with me; one which I discovered some ten years ago, long before I knew anything about you three men. O, how clearly the light shines on this heavenly truth! Nature is full of analogies illustrating this truth. Revelation is very clear upon the point. One or two texts *seem* to teach the reverse.

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1. My long silence in the paper, in relation to the debate and also various other matters about which I have greatly desired to write, has been owing entirely to the circumstance, that my time, for several months past, has been devoted to business responsibilities, which were undertaken for the purpose of enabling me to "make ends meet" in the pecuniary line. During this time my Sunday labors have not been intermitted, but it has seemed impossible to get the rest and leisure necessary for the purpose of preparing matter suitable for the paper. I have toiled hard and had many weary hours. But God has blessed me with excellent health, and there are a thousand things which should awaken my gratitude for his mercy to me and mine. I think, however, that in the future I shall (if life and health are continued) be able to send an article to our beloved Editor quite as often at least as he will send a paper to the reader: and if I shall be able to furnish acceptable contributions, I cherish a hope that my future sins of omission will relate, if at all, in very small measure to the matterof writing for the HERALD OF LIFE. Its mission was never dearer to my heart than now; and I may add that the Editorial management, in its general features, has my warmest approval. We have the right man in the right place, and it will be a shame to us younger men if we do not hold up his hands and give him constant proofs of our loyalty to the great truth of Life only in Jesus Christ. I am not tinctured with the doctrine of justification by *works*, but I confess that no act brings me a speedier or sweeter recompense in the way of an approving conscience than when I am in some way laboring to help this paper in its work of scatttering light on the Life theme. But this must suffice on this point.

2. I have engaged Bro. Boutell to preach for me here in Salem next Sunday, but when I did so I did not know where I should labor on that day. But in transcribing Br. Day's letter for this article it flashes across my mind that I ought next Sunday to proclaim Life only in Christ in South Asburnham. And this I will do if the Lord permit. I have many times been invited to visit that place, and now I rejoice to find the way so unexpectedly opened for me to go. I shall send Br. Day word by this mail.

3. I rejoice to find my dear brother Brooks, of Portland, standing firmly on our Life view, and I thank him for writing me. I honor him for the noble liberality of feeling which he displayed years ago when he did not hold the view. He is a leading man—a "pillar"—in the Portland Advent church, but he never used his position to impose trammels upon any man who wanted to present his honest convictions in their pulpit. Never shall I forget the Sunday which I devoted (several years ago) to the presentation of the Life doctrine in Portland. Then Br. B. believed me in error, but he was willing that I should be heard. In this connection I will say, that, if Br. B. will arrange with Eld. Preble to debate with me on the wicked-dead question in P., I will gladly give the church there a chance to see for themselves what sort of argumentation I was met with in Alton and this city.

4. In reply to the brethren whose letters are given above, I have to say that I am now in a situation to devote a little attention to Eld. Preble's *Crisis* version of the Debate, and to sundry other matters about which he found it convenient to be silent. I shall come to my work directly in my next article. Eld. P. is a subscriber to our paper, and I shall miss my guess if he doesnot see cause to wish that his "modest" account of the debate had remained in his portfolio. And yet I ought not to be too sanguine on this point, for Eld. P. must have known what kind of an exposure he was inviting by his publication in the *Crisis*. He probably counted on the fact that his medium of reaching the public was one from which any correction from me would, as a matter of course, be excluded.

5. I can give Br. Wheeler no special information respecting the "policy" of Eld. Hastings. I have been upbraided by Prof. C. F. H. for characterizing his (H. L. H's) course as "deplorable retrogression;" and upon the Professor's authority I stated in this paper, last summer, that *The Christian* would give utterance to the "heresy of Destruction" so soon as its Editor should think he could "do so to the best effect." My own opinion is that it will never be done, and I remain steadfast in the conviction his whole procedure is an eminent instance of "deplorable retrogression."

R. W.

WHAT LAW?

BY JACOB GRIM.

In our last we spoke of the two covenants; the one made with Abraham being the first in point of time, but the second in its confirmation. The Mosaic covenant being confirmed in the days in which it was made.

The second covenant required the obedience of Jesus Christ in order to its confirmation. For although Abraham, Isaac, and Jacob, and all the faithful had fallen asleep, the apostle declared, "And if Christ be not raised (from the dead) your faith is vain: ye are yet in your sins. Then they also (as well as Christ) which have fallen asleep in him are perished." 1 Cor. xv. 17, 18. Here is a fact demonstrated to my mind that the new covenant needs, for its confirmation, the resurrection of Jesus Christ.

We will now look for the reason, or the need of Jesus being made under the first covenant for the truth of God. We have shown that God by an everlasting covenant deeded the landto Abraham, and his seed for an everlasting inheritance.

We also find that under the covenant God made with Moses, He promised the children of Israel a possession and a kingdom in this same land, and promised them that by obedience they should dwell in the land as the lot of their inheritance.

To my mind, in reading the scriptures, there has always been a difficulty in fulfilling these two classes of promises; the one made to Abraham for an everlasting possession, as an individual, and the other to Israel as a nation to dwell in the land which the Lord giveth thee. Deut. xxviii.

While Israel as a nation is occupying the land, Abraham, Isaac, and Jacob, as individuals in their resurrection state, are kept out of it.

We read in Matt. iii. 2, that John came preaching, "And saying, Repent, for the kingdom of heaven is at hand." Likewise Jesus, in Mark i. 15, came preaching the gospel of the kingdom of God, "And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel."

Now we believe in time; and we further believe that John and Jesus knew exactly what they were preaching about. And they both declare the kingdom of God is at hand; and the one Jesus, said the time was fulfilled. We are asked, "What time was fulfilled?" We answer, the time for the duration of the first covenant, or as the apostle to the Heb. ix: 26, the end of the world, or age, or dispensation. And the time for the establishment of the kingdom of God. The time Daniel spoke of, when he said, seventy weeks are determined upon thy people, and upon thy holy city, (as the Lord once said to Noah, My Spirit shall not always strive with man: yet his days shall be 120 years); so in this case God declares his purpose to "finish transgression, and to make an end of sins (under the first covenant), and to make reconciliation for niquity." The apostle says, for this reason, Jesus took upon him the seed of Abraham, "that through death he might destroy him (or it) that had the power of death; that is, the adversary, (the Mosaic covenant); and deliver them who through fear of death, were all their life time subject to bondage." Heb. ii. 14, 15. Paul, in Gal., calls this a yoke of bondage. In Gal., we read that Jesus was made under the law, to deliver those under the law. In Rom. xv. 8, we read that Jesus was "made a minister of the circumcision for the truth of God to the fathers." And in Heb. ix. 15, And for this cause he is the Mediator of the New Covenant, that by means of death for the redemption of the transgressions that were under the first covenant, (that) they which are called might receive the promise of eternal inheritance." Here we have positive testimony that it was the first, or Mosaic covenant, under which Jesus was made in order to redeem Israel from under that covenant; and the time allotted to that covenant was that spoken of by Daniel the prophet. And when John and Jesus came preaching, The kingdom of heaven is at hand, it was the kingdom promised under the first covenant. It is remarked that the promises under this covenant belong to literal Israel; and as they have received the curses threatened under the covenant they should also receive the blessings. We answer; our business is with the law, and the conditions connected with the law. We know, as Paul says, that God promised Abraham this land 400 years before the law, and the law cannot affect the promise of God and make it of none effect; and we also know that God cannot give the land by promise for an everlasting possession to Abraham and his seed, and at the same time give it to the nation of Israel in the flesh for a perpetual inheritance; for Israel could only occupy it as all other nations do; one generation pass away and another take their place. Paul, in discussing this question in Gal. iii. 15, says, "When a covenant is confirmed, no man disannuleth or addeth thereto. Now to Abraham and his seed were the promises made. He sayeth not, and to seeds, as of many; but as of one; and to thy seed, which is Christ." Now, evidently, Paul is speaking of the inheritance, one and the same, under the two covenants. For if the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise; evidently one and the same. "For as many as are of the works of the law are under a curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. Now under this curse Christ found every child of Israel. And to redeem them from under this curse, Christ came. And the apostle says, "Christ hath redeemed us from the curse of the law, being made a curse for us."

Now, here are two covenants involving the same people and the same inheritance. The last covenant is so made that it involves the national life of Israel. And as God had predetermined, as announced by the mouth of his servant Daniel, that in a given time he would wind up this covenant, and make an end of sin, and transgression under this covenant, unless some plan was adopted for the redemption of the nation, its national life would be forfeited, and God's promises to Abraham and David fail. Here we find God's plan revealed; and it is, that Jesus shall take upon himself the fulfilment of the law, complete the covenant, and redeem the nation from under the curse of the covenant. And in the language of Caiaphas, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." John xi. 50. In the language of the prophet—"But he was wounded for transgressions; he was bruised for our iniquities." Isa. liii. We read that John came preaching repentance and baptism for the remission of sins; and Jesus came to John requesting to be baptized of him. Now Jesus was not a sinner, that he needed to be baptized for their remission; and so John informed him: but, says Jesus, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness; and he suffered him." In the performance of this act, we learn one thing, that Jesus had placed himself in the national capacity, and had accepted of the conditions of the covenant; and as he became the curse for the nation the blow fell upon him. Hence he paid the national penalty, and died in place of the nation He has redeemed the national life, and it is invested in himself; and thereby everlasting righteousness was brought in, and God confirmed the truth of the promise made to Abraham, that all nations should be blessed in him. Rom. xv. 8–13. And also the language of the apostle, If ye be in Christ, then are ye Abraham's seed, and heirs according to the promise. And the language of Jesus, The kingdom shall be taken from you (Jews) and given to a poeple bringing forth the fruits thereof. It is the same promised King, the heir of Abraham, the heir of David, made doubly sure; first, by promise; second, by redemption; and third, it will be sure to all the heirs, for an everlasting possession, through the everlasting covenant, for our King is risen from the dead, to die no more forever. And it doth not yet appear what we shall be, yet we know, when our King shall come, we shall be like him. This then is what we understand the mission of Jesus to be, to fill up the law; take it out of the way; redeem the nationality of Israel, and bring in everlasting righteousness under the new covenant; so that we should no longer be strangers of the covenants and alienated from the nationality of Israel; but that we might be fellow heirs and members of the commonwealth and of the nationality. Christ our King, God's only Son, and we the adopted heirs into the family, to be sons of God, being children of the resurrection. The old and temporal covenant was done away; Jesus was put to death under it, but he rises under the new and everlasting covenant, our High Priest after the order of an everlasting life; and may it be all our prayers that we may attain that kingdom, even a resurrection of the dead.

Many are complaining of their weakness who ought to be complaining of their *worldliness*.

SCIENCE AND RELIGION.

It was once true that science was altogether employed against the Bible; but that is no longer the case. It now corroborates it. But it does conflict with church dogmas and systems. Galileo was the first notable scholar who attacked church superstition successfully. Spurzein and Gall did as important a work in showing that the mind—believed in their day, as now, to be the soul or spirit—was merely the action of the brain nerves, and not something independent of matter. Combe elaborated on this idea, and died the best read man in Scotland; and better than our phrenologists in this country, who sold out to popular prejudice, he died honored by men of learning, and esteemed by all good men. The study of man, his powers, and their derivation, of which this last branch was the foundation, has widened rapidly within the last score of years, until now we see eminent men, in different fields of investigation, and living wide apart, coming to the same conclusion, identically, as have Geo. Storrs and his unpretending followers, guided alone by the light of divine revelation. We have already called attention to the subject of the correlation of force, the embodiment of investigation of modern philosophers in regard to "motion," in which it is demonstrated that action is necessarily identified with matter. Also Prof. Youmas's lecture proving the folly of the prevalent supersititious notion that man has some mysterious quality that acts independent of organism. We last week added to the list of aids to truth, the name of ex-Chancellor Halsted. We have heard Prof. Agassiz, claimed as a rationalist, declare that this world has gone through six periods of sudden and remarkable change, each bringing a higher order of existence upon the earth, until man appeared, and that he has every reason to believe that there would be another like change that would introduce on the earth an order of beings higher than man's present state. This gentleman is the most eminent investigator of nature since Humboldt. He is now engaged in delivering lectures, and while he cites many beautiful ideas and innumerable facts to sustain the truth of Scripture, we have never noticed aught in conflict therewith. We give an extract from one of his lectures as bearing somewhat on our view of man's organism. He is to treat this subject in a special lecture, when we shall learn more particulars in this interesting branch of science, in which we have much interest:

W. M.

We have animals of an aquatic, or terrestrial, or aerial mode of life, all showing one and the same structure. I like to insist upon these facts, which are the most brilliant results of modern progress or science, because you see at once what bearing they have upon the question of the origin of these things. If we have identical structures under the most diversified conditions of existence, these external things which act upon living beings cannot have been the cause which has produced such unity in plan. The unity of plan—that ideal common basis of animals—must be derived from something higher than the conditions in which these animals live, when we find that notwithstanding these diversified conditions, the animals present one and the same plan and structure. [Applause.] The next type is that of vertebra. It is one which has a special interest for us, for we belong there [laughter], and with us all the animals which have a backbone, all the animals which have an internal solid axis so arranged as to surround two distinct cavities in which the various organs of the body are inclosed, one cavity below that axis in which all these parts or all those systems of the organs are contained by which life is maintained in its normal condition. These are the organs of digestion through which food is assimilated and transformed for the subsistence of the body, the organs of breathing in which this assimilation is fostered, the organs of circulation through which the result of these operations, is circulated through the system, and also the organs of reproduction. All these organs by which animal life is simply maintained are contained in the lower cavity of the body while an upper cavity contains organs which establish the relations between the animals and the surrounding world. In that upper cavity is contained, in the anterior part of the body, the brain, and in the middle and posterior parts of the body the prolongation of the brain which we call the spinal marrow. From it arises the nerves, which are scattered through all parts of the body and send sensibility and also receive impressions from the outside.

To this centre are attached the organs of the senses, and which communicate directly with the central mass of the nervous system. All

these parts are contained in the upper cavity of the body, and the whole is surrounded by flesh and inclosed in a skin, and whatever be the type of vertebra which we take for examination, whether man or quadruped, bird, reptile, snake, turtle, or fish, all have the same identical structure, and these structures differ only in the form and complication of the execution, but in no way does the plan differ in the slightest degree. A shark, or a perch, a man, or a bird, have the same identical plan of structure, and we could make a cut across their body, through the neck, the head, the chest, or the tail, and compare one with the other, and we would find that the sections had the same organs which had the same relations to one another; and if we compared one section in the same body with the other, a cut made through the head, or through the middle, or through the hind part of the part again, we would find the same relations, so wonderful is the idea which is manifested in this innumerable variety. This is not a fanciful assumption.

The brain is only an enlarged portion of the spinal marrow, or, to reverse it, the spinal marrow is a modification of the brain extending through the body. So that you see that my assertion is true, that in whatever region we may make a section to examine the relative positions of the organs of the vertebra, we find the organs identical, bearing the same relation to one another. And it is in consequence of this great similarity that the idea has been started that all these animals may be derived one from the other; that all these animals may be the result of successive modifications of the few. You see on the one hand we have these uniform conditions which sustain the most diversified forms; then again we have this unity of plan, which seems to be in contradiction to the variety of influences under which these animals exist. Then again we have an extraordinary diversity of forms which seems to indicate the most diversified organs; and yet such is the similarity among these various things that they seem to be only a modification one of the other. No wonder, therefore, that investigators should make it their special object to study these things, and that they should differ in their opinions so much that there should be those who cannot conceive the cause of this diversity, unless it be the immediate manifestation of a special creative act on the part of a being capable of producing at once perfect beings; while others, more inclined, perhaps, to follow development and progress than to look at first cause of all things, would rather have everything derived from a few primary forms which have undergone extraordinary changes in the course of time. I only point at present to the bearing which these investigations of structural relations have upon the question of origin, upon the question of diversity, and upon the question of unity in diversity. For all things that exist in some point of view are alike chiefly by the unity which prevails throughout nature; while from another point of view everything seems different; and when we come to consider what may be the origin of all things, we are at once led, on the one hand, to the evidence of the workings of one mind, and, on the other hand, to the ever-changing conditions under which everything lives; and in consequence of that these various opinions—some assuming that all things have grown out of the change of a few things, and others assuming that everything must have been made as it is by a Supreme Power.

DR. CUMMING'S PREDICTIONS.—Rev. Dr. Cumming, of London, writes to the *Times* to complain that the report which was published of his recent sermon was inaccurate. The report asserts that Dr. Cumming fixed the consummation of all things and the end of the world in the past year—1866. But he says he neither said nor meant it. He merely took the opportunity of stating that twenty years ago Elliott and the greatest writers on prophecy, starting from A. D 532 or from A. D. 606, have taught that we may expect this very year the final judgment on the Papacy, "so far as providential." But all of us expect, he continues, that it is not to be utterly destroyed till He comes whose right it is to reign. The earth, he believes, is to be transformed, not annihilated. Dr. Cumming goes on to say that he has stated in a work published in 1865, called "The Last Warning Cry," and illustrated by historical proofs in a work which Nisbet will publish in a few days, entitled "The Sounding of the Last Trumpet," that the great prophetic epochs, on the fairest and most reliable data, expire in 1867. In one of these he has written —"I adhere to the solution I have given of the exhaustion of the great chronological epochs of prophecy as alike most probable and most justified by induction from events. How soon after 1867 the Redeemer will return and take the kingdom and reign over all the earth I cannot say."

"The Gospel of God, or The Love of God as Revealed in the Plan of Redemption." By Elder R. V. Lyon, Suspension Bridge, N. Y. This is a tract of 20 pages, being the substance of a lecture delivered by the author in the Methodist Church, Niagara Falls. It goes over the whole ground of God's plan in creating man; the conditions under which he placed him, the nature of those conditions, who are to get life in the future, and the doom of unbelievers in Jesus. Elder Lyon is the author of 17 other tracts; in all of which he most clearly and soundly treats the great and vital questions of christian religion, as well as in the present one.

W. M.

Want less than you have, and you will always have more than you want.

The virtue of prosperity is temperance; the virtue of adversity is fortitude.

The Herald of Life.

NEW YORK, FEBRUARY 27, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"The Theology of the Bible."

We gave our readers a notice of this learned and invaluable work last week, and now refer to it again to say, the more we study it, the more we see its value. We give below an extract from the closing part of the work. The author, "OLIVER SPENCER HALSTED, Ex-Chancellor of the state of N. J.," after stating there is "conclusive proof that" the early christians held that "christianity was" the doctrine that, "*The just by Faith, shall live* AGAIN," says:

The reader now has the result of more than twelve years faithful study. I believe that no work of the kind has ever been given to the public. It seems to me that the mode adopted is the natural and only sure mode of obtaining the true system taught in the Bible. Books of so-called Theology, and of men's arguments and inventions, have become so multiplied that a life time is not sufficient to read and compare the thousand and one different and contradictory views of men, on various points supposed to be involved in the *Theos logos—God-word*—Theo-logy—of the Bible, but which have really no foundation in God's word. The result has been, and is to-day, what Draper well calls an "anarchy of sects.' And this result, now upon us, after so many centuries and such unnumbered volumes of controversy, proves that, unless some such mode be resorted to as has been adopted in this work, such books and writings will become so numerous that, to use the hyperbole of John, the world cannot contain them.

The more one reads of such books and writings, if he reads all sides, the less he is able to come to any conclusion; and he either abandons in despair the whole subject of Theology, or he confines his reading to books which argue for the tenets of the sect in connection with which he has been brought up. The past, then, which is a teacher in reference to the future, instructs us that men's arguments, though they should be continued through all time, will lead to no beneficial result; and proves, that there is but one way to reach the truth: and that way is, to discard all the different theories which different sects would impose upon us, and set ourselves to an examination of the original Scriptures, just as if no other Scriptures than those in which the God-word was originally given were ever written. They were written for all time; and should, therefore be studied with all the care and interest with which they would be if now first given for the very purpose of putting an end to sect and controversy and giving unity to the Church.

Have we any prospect that all or any of the sects will discard their theories and resort to the original Scriptures in any proper manner? I see none. Within a short time past I asked a bookseller in New York if he had a translation of the Old Testament from the Hebrew. He answered, yes. And what does the reader suppose he handed to me? It was a book in which the Hebrew was printed in one column, in verses, and the English version, in corresponding verses, in a parallel column. I told him I had the Hebrew, and had the English version, and therefore did not want the book. I have since seen, in the same bookstore, another and more costly edition of the same book: price $11. It is published by Samuel Bagster and Sons, London. Now this book bears on its face the affirmation that the English version of the Old Testament is a correct translation from the Hebrew; and so, the affirmation that it is altogether useless to study the Hebrew. Who but an English Version Orthodoxist could ever have thought of causing the publication of such a book? And who that believes the affirmation it makes on its face to be true will undertake the labor of studying the Hebrew?

After seeing the book above described, a relative at whose house I frequently visit showed me a book which he thought I would like to see. I looked into it, and found that it contained the Greek of the New Testament in one column and the English version of it in a parallel column; a similar publication to that above described in reference to the Hebrew of the Old Testament. I told him what it was. His wife, a remarkably intelligent lady, immediately said: It is a cheat. And the book was laid aside as worthless. Both husband and wife are members, in full communion, of a Presbyterian church. I have since seen this same book for sale in the same bookstore in New York, price, $3 50. It is published in London by the same Saml. Bagster and Sons.

The author, after having thoroughly examined the Book of Job on the subject of "resurrection," page 513, says:

"Having now got from this earliest sacred record the glorious truth, that they who have died and shall die in Christ will be raised to life again; and the sad truth, that all who have died and shall die in their sins will never again see the light of life; we shall find, (as would necessarily be the case; for Scripture could not, and does not, contradict itself,) that these are the truths taught throughout all Scripture on the subject of Resurretion."

His refutation of the notion that the wicked dead will live again, is most perfect and complete. Life from the dead is only to "*The just:*" such as are so "*By Faith:*" they "*shall live* AGAIN;" *and they only.*

P. S.—Since the foregoing was in type we have received the following communication from Judge HALSTED; for which he will receive our thanks:

NEWARK, N. J., Feb. 22, 1867.

MR. GEORGE STORRS: *Dear Sir:*—I received yesterday, through the mail, from I know not whom, a copy of your paper, THE HERALD OF LIFE: and to my surprise and gratification found in it a very favorable, I might say flattering, notice—I presume from your pen—of a book very lately published by me, entitled, "THE THEOLOGY OF THE BIBLE: Itself the Teacher, and its own Interpreter." I am very thankful for the zeal in the cause of truth which prompted such a notice of the book.

I write for the purpose of making a remark or two in reference to that part of your article which says: "Judge Halsted's work employs so many words from the Hebrew without the vowels that it cannot be read by the unlearned, with so much interest, perhaps not with so much profit, as it would have been if he had supplied them (the vowels). And, then, his translation of the original, leaving the words in the same order as they stand in the original, will make it less interesting to the common people than if he had transposed the words, as is usual in translations"

I remark, first, in reference to the Hebrew words without vowels. The Hebrew has the long vowels, *a, e, i, o, u;* and whenever they occur in Hebrew words given in the book (always given in our own letters), they are used. But in countless instances Hebrew words are found in which no one of these vowels is used. The Hebrews used no letters—characters—for the short vowel sounds contained in consonants. They relied, for pronunciation, on the short vowel sounds contained in the consonants, when the word has no long vowel. See page 71 of the book. The Hebrew letter—character—is not used at all in the book; but our own letters. The sound of the words is not material: the reader can sound them as he pleases, or not sound them at all.

The plan of the book is very simple. It first makes the reader familiar with the Hebrew word, and its meaning. For example, the word *enphsh*—breath (English version, about half the time, *soul);* and follows the word *enphsh* all through the Old Testament, and gives the various words used for it in the different versions. And the word *psuche*, the word generally used in the Greek version of the Old Testament for the Hebrew *enphsh*, is followed through all the New Testament, and the various words used for it in the different versions are given.

The reader soon becomes so familiar with the Hebrew word that it is not necessary to repeat the meaning of it often. In other instances where a Hebrew word is introduced the meaning of it immediately follows, and the English may be read as if the Hebrew word was not introduced. It was necessary to give the original words for which the English words given in the preface to the book are used.

With the above explanation, I should be sorry to think that any one who has received a common school education could not read the book with ease. Indeed, several who received no other education (and no explanation) have told me that they read it with entire satisfaction: one of them saying: "It is the best book ever written;" he was formerly a class leader in a Methodist church: another, "that it has rammed out of him all the theological pith, as a boy rams the pith out of a piece of elder, and that now he can look through the tube (thus made) and see the light:" another, that "the book will be read by thousands upon thousands, and that edition after edition will be required." A physician who has long been a full member of a Methodist church said to me, that the book utterly demolishes the dogma inherent immortality, and that it is the first successful battery ever leveled against it. And a judge of one of our high courts has told me, that the view given by the book is the true view, or universalism is true. Another has told me that the book "furnishes a stopping place short of the infidelity to which the age is rushing;" impelled (I add) by the repulsiveness and incredulity of the so-called orthodox system of theology. You could have had the book but a very short time (you must have received it from one who had bought it), and yet you have already come to a correct knowledge of the view it establishes.

As to your second remark, that the author's "translation of the original, leaving the words in the same order as they stand in the original, will make it less interesting to the common people than if he had transposed the words, as is usual in translations," I refer you to Acts iv. 2, page 599 of the book; and Acts xiii. 48, page 328 of the book: and 2 Tim. i. 10, page 327 of the book reading first what is said in the two preceding pages), to show the effect of allowing translators to transpose the words used in the original; and how they do actually transpose them to suit a theory.

Please add my name to the list of your subscribers. I am happy to learn that I have so able a fellow-laborer in the cause in which I have been so long engaged.

The price is $3. I published it myself that it might be put low. It will be forwarded without charge on the receipt of that sum in a letter addressed to Hon. O. S. Halsted, or O. S. Halsted, Senior, 417 Broad Street, Newark, New Jersey. I am, sir, very respectfully,

Your obedient Servant,

O. S. HALSTED

A Word of Remonstrance.

The signature "Paulo," in No. 19, conceals the personality of a writer whose two articles, bating a single item in one of them, which we shall presently mention, we cordially endorse. The one upon which we propose to offer a remark is the first of the two—"*Was Paul Inspired?*" The utterances therein attributed to "a highly esteemed brother" have not, at least for substance, been entirely restricted to sermons from the pulpit. Once at least—only once, we believe—has the sentiment objected to found its way into these columns. But we are happy to know of not one person, besides its author, in the ranks of Life believers, with whom it has found acceptance. It has in no degree the savor of an heavenly origin, and can gain favor with none who have unperverted apprehensions respecting the foundations of our Christian faith. How much influence it has had in moulding the views of the "highly esteemed brother" who, apparently without any misgivings, has espoused it, and who seems little to appreciate how its promulgation must shock the most sacred convictions of the Christian community, we do not know. But we do most unhesitatingly assert that no man can be a safe public teacher who stands committed to a position so blighting in its character. And we further declare our solemn belief that, as a people, we owe it to God and his Truth to set our faces like flint against every encroachment of errors so pernicious. Neither the attainments, the sincerity, nor the boldness of any man professing to be a preacher of Christ's Gospel should insure him our Godspeed in his work as a religious instructor, if he dares, in whatever exigency of doctrine or argument, to affirm that "*Paul in writing a letter to a church was just as liable to be mistaken as anybody else.*" We have no harsh word for a man who holds this, but we do say that his unsoundness is so radical that he should desist from instructing others in the Gospel message until such time as he shall himself acknowledge the divine authority of the record wherein that message is contained.

Earnestness and plainness on a matter of this kind need no apology. We cannot, as a people who have been highly favored in the attainment of most precious and important truth, innocently make any compromise here. The denial of the Inspiration of the Epistles found in the New Testament we must never think of tolerating, until such time as we are prepared to plunge headlong into the gulf of a soul-destroying Rationalism. When that day comes, however—if it should ever come—the work of spreading light on the grand theme of Life only in Jesus Christ will have passed into other hands. But we would awaken no feeling of needless alarm. We at present see in this direction no special danger as respects the large and growing body of those holding the faith which it is the special mission of this paper to spread among the perishing. And yet, in matters so vital we should not reserve our words of warning until the peril is fully upon us. If the deprecated evil threatens us at all, let us hide ourselves at once. And we shall do this by presenting an unbroken front against every attempt to identify the Life doctrine with a view of inspiration which, *as a matter of fact*, though with no purpose so revolutionary, yields the ground to the abetters of open infidelity. Most vigilantly and unflinchingly should we enter our protest when we are told—as once the undersigned was told through this paper—that the assumption, that whatever was justified by Paul therefore had the divince sanction, looks like "The spider's most attenuated web." Sufficient unto such a teacher should be the rebuke of Paul himself: "*If any man think himsef to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant let him be ignorant.*' 1 Cor. xiv. 37, 38.

Now our word of remonstrance. "Paulo" says: "Will the brother give us the evidences that go to prove that the writings of Paul are uninspired? We have all been in the habit of quoting Paul as authority on points of doctrine. If we have made a mistake, and can be convinced of it, we will do so no more." This seems to be an invitation from "Paulo" for some "brother" to make the HERALD OF LIFE a medium through which to exhibit evidences against Paul's inspiration. Now, with due respect, we beg leave to suggest to Br. "Paulo," that such a presentation should never be made in this paper. The HERALD OF LIFE was originated, and is maintained, for the purpose of disseminating the teachings of the Bible—mainly on the great question of Life only in Christ. But it was never contemplated that any of our own brethren would use these columns to unsettle faith in the divine authority of Paul's writings, and we should exceedingly deplore to see our chosen periodical diverted to such an unholy purpose. There clearly is no demand for a controversy among us on the subject of inspiration; but, if the "evidences" invoked by "Paulo" were given in the paper, it would be imperatively required that the Editor, or some one else, should meet them with a rejoinder, and, we repeat, there is no necessity justifying such a discussion in our paper. Rather than have it introduced, we would say, in *inspired* language already quoted: "If any man be ignorant, let him be ignorant." And in this view we are confident that we entirely accord with ninety-nine out of every hundred of those holding the Life doctrine and having at heart the interests of the HERALD OF LIFE.

R. W.

The Metaphors of St. Paul.

[Continued from No. 160.]

Our best mode of approaching the direct illustration of our selected context is first to notice some of those other texts where imagery of the same kind is more lightly touched by St. Paul, and so to rise by successive steps to the passage in which the christian warrior is set before us in the full panoply of God. Then it will not be irrelevant, if we turn in conclusion to some other passages, where similes from the same source are employed by the apostle less obviously, but not less forcibly.

The first of these passages is in Romans xiii. That epistle was written at Corinth, which, both as the seat of local government, and because of its critical position on a strait between two seas, must have been garrisoned by a strong military force. The image which always rises before my mind when I read the passage, is this. I fancy St. Paul—after a day spent in hard work, partly in tent-making and partly in preaching and in visitation among his converts—writing far through the night to the christians at Rome, and just at daybreak, when the sentinels are changing guard, and the morning light glances on their armor—while at the same time the last sounds of debauched revellers in the street fall upon his ears—expressing himself in the now familiar words: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light; let us walk honestly as in the day, not in rioting and drunkenness."

As to the phrase, "armor of light," it is evidently equivalent to the phrase "armor of righteousness," which he uses elsewhere, i. e., spiritual armor for the contest against spiritual foes. But in the passage where this last expression occurs, the idea is more fully developed than in the former case. Here it is "The armor of righteousness on the right hand and on the left." We have not simply armor in the abstract, as in the other instance, but armor specifically described as of two kinds—"on the right hand and on the left," i. e., offensive and defensive, represented generally by the sword and the shield. St. Paul is here describing himself, and his own attitude in reference to the resistance he had met with at Corinth in the progress of his apostolic work. This is not the only occasion in this severe epistle (as we shall see afterwards) where he uses military language in describing his own position in reference to the enemies of the truth.

We reach something still more definite and specific, when we come to the fifth chapter of the first letter to the Thessalonians. "We are not of the night . . . . therefore let us not sleep. . . . They that be drunken, are drunken in the night . . . . Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation." The chief remarks to be made here, I think, are that this Epistle was written from Corinth, like that to the Romans, but on a previous visit; that the whole context is very similar to that which has been quoted from the Romans, and that while this passage contains many more details than that just adduced from the second Corinthian Epistle, yet it is entirely limited to defensive armor. As to any observations on two pieces of armor that are specified—"The breastplate of faith and love," and the "helmet of salvation,"—these belong more properly to our discussion of the allegory in the sixth of Ephesians, which claims from us now a more direct consideration.

Enough has been quoted already to prove that the use of military metaphor is a familiar thing to St. Paul. And in the passages hitherto adduced these metaphors have one general type, which is quite in harmony with the longer extract before us. In examining its different parts, I should wish to be guided by the reverent belief that each word has a meaning,—that each word is the best that could be used,—and, at the same time, I should wish to be on my guard against that pedantry of interpretation which tortures the Bible into meanings which it was never intended to bear, and which in this case, would deprive the apostle's imagery of all its freshness and elasticity.

I have called the passage an allegory. But it cannot strictly be described by that term. It is an allegory with a running explanation. In a strict allegory, the key of interpretation is to be derived from the context, or from the circumstances, or from analogy. But here the image and the interpretation are given side by side. We "wrestle" or engage in close conflict, but "not with flesh and blood," i. e. (as we see from a passage where the same phrase is used in Galatians), not with man, but with spiritual foes. We wear "armor," but it is the armor of light, the armor of righteousness, the panoply of God. We carry a "shield," but it is the shield of faith. We wield a "sword," but it is the sword of the Spirit. This is St. Paul's manner. He explains his metaphors as he proceeds. We have, therefore, no need to waste our time in discussing the principles of the interpretation of allegory. We may begin at once to go in order through the clauses of which the passage is composed.

One of the first thoughts which occur to us in looking at the introductory words in this—that the armor is of no use to us unless we put it on. We are not to be passive in the matter. The opening words give a positive injunction: and the only way to obey the injunction is to put on the armor, and to wear it and use it. Another obvious thought relates to the perilous condition of those who are destitute of this armor. Without it we are utterly defenceless. And it is no light matter to be defenceless in the presence of a foe, who is not only hostile, but accomplished in stratagem, and who commands an army such as that which is described in the verses before us. There is a story of a Spartan soldier, who went into battle without his armor, and who was fined by the Senate, though he had been victorious. This anecdote supplies a very useful admonition to the christian soldier.

One word in this introductory portion is unfortunately translated in the Authorized Version. The phrase, "having done all," is by no means, in my opinion, an adequate rendering of the Greek. The marginal translation "having overcome," is more correct. The orignal denotes that we are to beat down all opposition, and having done this, to "stand," to hold our ground. And this word "stand," which occurs once and again, sets before us the true nature of the christian's conflict. We have a defensive military position to hold for God, and we must hold it. It is no light skirmish, which might be half an amusement to those who enjoy a fray: but it is a serious and momentous struggle to hold the field where we are posted, like the struggle of those who fought at Inkermann.

I find in two of Chrysostom's sermons on this chapter some remarks on these introductory verses, so good and forcible that I think they deserve to be quoted. With reference to the wiles of the devil, he expresses himself as follows: "The apostle saith not against the *fighting*, nor against the *hostilities*, but against *wiles*. This enemy is at war with us, not simply, not openly, but by wiles: i. e., he tries to deceive us and take us by artifice. He never proposes to us sins in their proper colors. Thus he does not speak of idolatry, but he sets it off in another dress, making his discourse plausible and employing disguises." In reference to the expression just alluded to, "having subdued all," he adds: "That is, having subdued our passions and vile lusts, and all things else that trouble us. The apostle speaks not merely of doing the deed, but of completing it, so as not only to slay, but to stand after we have slain; for many who have gained this victory have failed again. Having subdued *all*, saith he, not, having subdued *one* and not another; for even after the victory we must stand. An enemy may be struck, but things that are struck revive again." And once more, in reference to the word "stand," Chrysostom says: "The very first feature in tactics is to know how to stand well; and many things will depend upon that. In the case of mere athletic exercises, the word of command which the trainer gives before anything else, is this, to stand firm. Much more will it be the first thing in military matters. The man who, in a true sense, stands, is upright; he stands not in a lazy attitude, not leaning upon anything. The luxurious man does not stand upright but stoops, so does the lewd man, so does the lover of money." This is enough concerning the attitude and posture of the christian warrior.

[*To be Continued.*]

The Law and the Gospel.

There is Death proper and Life proper, as brought to view in the scriptures. We get death in the law of development; Adam being our representative.

First death, carnal mind. "For to be carnally minded is death." Rom. viii. 6.

The second death is what destroys, or dissolves, that which is subject to its power, to their original elements; so that there is no repreive for the wicked after death; "and they shall be as though they had not been." Obd. xvi. "For as much, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." Heb. ii. 14, or the law of carnal development; not a personal devil, as some believe. There was one personal Adam and one personal Christ, but this does not prove anything to establish a belief in a personal devil, as some try to prove, as the devil is not brought to view as a representative.

So, in the gospel we get life; Christ being our representative in the life principle, as Adam was in the death principle; Christ representing the life proper and the resurrection, so that "he that hath a part in the first resurrection, on such the second death hath no power;" which should be realized by every true life believer. Now, if Christ be the first resurrection, as well as *the* resurrection, then all true believers have a part in the first resurrection, Christ being their representative, the same as all under the law, developing carnality of mind, which is death, Adam being their representative. All in Christ having eternal life at his second coming, as brought to view in Paul's first letter to the Corinthians xv. 22. We see, then, that the law of development of evil was not spiritual, but carnal. "What shall we say then, Is the law (or commandment) sin? God forbid; for I had not known lust, except the law had said, Thou shalt not covet," Rom. vii. 7, showing that Adam had a right to every tree of the garden except the tree of knowledge of good and evil, and although he was permitted, in the faculties of his nature, to develop good, he had no lawful right to develop evil, even if connected with good. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. vii. 12. Adam having the freedom to be a law unto himself, or a law in himself, harmonizing with his Creator, who cannot lie or sin; and thus he might have retained life, the same as we have the liberty in the gospel to harmonize with Christ, who would not sin, but came to destroy the carnal development in the flesh, and give life;

so we see, "to be carnal minded, is death; but to be spiritual minded, is life and peace."

M. P. M.

Woodstock, N. B.

"The Time of the End."

BY ELD. J. S. WHITE.

From the thirty-sixth to the thirty-ninth verse inclusive of Dan. xi, I think we have the character, progress, and establishment of the Turkish power which has held Jerusalem under its control for several hundred years. In the fortieth verse are introduced two other powers which are to come against the former. One is to push at him, the other to come against him like a whirlwind. This king of the north is to plant the tabernacles of his palace between the seas in the glorious holy mountain. This place can be no other than the land on which Jerusalem was built. This land is called the holy mountain some fifteen times in the Old Testament. Daniel calls it so twice in his prayer in the ninth chapter.

Jerusalem is directly between two seas. Those two kings were to commence their work *at the time of the end.* As no power has taken possession of this place except the Mohammedan within the last three hundred years, it follows that, either the time of the end was before that, or it has not yet come. This king of the north is to come to his end, and none to help him.

At this time Michael shall stand up. This phrase, stand up, is used ten times in this book of Daniel, and means to reign. *Then* comes the time of trouble, and the resurrection of the dead. Here we have definite time. At that time—at the time the king of the north comes to an end, Jesus stands up to reign, and the saints are raised. Mr. Miller saw the connection between Michael standing up, and the northern king coming to his end, and as he had it that Bonaparte was the king of the north, who came to his end in 1815 when taken prisoner, he made the standing of Michael to be the revivals of religion which took place about that time in New England. Thus he spiritualized this standing up, and so departed from the meaning of the phrase used elsewhere in this book. He saw that the connection was so close, and so positively defined, that he must either take this view, or else say that the king of the north had not yet done this, and that the time of the end had not come.

If the 1st verse of Daniel xii. can be spiritualized, or can be figurative, I do not see what in prophecy cannot be so disposed of. As sure as this is to take place literally, so sure is it that the king of the north has not come to his end. He is to commence his work at the time of the end, and when he ends, the Lord will come to raise the dead and set up his kingdom. No such power has done the work as is here described; therefore the time of the end has not come. When it comes, and in that time, the wise will understand. If it can be so, may the Lord hasten the time.

Another Popish Miracle.

Romish priests understand the art of adapting themselves and their religion to all climates. They know very well what will take with the people in any particular locality, and they produce it. They do not attempt to work miracles in all parts, but when they find the people ready and anxious to be gulled they are ready to gull them. The Paris correspondent of the *London Globe* gives the following account of a pretended miracle wrought by a piece of the Pope's old clothes. One would imagine that if "a bit of cloth cut from a cassock which the Pope had worn" had such miraculous power, he might do something with one of his new and whole garments to deliver himself from his present straits. Why does he not try it, and confound his enemies and astound the world.—*N. Y. Observer.*

"Extraordinary as the fact may appear, it is solemnly vouched by the Abbe Dumax, of the Church of Our Lady of Victories, who, I believe, is one of the most distinguished of the clergy of Paris. From a very long narrative, published under his authority, in a religious periodical entitled the *Echo de Notre Dame des Victoires,* it appears that one Juliette D———, of No.11, Rue Villedo, in this city, a lady's maid by calling, was, on the 8th of October last, after long being dangerously ill, on the brink of death. The doctor had abandoned her, priests had confessed her, she had received the last sacraments, she was in a state of lethargy and heard not a word that was said. Then her confessor produced a bit of cloth cut from a cassock which the Pope had worn, and, after exhorting her to have faith, declared that the Vicar of Jesus Christ would cure her. Notwithstanding her previous inability to hear, she made signs that she understood what was said. The priest then rubbed the closed eyes of the patient with the piece of cloth, and cried, 'Have faith—living faith! Open your eyes!' and, with a voice of authority, he repeated, "Open your eyes!' She slowly raised her eyelids, and fixed a look upon the statue of the Virgin. Then the priest placed the cloth on her lips and said, 'Say with me—Lord, glorify thy church—glorify thy Pontiff!' She kissed the cloth and cried, 'The Sovereign Pontiff has cured me!' and sat up. She wept with joy, but complained that she had a great pain in the heart. 'My child,' said the confessor, 'our Lord does not do things by halves—he will cure you completely! Say, O God, thou couldst not do things by halves. Cure me completely. By signs she indicated that she made the prayer. The confessor next told her to place the cloth on her breast—and he, not to shock her modesty, turned aside as she did so. 'Immediately after,' says the narrator, 'she felt a strange pain, as if some one had plunged a knife into her heart. It seemed to her that the heart made a bound and put itself into its right place. She was cured.' A photograph of the Pope was presented to her; she kissed it several times and exclaimed, 'I was between heaven and earth, and the Holy Father sent me back here!' Then she took some soup; and then she and the people surrounding her bed—there were half a dozen of them—recited the *Magnificat.* She was decidedly healed. In the morning of the 11th she went on foot to church and received the sacrament. She has since been in better health than she was before she fell ill."

Letters and Extracts.

The Freedmen's Mission.

FROM HELEN ROBERTSON.

ALEXANDRIA, VA., Feb. 19, 1867.

BR. STORRS:—I sometimes think perhaps some of the readers are tired of my school and mission reports, begging letters, &c., &c.; but if they had been along with me to-day, *all day* they would have been patient, I know.

After a long, hardworking day in the school (for it is hard work in such a large school), I took two of my destitute girls to my room and gave them a dress each. Before they had left three women came to my door, very poorly clad, yet clean and respectable looking. I heard their tale of destitution, then told them to come back in about half an hour. I must eat my dinner, as I had not had anything since about seven in the morning. In half an hour they returned, and I went with them to *see* their homes. Found them just as they represented. One has six little children. Her husband could get almost no work all the winter; and some time ago, he went off to try and get work, and there they were, almost naked, and really suffering. The other two had families, also, not so large, but suffering. I told their girls to come to-morrow and I would do what I could for them. From there I went on to quite a number of other families, and found them in just about the same condition. One woman came to her door and said her Harry, who was sick, wanted to see me. There he lay stretched on his bed. He had been a soldier, and had come home sick, and had been sick ever since. He had hemorrhage of the lungs, and did not expect to live long. The hospital doctor had been to see him and wanted that he should go into the hospital. He had been gone a long time in the war, did not expect to live long, and wanted to stay with his mother. I could not blame him for choosing to suffer deep poverty at home, and have a mother's care, rather than go to the hospital, although he should have things much better there. I left a little money, and a line for rations.

The others are to come to-morrow, out of school hours, and I shall supply them the best I can out of two well-packed barrels Sr. Wendell and the Salem church sent to me a short time since. A great many have already been supplied out of them, and I have often thought these dear friends would be well rewarded for their trouble, if they could only see the clothing distributed

I came home feeling somewhat sad because my money and clothing were both pretty much gone; but a letter from Br. G. W. Denny, New Haven, Conn., was waiting me, saying he had some things to send. Thus the supplies come. Thank the Lord. We need them. We are doing all we can to send them off to work, and many are willing to go. The Government pays their transportation, and we clothe them the best we can.

The spring will soon be here, and with it we hope the suffering will somewhat disappear. It is hard to live and see so much poverty and degradation.

The whole creation groans; yes, and we also which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.

The coming of our precious LIFE-GIVER never seemed so near; never so real; and never more longed for. My heart cries out, Come Lord Jesus, come quickly. What think ye, *Will He come to the feast?* Oh, it fills my heart with joy to know we are *almost* home. Yes, truly, my heart is joyful *in the Lord.*

From Daniel L. Osborn.

FINDLEY'S LAKE, N. Y., Jan. 14, 1867.

BR. STORRS:—The days of this, to some, very eventful year have commenced, and are passing away. After a while it will be numbered with those which have gone before it. But will the events which, to some, are interesting, be realized, viz.: the coming of the Just One; the King in his beauty, to be seen and admired by all those who love his appearing? Who could object to having a King who will reign in righteousness? Such will He be who is to reign over the house of Jacob forever; and it's he of whom it is said, of the increase of his government and peace there shall be NO end. He said before he went away, "If I go and prepare a place for you (my disciples) I WILL COME AGAIN, and receive you unto myself; that where I am there ye may be also." This is the word of him in whose lips guile never was found. He says again, "I come quickly, and my reward is with me to give to every man according as his works shall be." A man's promise might fail, but the word of the Lord abideth forever. All christians would be exceedingly rejoiced to have him come in 1867. Why, he is the LIFE-GIVER. Life is the christian's reward. He comes to give a future or eternal life. Paul, addressing christians says, "Ye are dead (doomed to lose your Adamic, or blood life) but your life, (or the spirit principle, by the second Adam, Christ), is hid (secured, kept) with Christ in God; and when he who is our life (our LIFE-GIVER) shall appear, we also shall appear with him in glory." Then, brethren, take courage. Fear not: our God will come and save us. Let us be prepared to say at his coming, "This is our God; we have waited for him; we will be glad and rejoice in his salvation." He comes to raise up the believer: to build him a house, if unbuilt and in the dust; or, if alive, to change them from mortality, a state in which we have pains, aches, troubles, disappointments, to an incorruptible, painless one. Who would not long to make the change? The time will come when it will take place; and then life given to all on the new principle, spirit principle; and it is said of such, "Neither can they DIE ANY MORE; and are equal unto the angels, and are the children of God," on account of having a resurrection. So we say with Paul, "Thanks be to God who giveth us [christians] the victory, through our Lord Jesus Christ." So, brethren, let us try to "be of one mind [thought]; live in peace, and the God of love and peace will be with you." Let me say to those who may read these lines, to whom the evidences of the coming of Christ this year seem to be very strong, and you are almost convinced, or quite, and the stronger the faith the greater the disappointment, permit me to repeat the words of Christ, "What I say unto you I say unto all, *watch.*" And if you should be disappointed, as I expect you will, do not let it drive you from the literal principle, and say, as has been the case, "He did come spiritually." But let your faith be strong. "This same Jesus will so come, in like manner as ye have seen him go unto heaven;" personally, really.

Yes, let us rejoice: this same Jesus will come (not spiritually; his spirit has never left the world) as the angels saw him go. He comes to redeem the earth from the curse and make it blossom like the rose, and so bring back from the grave all our loved ones. Then who would not like to have him come? The sooner the better.

Let us, then, patiently wait for the Lord, having our lamps trimmed and burning, and ready to meet him at his appearing.

Western Mission.

FROM ELD. S. L. WALTER.

HORNSBY, ILL., Feb. 4, 1867.

BR. STORRS:—After an absence of over six weeks, I am home again, in good health. My wife and all friends here are well. We had meetings here yesterday, and had the best turnout we have had in a long time; and the most profound attention. The traveling is very bad; for we have one day a thaw, the next snow or rain. So we have to wade through mud and water on these prairies at this season of the year.

After we were through at Modo, we went to Union school house, and preached on the 3d and 4th Jan., and left Br. Lewis to preach on the 5th and 6th. The attendance was good, and the people are in search after the truth. I returned to Mode and preached twice on the 6th, to good congregations, many of whom are earnest in their inquiries, "What is truth?" The 7th we returned to Black Log school house; and on the 8th Br. Lewis preached on the kingdom, not yet set up, but to be when the Lord comes. He remarked that we could not give up the Old Testament, as some had. When I was about closing the meeting, the christian minister rose and asked Br. Lewis if "he thought that he rejected the Old Testament?" Br. Lewis said, Yes. He then asked me if that was my "opinion"? I answered, Yes; and said I did not see how a man, believing in it, could speak of it as he did; and that I thought what he had said about David, Solomon and Job, and their writings, was calculated to make infidels of the youth, and bring religion into disrepute. Others bore testimony, as to what he had said; so that he saw it was not only our opinion, but that of his neighbors, also. He lost all control of himself, and showed his temper, so that all said he was angry. He said he would not come to meeting again. On the 9th I tried to preach to the people, who were more anxious to hear about the glorious "More abundant life," which the LIFE GIVER said, "I am come that they (my sheep) may have." Our christian brother was there again; and asked if he might speak. I asked him if he had any more anecdotes to tell? for if he had we did not want to hear them; for we had heard too many. He said he "wanted to make confession." He acknowledged he was "out of temper, the evening before, for which he was sorry, &c.;" and then gave notice that on the "20th, at 11 A. M., he would prove, with or without the scriptures, that the kingdom was set up in the days of the Cæsars; and that man in death was conscious," (though he does not believe in natural immortality, but that it is put on at the resurrection), "and that the wicked will be resurrected."

On the 10th we left for Mode; so that we should be in time for the discussion which was to commence on the evening of the 11th, at 7 o'clock, on the following Resolutions, viz.,

"*Resolved*—That the Bible teaches that there will be a resurrection from the tombs to life, of the wicked, and righteous." Both believed in the ressurrection of the just; but the affirmative put it both to please himself; or that he might have some ground to argue from.

Br. Lovings (a christian minister), affirmative; Br. Lewis, negative.

The house could not hold the people, and there would have been many more, from ten or twelve miles distant, had the place been larger. Everything was orderly on both sides. Br. Lovings spoke entirely too fast for any one to remember what he said, or take notes of his remarks. Br. Lewis followed him, as well as could be expected; as he had no chance to take notes, and had only one hand, and no table to write on, nor room for one; but he did show, conclusively, that there was no life out of Christ, and that the wicked would not live again. It was generally admitted that Br. Lewis had the argument.

On the 13th, Br. Lovings preached at 10 1-2 A. M., I preached at night. The people turn out well at Mode. I believe good was done, and the cause of truth advanced. On the 16th we started for Eld. H. Shellingburger's; got caught in a snow storm and had to put up; and found good quarters with Br. Richardson, of the Baptist church. Next day went to B. S., preached on the 17th and 18th, and a good turnout for the stormy weather. On the 19th started for Black Log; and about 12 A. M., it commenced to snow and continued for 60 hours, and fell to the depth of eighteen inches on the level; the greatest storm ever known here. On the 20th, at 11 A. M., we went to hear the christian minister prove what he had promised. There were 15 out to hear, it was so stormy. So he adjourned the meeting for two weeks, at the same hour. 21st, the roads were broken, and going good for sleighs; so we were able to fill our appointments in the evening; also on Tuesday and Wednesday evenings. There is quite an interest here. 24th, I started for Pana, whither Br. Lewis had gone the day before. I got through in good time. Br. Lewis had made an appointment for the evening in the school house; but the house was shut against us; they are so afraid of error that they will not come to hear, and do all they can to prevent others from hearing, who wish to hear. 25th and 26th, I preached three times at another school house, about two miles from town; on the 27th I started for home, to get ready to go to Lebanon and other places. Left Br. Lewis in possession of the field, with those that were willing to hear, and good homes, with Brn. Keys and Pope: they were very kind to us: may the Lord bless them, and all the friends that opened their houses to us; they will not lose their reward.

Br. Lewis intended going back to Black Log to hear the christian minister, and review his proof of the kingdom set up, &c., in the evening of the same day. He will then go to Mode. He expects to have another discussion with Br. Clark, a christian minister, or a minister of the United Brethren. They about ten live miles from Mode. The subject, "Will the wicked dead be raised to life?"

I tell you the people are waking up: and are desirous to know what is this new doctrine, which gives light wherever it enters. Praise the Lord; men begin to see that if they get life from the dead, they must get it by being in the LIFE-GIVER; that he that believeth in Christ, and eateth his flesh, and drinketh his blood, hath eternal life; "him will the Son raise up in the last day." O, glorious truth. It does away with sinners, sin and suffering, and shows when the Son shall destroy the works of the devil, then "every creature which is in heaven and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." I pray that the glorious day may come quickly. Amen; even so come, glorious LIFE-GIVER. Yours, expecting life when he comes.

From G. E. Putney.

HOWELLS, N. Y., Feb. 4, 1867.

BR. STORRS:—For I hesitate not to recognize the character of a brother in Christ in one who savors so much of His spirit as I find manifest in your writings. I have read your "LIFE ONLY IN CHRIST" with much satisfaction, and comparing it with the scriptures, believe it to be the best exposition of Bible truth that I have had the pleasure to peruse. I find my faith to be strengthened and my love to Christ increased, more and more, as I behold the clearness of the truths of the gospel of *life and peace.* Truly, the wages of sin is death; but thanks be to God, his gift, through our Lord Jesus Christ, is *eternal life.*

Some years ago my attention was arrested by the declaration made in Romans viii. 11, that "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." After much reflection upon this clearly declared fact, that it is by virtue of the Spirit of Christ dwelling in us that our resurrection is to be effected, I referred the subject to Rev. W. H. Wilder, then my pastor, asking him, if the resurrection of the believer is to be effected by the Spirit of Christ dwelling in him, by what power is the unbeliever to be raised, who has not that Spirit? No satisfactory answer was obtained. I was told that God would raise the wicked by an exercise of his sovereignty, for the purposes of retributive justice. But, I inquired, how then is it true that "as in *Adam* all die, even so in *Christ* shall all be made alive?" Here was a declaration that Christ was the life-giving power; and as death was the consequence of a mere Adamic nature, to retain the *even so,* I thought it necessary for a man to have a *Christ nature* in order to be made alive, which he could only secure through the renewing of the Holy Spirit. Such was my conclusion at that time, and from a careful study of the scriptures, I have not since found reason to change it. I do most firmly believe that Jesus Christ is the *only* resurrection and life; and that he that believeth not in Christ, the only LIFE-GIVER, shall, in accordance with scripture testimony, "not see life."

A little over a year ago I attended, as a delegate from the Congregational church of Howells, a Council in Paterson, N. J., held to instal Rev. Geo. B. Day, as pastor of the Congregational church in that place. During his examination, that brother most faithfully set forth his views relative to the doctrine of the resurrection, and also of the non-immortality of the human soul, claiming that immortality, as taught in the scriptures, is distinctly the gift of God through Jesus Christ. The views expressed by him relative to these subjects met a hearty response in my breast; and although as a delegate from a church that held a very different doctrine, I felt it my duty, in my representative capacity, to vote against his installation, which I did, yet as an individual, I felt that he spoke a truth that was irresistible when examined in the light of Bible testimony. I understand that he has already suffered ecclesiastical decapitation for his adherence to what he claimed, and then successfully maintained to be the truth; and what surprises me is, that it has been done by the same parties that one year ago voted him their pastor, and that after hearing his views clearly and publicly declared. If they were orthodox in their former act, were they orthodox in their latter?

From Eld. J. Lewis.

SHELBYVILLE, ILL., Feb. 6, 1867.

BR. STORRS:—The blessed cause is fast gaining ground; for many of the best minds are embracing the all-absorbing truth of no life out of Christ; no resurrection of the wicked; no immortality without a resurrection; no kingdom until the King comes; no inheritance of the saints this side the new earth, &c. The above points, with many others in the great chain of truth, we feel ourself abundantly able to substantiate. We have more work before us than can be done without more help; but as our hand is very weak, so much so that we have to rest it often in writing a short letter; therefore we hope the brethren Campbell, Baker, and others, will not think hard of me in not writing to them; but write to me often. Pray for the old one-armed preacher.

Summary of News.

BY W. M.

FOREIGN.

The English Government has expended three hundred and fifty millions of dollars in the last six years in building a navy, but owing to the rapid changes going on in naval architecture all this immense outlay has proved an entire waste.

From the register of the French lunatic asylum it appears that its patients consisted almost entirely of priests, artists, painters, sculptors, poets and musicians; there was not an instance of the malady in naturalists, physicians, geometricians or chemists.

Baron Van Buest, Minister of State of the Austrian empire, says that Austria is in favor of the evacuation of Servia by the Turkish forces.

So far as Cretan affairs are concerned, the Baron says, it is the policy of the government to avoid the question entirely.

Intelligence has been received from Vienna that serious apprehensions are entertained there of a rising of the peasants in the Austrian provinces on the Danube, and a large number of arrests have been made by the government authorities.

The first session of the first Parliament of the North German States was opened in Berlin, by the King of Prussia, on Saturday. His Majesty recommends the formation of a new constitutional Union, to be "defensive" in its character, and alludes to the vast importance of the assemblage.

Greece still aids the Candian insurgents.

A fatal explosion of gunpowder has occurred near Naples.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock The main subject is, *The Scripture doctrine of a future Life,* connected, as it is, with the *Coming and kingdom of Jesus Christ.*

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PHOTOGRAPHS OF THE EDITOR can now be had at this office by those who desire them. Price 30 cents; which includes the postage when sent by mail.

APPOINTMENTS.

I will preach at NEWARK, N. J., on Sunday, March 3.

PHILADELPHIA, from March 4 to 20.

W. S. CAMPBELL.

BUSINESS MATTERS.

Two Dollars each from—G. S. Casterline, Kate M. Taylor, Mrs. J. C. Forbush.

Various Sums.

Geo. C. Elliott, $5; P. Richardson, $6.37 for subscribers; Eld. Preble, 50 cts.; S. P. Payne, $1 10; Wm. Steele, $3; Mrs. C. M. Hopkins, $1.

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

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No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by DR. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner,* 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each: MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny," being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper covers to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Children's Department.

THE FORTY-TWO WICKED CHILDREN.

SINFUL LANGUAGE DISPLEASING TO GOD.

"And he went up from thence unto Bethel; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head! Go up, thou bald head! And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them."—2 Kings, ii. 23, 24.

Who would not sleep on Jacob's stone,
Might Jacob's dream to him be given?*
The Lord stood on his burning throne,
And angels thronged the way to heaven.

With trembling awe he rose and stood,
An altar rais'd, and worshipp'd there;
And call'd it *Bethel*—House of God,
The gate of heaven—the house of prayer.

In later times, a city spread
Its shade around that hallow'd stone;
But there no heavenly vision led
The spirit upward to the throne.

An idol god—old Egypt's sin—
Usurps the altar, claims the vow;
Insulting scoffers raise their din,
And *Bethel* † is *Beth-Aven* ‡ now.

See, on his lonely way afar,
Elisha comes, belov'd of God!
His thoughts are with the fiery car,
Where his translated master rode.

Canst thou not see him as he went
Heaven-mov'd—his reverend head laid bare?
Now upward turned; with look intent,
Now downward, as if bow'd in prayer?

Where is the city's sacred band,
That should this heavenly veteran greet?
The guardians of a grateful land,
Why come they not his steps to meet?

Do they not know his mission seal'd
By gifts and powers deriv'd from God?
That he the unwholesome waters healed, §
And dry through Jordan's channel trod?

Alas! his just reproof they dread,
And fain would bar him from their gate,
The children of the place are bred
The prophet and his God to hate.

And see, a rude and boisterous throng,
The offspring of a godless race,
Pour forth with insults loud and long,
And mock the good man to his face.

Fiercely they come, and loud they cry;
With shouts and taunts around him crowd:
"Up! up! (they say) ascend on high!
"Come, bald head! mount the fiery cloud!"

So boldly did this impious crew
Jehovah's honor'd priest assail:
"Elijah gone! (they cry) Go too!
"And we will then believe the tale."

Awhile the patient prophet heard
Their mockeries, and despis'd the shame:
But quick the fire within him stirr'd,
When scorn was heap'd on God's great name.

He turn'd, he look'd, by heaven inspir'd,
Fierce judgments on their heads denounc'd;
And with prophetic knowledge fir'd,
Sternly th' approaching wo announc'd.

Onward he goes;—the judgment comes!
E'en while he spake, a mighty roar
Breathes outward from the forest glooms—
Near, nearer—louder than before.

And 'mid the throng, with mighty force,
Two savage beasts leap forth to war;
Blood, rage and havoc mark their course,
They bruise, rend, wound and scatter far.

Oh then, what terrible alarm!
What pain those bleeding bosoms fill!
The God they mock'd but lifts his arm,
And savage beasts perform his will.

Thus was this impious throng chastis'd;
Through them their guilty parents warn'd:
God will not have his word despis'd,
His prophets or his wonders scorn'd!

Tremble, ye children, when ye read
How God o'erthrew these scoffers bold;
Be pure in word, be kind in deed,
Revere the good, respect the old.

For know, that, e'en in childhood, sin
Meets with an awful frown from heaven.
Strive, children! strive, the race to win;
Repent, believe, and be forgiven.

—*Selected by* Uncle William.

* Genesis, xxviii : 10—20. † Bethel, House of God. ‡ Beth-Aven, House of Vanity. § 2 Kings, chap. ii.

TO MRS. B. MATHEWSON.

BY ELD. S. W. BISHOP.

Dear Sister:—I noticed an article in the *World's Crisis*, over your signature, entitled, What are First Fruits? The conclusion to which you correctly arrive is, that Christ in his resurrection was the "first fruits" of all who will be made alive in a future resurrection. If therefore we can settle the question as to the nature of Christ's resurrection, he being the sample, or pattern, we can with certainty decide what sort of a resurrection all those will have who are made alive *in, through, or by* Christ. It is claimed by some, yea, many of those who are associated with the *Crisis*, that Christ by his resurrection was only restored to that condition of animal, natural life in which he existed before he died. That the life in which he was raised from the dead, was simply the Adamic life restored. It will follow of course, that if this be true, then all who have a part in a future resurrection, be they good or bad, will only be raised to a mortal life. On the other hand, Christ being the sample of the great harvest, and that harvest being the resurrection from the dead, it legitimately follows that if Christ was raised *im*-mortal, then all who are raised in him will also be raised immortal. The question is therefore fairly before us; and may be stated in these words: What did God give us in the first fruits, mortal, or immortal life? In settling this question my appeal shall be only to the word of the Lord.

The first text to which I will cite you, is Rom. i. 4. In this text the inspired Paul distinctly asserts that Christ was declared (made known, exhibited, avowed, manifested—*Webster*), to be the Law of God with power....by the resurrection of the dead. Mark well, it was Christ's resurrection from the dead that "manifested," or declared him to be the Son of God. If Christ had only a mortal resurrection, the above statement of Paul cannot possibly be true. For if Christ was raised mortal, it no more "appeared" after his resurrection that he was the son of God than before he died. It will amount to nothing to say that the mere act of power that raised him from death declared him to be the Son of God. For, you claim that the same act of God's power will make all men live again. If the bare fact that Christ was raised from the dead proved that *he* was the Son of God, then every body else who are raised from the dead will be the sons of God as truly as was Christ. But again; if Christ was barely raised to a mortal life, then was his condition of life absolutely unchanged from what it was before he died; and consequently he was the son of God in no higher sense after his resurrection than before his death. I therefore repeat, if Christ was raised to a mortal life, Paul was mistaken in supposing that his resurrection demonstrated, or proved him to be the Son of God. We next call your attention to Rom. vi. 9. "Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him." In this text. Paul urges as a logical sequence that from the fact Christ was raised from the dead, therefore, he cannot again die. This most absolutely nullifies the assertion that Christ was raised mortal, and made *im* mortal by a subsequent change; for with that view his deathlessness, so far from being the result of his resurrection, is made to depend wholly upon that after change. For you claim that wicked men get a resurrection just as virtually, or as really as did Christ; and if Christ was raised mortal, your resurrection of the wicked portion of mankind is precisely in character like the resurrection of Christ. And you say that wicked men are raised to die again. Now if wicked men are raised at all, their resurrection must be a special act of redemption wrought through Christ. And as Christ is the "first fruits," sample, or pattern of the resurrection, therefore if all mankind are raised through him, they must be raised in the same condition of life in which he arose; and as he was made deathless, immortal, by being raised from the dead, therefore if all men are raised through him, all men must live forever. That Christ was made deathless by the bare fact of a resurrection from the dead, is plainly asserted by Paul. Was Paul mistaken? I trow not. When we entertain correct views of the mission of Christ into this world all is plain, and easy to be understood. Christ came into this world for the express purpose, being sent by the Father, to introduce to a race wholly mortal, animal, earthly, and consequently death-stricken, a principle of spiritual life, which, when fully developed, is immortality. Christ, in his innate nature, possessed this principle of spirituality, with the power to impart it unto others on certain conditions. But this principle, even in Christ, was not fully developed until, in the language of Paul, Rom. viii. 11, and of Peter, 2 Pet. iii. 18, he, by the power of the Holy Spirit, was quickened into immortality by being raised from the dead. Christ was the Son of God just so far as he possessed the nature of God; no farther. What of *Adam* he possessed was not of the nature of God, but opposed to it—out of harmony with it, even as the fleshly agreeth not with spirituality. Before his death, the life principle, by virtue of which Christ held a conscious existence, was wholly Adamic. But when he died, he laid down all of this Adamic life, never to take it again He gave it to the law, for to the law it most justly belonged. When, therefore, he lived again from the dead, through the mighty power of God's only resurrection agent, the eternal Spirit, he lived wholly by a fully developed principle of spiritual life; consequently in his resurrection life he is wholly spiritual as respects his essential nature, and therefore the son of God in the highest sense of that term. He is the son of God in the sense that his only nature is the nature of God, transmitted to him, conferred upon him, through the "Holy Ghost," the "power of the highest." First, in a begotten state in the womb of the virgin; second, in a fully developed condition of spiritual divine life by a resurrection from the dead.

Now Christ is, in his resurrection, the first fruits of all who are raised from the dead; and as Christ was raised to a deathless, immortal life, it necessarily follows that all who come out of the dominion of death will be raised to the same condition of immortal life as was Christ. Mark; the harvest must be just like the "first fruits." It will never answer to have the first fruits all wheat, and nine tenths, or any portion even, of the harvest tares. This leads us to inquire, what do the scriptures say shall be the condition of life to which those who are raised from the dead shall attain?

In Cor. xv. is contained the only argument ever adduced by the inspired Paul, fully demonstrating the fact that there shall be a resurrection from death. In this argument he just as plainly tells what shall be the character of the resurrection, as that there shall be a resurrection. Hear him, v. 42–44. "So also is the resurrection of the dead." How? Answer. "It is sown in corruption, *it is raised in incorruption*. ....It is sown a natural body, *it is raised a spiritual body*." Mark: Paul is telling us how the dead are raised. He is not speaking of a change to take place after the resurrection: but is answering the question proposed in verse 35, viz. With what body do they (the dead) come?" And in his answer, he in the plainest manner declares that the dead are raised with incorruptible, spiritual bodies. In harmony with his language just quoted, he as clearly asserts, in verse 52. that "in a moment, in the twinkling of an eye, at the last trump, the dead *shall be raised incorruptible*." Who, let me ask, dare assume to deny so plain a declaration of the inspired Paul? Surely none, unless pressed to do it for want of argument in sustaining a darling theory. Thus, dear sister, we find in that very argument from which you get your doctrine of "first fruits," the truth abundantly and clearly set forth that all who share in a future resurrection, will by that resurrection get a deathles, immortal, imperishable life.

This testimony of Paul is most fully corroborated by the son of God. He declares, Luke xx. 34–36, that all who are accounted worthy to obtain the resurrection of the dead.... cannot die any more, "for they are equal to the angels; and are the children of God, being the children of the resurrection." Here, again, the harvest is declared to be just like the "first fruits," a resurrection to a deathless existence. We have seen, in the teachings of Paul, that Christ in his resurrection became the Son of God in a fully developed spiritual nature. So Christ declares that all who share in the resurrection, like angels, are deathless in their nature; and because they are the children of the resurrection, therefore are they the children of God in the future age, or world. That he refers to all who are raised, is made certain by consulting the parables of Luke xx. 34–36 In mark xii. 25, we read, "For when they shall rise from the dead they, (that is, those who rise from the dead) ....are as the angels which are in heaven." Again, Math. xxii. 30, "For in the resurrection they....are as the angels of God in heaven." In these texts all is made plain. None need be mistaken. All who are raised to life again, from the dead, are raised to live forever, as the children of God in the world to come. So says Paul, and so Jesus teaches. To suppose that in answering the sophistry of these Sadducees, and establishing the truth, by them denied, that the dead will be raised, he, Christ, gave them any other than a full, clear, and truthful idea of the resurrection of the dead, is to impeach the integrity of the Son of the Highest. This I dare not do. To assume that Christ, in proving a resurrection from the dead to a class of men, who, if all mankind are to be raised, must come out of death only to suffer anguish, misery, torment and woe, for a time, and then die again; and that so far from even hinting to them that such shall be the consequence to them of a relieving of dead men, he declares, in the plainest language, that all who share in that resurrection will live endlessly, as the children of God, in the world to come, is simply preposterous. If the reasoning of Christ had convinced any one, or all, of those Sadducees that there will be a revival into life of dead men, they could have arrived at no other conclusion than this, that all who are thus raised would die no more. On your idea of the resurrection, i. e., that all men are raised, did Christ deal fairly with the Sadducees? I answer, emphatically, No. If you are right, my sister, justice demands that Christ should have told them, plainly, that they would come up from the dead to be condemned to a second dying in the seething, boiling, rolling waves of a sea of fire. Christ is just. He told them nothing of this kind; consequently, nothing of this kind is true. But he did assure them that all who were found worthy of a future life, will have that life as an unending blessing, in the glorious kingdom of Jesus Christ. To be accounted worthy of that future life, Paul declares, Phil. iii 8–10, we must count all things loss for Christ—we must be found in him—we must know him, and the power of his resurrection—and that if those conditions are complied with, then shall we "attain unto the resurrection from the dead."

In the light of all these scriptures—all these inevitably drawn conclusions, Sr. M, I am compelled to believe that your application of 1 Thess. iv. 16, and Heb. xii. 35, must be incorrect. And if you have no other "texts" than these with which to prove a raising to life of wicked dead men, you will come very far short of accomplishing the task Suffer me, then, with all due deference, to inform you that Paul does not intend to say in 1 Thess. iv. 16, that "the dead in Christ shall rise first," before some other dead rise; not a bit of it. He simply says they are to rise first before "we which are alive and remain" are changed. That we which live till Christ comes will not go before, or anticipate those who sleep; but when "the Lord himself descends from heaven," the *dead* in Christ will *rise* first, i. e., before we go to meet the Lord. Then (next after they rise) we shall be caught up to meet him, etc. Thus there is no resurrection of wicked dead men in this text.

I come next to Heb. xi. 35, and here let me state that I do most heartily believe, as you say, that "a better resurrection" implies that there is another not as good. But is that less to be desired resurrection in the future? Certainly not. The "not so good" resurrection is the one spoken of in the first part of the verse. It reads "Women received their dead raised to life again." This is the resurrection "not so good." But those who were tortured and would not accept deliverance, looked for a better resurrection than those dead obtained that were raised by faith, to the comfort of their female relatives; they were raised to die again; but these by holding fast their integrity expected that resurrection which is through Christ, the great pattern, example, first fruits—a resurrection to an incorruptible, glorious life. To that resurrection may we all attain in that day when the "Lord himself shall descend from heaven," is the earnest prayer of your unworthy brother, looking for a future life to be given to the good alone.

ST. LUKE AND HIS GOSPEL.

BY EDWARD IRVING.

[*Continued.*]

For twenty years after the death of Christ there is no reason to believe that any one apostle penned any formal treatise upon the things he preached by word of mouth. Afterwards, when they had leisure, or rather were forced into exile and concealment, or when divisions in the church arose, or heresies, or any other cogent reason, they penned the treatises and letters which compose our New Testament, and which have proved the seed and nourishment of the church of Christ. Now in the interval the apostles, each working in his proper sphere—according to the schedule of Jerome, Peter in Judea, Paul among the gentiles generally, Luke in Achaia, Andrew in Epirus, John in Asia, Thomas in India, Mark in Italy—were too active and busy to sit down and write or transcribe treatises. During these twenty years, in which, to use the language of the Jews, the whole world was turned upside down—or to use the language of Pliny in writing to the emperor a short while after, not only the cities, but the towns and the country villages were infected so that there were no purchasers for the heathen sacrifices—during this interval, I say, when the apostles did nothing but preach and baptize with water and the Holy Ghost, there must have been a prodigious demand for intelligence about Christ, the great Head and Pattern of the community. Every place where an apostle had taught, and left tokens of his presence in the conversion and edification of a church, must have been a resort from the country round. Every presbyter who had derived his knowledge and his gifts direct from an apostle must have been restorted to as a sacred fountain of knowledge. He would be induced to write out his knowledge for the sake of those who came, or they would write it down from his lips; and thus there would come into circulation many such endeavors as Luke speaks of, undertaken for the best of motives, though perhaps imperfect in their execution, according to the imperfect knowledge and recollection of the writer.

Of this kind, I take it, were the writings Luke had in his eye, and in this way they came into existence. Indeed it could not fail to be so, for you mightily mistake if you think the early christians were all in the lower ranks, and not able by education for such a work. There was Nicodemus, and Joseph of Arimathea, who was brought up with Herod; there was the treasurer of Candace, queen of Ethiopia; there was Barnabas of Cyprus, a man of property, and the other proprietors of houses and lands, who sold them and bestowed the price to support the church; there was Cornelius, the centurion of the Italian band; there was Demetrius, a judge in the highest court of Athens; there was Erastus, the chamberlain of the city of Corinth; they of Cæsar's household, and the many of the Sanhedrim, who dared not profess the faith openly for fear of the authorities: these instances, from the few whose designations are mentioned in the New Testament, show sufficiently that there were men both of station and wealth and literature among the converts, who were qualified, as they would be disposed, to set forth accounts to the best of their knowledge, which, being transcribed from hand to hand, would get into circulation, and fall under the eye of Luke in his many travels.

However, this may be, certain it is they did exist, and had been seen by our Evangelist, which set him upon the resolution of making something of the same kind, more exact and more authentic. To this resolution we are indebted for the treatise before us. Nearly about the same time, as is supposed by the best authorities, Matthew and Mark set forth their accounts—Matthew for the use particularly of the Jews in Judea, among whom he labored; Mark, for the use particularly of the Italians, among whom his lot was cast; and Luke for the Greeks, to whom he retired after Paul was loosed from Rome. These three gospels, says Eusebius, who wrote an ecclesiastical history about the year 300, were brought to St. John, then bishop of Ephesus, who approved them as exact accounts of the Incarnation, but not full enough upon the eternal generation of Christ. Being pressed by his elders, he wrote his gospel to supply the deficiency, and to record some of Christ's discourses omitted by them. These four, therefore, were in existence about seventy years after the the birth of Christ. Within one hundred years after, their superior worth had pressed all others out of circulation, for about the year 170 a harmony was made of them by Tatian, a learned heathen converted to christianity, and the book was entitled "Diatessaron," which means "by the four." This book excited a good deal of attention in the church, and is spoken of for several centuries after—on this account, that, to cover some of his peculiar opinions, he kept the genealogies out, I mention it here, not for that reason, but to show that, in so short a space as one hundred years, our four gospels had destroyed the reputation and abolished the use of all those accounts which Luke knew of, as well as those which were written after Luke. But before this time, in the writings of Ignatius, who received the crown of martyrdom in A. D. 107—that is, not forty years after their publication—distinct allusion is made to two codes of recived books, gospels and epistles. But not till this harmony of Tatian, one hundred years after their publication, have we any evidence of their having annihilated all the other accounts, except the narrative of the early historian, that no more than the three were submitted to St. John before he undertook to make a fourth. From this time forth, through the whole line of ages, there never was presented to the church any other account, and the authenticity of them was never disputed.

Now, first, it is not wonderful there should be so many accounts set forth of these events—the greatest, the strangest, the most influential the world has beheld since its creation. The wonder would have been if there had been few. I suppose there have been a hundred accounts drawn up of the battle of Waterloo; perhaps a hundred were sent from the field the following day, and a hundred others compiled from the conversation of the eye-witnesses and actors. Again, it is not wonderful that these many accounts should disagree in the arrangement of the events of our Saviour's life, perhaps, also, in the detail, according to the remembrance of those who wrote, and the accuracy of those who informed them; if they agreed in the main particulars, in the places, in the spirit of the speeches, in the tendency of the actions, and in the results of the whole, it is almost all that can reasonably be expected, the accounts being drawn up from memory, and at second-hand. Also, if they should be interspersed with the occasional comment of the writer, and have the color of his mind, it is more than human not to look for it. An exact coincidence would be the sure sign of collusion and fraud; the common sense and observation of every fair and unprejudiced mind will bear me out in what I have said. Now four of these narratives of our Saviour's life, though circulated only by the copying of the pen, come in the course of one hundred years to silence all the rest, over a space almost equal to all Europe, and to engross the public favor ever after, without a word having been lifted up on behalf of the others they discarded. What a testimony, I ask, is this to their superiority over all the rest, that they should have circulated over such a space in so short a time, though the ground was preoccupied with many other accounts! And that so many hands should have been at pains to transcribe them, is very clear proof of the high estimation in which they were held. That the authors of other accounts, or even the possessors if the authors were no more, should allow those to which they had been accustomed to fall into disuse and oblivion, is a still higher testimony to their claims; that the church should not divide about the four, but harmoniously accept them all, is a testimony both to them and to the church; and that these four books, written so remote, and with so little mutual understanding, should have such distinct characters, such complexional differences, and yet concur so well in the main, and even in the particulars, proves that they were altogether worthy of the high place they so soon reached, and which they have ever since maintained in the church.

To make the whole argument plain by a familiar instance. Suppose there were no newspapers, magazines, reviews, annual registers, or intelligencers of any kind in this age and country, and that one of our fellow-citizens should send home a written accout of some great campaign to his friends, who, to inform their townsmen, suffer it to be read and copied, and generally circulated in the neighborhood. The same thing takes place in another town, and another, until in every county, say, there is circulating a distinct narrative of its own. After an interval, one more full and particular than any of the rest, comes forth; and by the silent influence of its own superiority takes precedence of the rest, in the end puts them out of circulation, and quietly takes its place in the libraries of our posterity; would our posterity be borne out in concluding that the other narratives must have been against this one which had outlived them all? So far from this being the just inference, we will take it upon us to assert that the circumstance of records bearing against each other, instead of bringing about the extinction of any, would be likely to perpetuate both. Controversy would ensue, parties be formed, interests excited, advocates start up; if the subject were of sufficient importance, antiquity would cast its mist over the whole matter, till erudition should labor in vain to draw us into light. The clashing of two accounts, equally ancient and both circulated, may or may not cause one of them to perish; the superiority of the one over the other will do it infallibly. But if, moreover, the narrative which survived should give us to wit, as does this of Luke's, that its author was aware of the rest, and if the author, in his modesty or esteem, should give them a place with his own, as does our Evangelist, and in all his treatise should never hint at a different way in which the matters had been set forth, then whosoever should infer that there was any variance, and that in the absence of the others we have only a chance for truth—nay, whosoever should deny that we have not, from all these circumstances, new arguments for its truth does no less than reason against all experience, judge all antiquity to have been fools, and prefer his own judgment, without facts, without documents to enlighten it, above their judgment who had the facts and documents before them, and their deepest interests at stake.

[*To be Continued.*]

What are You Living for?—A pastor walking out recently met a little girl belonging to his flock. As they walked on together, he spoke to her of her studies, and was pleased to find her manifest an interest amounting almost to enthusiasm in the cultivation of her mind. "But why, Ellie," asked the pastor, "are you so anxious to succeed in your studies? What do you mean to do with your education after it is finished?" "O, sir," said the girl, "I want to learn that I may do some good in the world. I don't want to die without ever having been of use in the world, by living in it."

Noble purposes! who of our young friends are studying and living to so good an end? Who of us are making an every-day impress for good on the hearts and lives of those among whom we move?—*Evangelical Messenger*.

Wesley's Calmness.—The celebrated Robert Hall said, "The most extraordinary thing about Wesley was that, while he set all in motion, he was himself perfectly calm and phlegmatic; he was the quiessence of turbulence." Wesley was not "phlegmatic." He had a warm heart, an active spirit. He said, "I am always in haste, though never in a hurry." He one day remarked to Clarke, "As I was passing through St. Paul's churchyard I observed two women standing opposite to each other, the one speaking and gesticulating violently, while the other stood perfectly still and in silence. Just as I came up, and was about to pass them, the virago, clenching her fist and stamping her foot at her imperturable neighbor, exclaimed, 'Speak, wretch, that I may have something to say.' Adam, that was a lesson to me; silence is often the best answer to abuse."

A Siamese Colossus.—The *Bangkok Recorder* describes a visit to one of the wats or Bhuddist cloisters of the city, which covers ten acres of land, contains two temples, and has an image which far exceeds the Colossus of Rhodes in size. He is reclining on the right side, with his head resting on the right hand. He is one hundred and thirty-five feet long, about twenty-eight feet around the belt, and the length of the little toe on the right foot is three feet four inches. The natives say his bowels are full of large water jars. The labor of constructing and gilding this image must have been immense, and have taken years to accomplish.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

Jacob Grim, Philadelphia, Pa., President.
C. D. Leet, Springfield, Mass., Vice President
Rufus Wendell, Salem, Mass., Secretary.
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The Herald of Life

AND OF THE COMING KINGDOM.

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The *Postage* on the Herald of Life, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore the price will be $2 20 a year, or $1 10 for six months.

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All Letters relating to the Herald of Life, whether on *business* or other matter, must invariably be addressed

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Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

All names of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent Unless attention is paid to all these matters, confusion and delay are inevitable.

Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 163. NEW YORK, WEDNESDAY, MARCH 6, 1867. VOL. IV.—NO. 21.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

PRAYER, AND FORMS.

It seems to me best to pray when we want anything, and to pray for what we want, without regard either to time, or place, or form. This is my course at present. If I want help, I ask for it; if I want relief from difficulty, I ask for that; and so of all things else. I do not wait to go to any particular place, nor do I always change my posture, nor do I always lift up my voice; I simply ask for what I want, and there leave it, assured that God will give me what I ask so long as I love Him and do those things which are pleasing in his sight.

I found that when I used to go and kneel down with the intention of praying five or ten minutes, my thoughts were generally busy with my trade, my friends, my books, my journies or other matters, the principal part of the time. I should just ask God for what I wanted, as soon as I kneeled down, and then off my mind would fly, and do what I would, I could never make it fix itself again for more than a minute or two at a time. My praying was over perhaps in a second or two, and nearly all the rest of the time which I spent on my knees, would be spent in wandering thoughts, and in fruitless struggling against those wandering thoughts. For a long time I used to blame myself for such things; I thought myself worse than almost anybody else. For I fancied that other people, when they prayed, were wholly engaged with their Maker all the time they were on their knees, praying without distraction, without thought or consciousness of anything but the work in which they were engaged. For I was generally, for many years, disposed to give other people credit for greater perfection in religion than I had ever attained myself. But as I had found myself no worse than other people in other things, I gradually gained confidence in myself in this also, and began to think that others might be no freer from such wandering thoughts than myself. I began to think that formal praying was perhaps no duty, that it was not natural, that wandering thoughts were unavoidable in set and formal praying, and that to struggle against such thoughts was to no purpose, so long as we continued the usual kind of formal praying. At length my convictions on this subject became so strong, that I resolved, and ventured, to leave off. And I am glad I did do so. I feel persuaded that I have prayed to more advantage since. I feel persuaded that my prayers have been both more profitable to myself and more pleasing to God, since I began to present them in the artless, natural and unformal way that I have just described. It seems foolish to me now to pray in the usual way. It seems especially foolish to go into chapels, or churches, or public meetings to pray. It seems utterly unatural. I feel persuaded that nothing but custom and fashion could make such a practice tolerable to people. I feel persuaded, that if nature, or reason, or men's better and more christian feelings were consulted, men could not long feel at ease in such prayers.

I have spoken to several christian friends on this subject, since I began to act on my present view, and I have found that all of them had been tried in a similar way to myself. All of them had been troubled with the same kind of wandering thoughts; all had struggled against such wanderings; all had fa led in their struggles, all had written hard things against themselves on account of their failures, and all had concluded, that surely no one was so bad as themselves. When I have told them that I was as bad, that I had had the same experience as themselves, they have been comforted. And when I have told them, that I had come to the conclusion that formal praying was not a duty, that it was not natural, and that the proper way of praying was to pray always, with perfect symplicity, for just such things as they needed, without regard either to time, or place, or form, they have been quite relieved: they have generally seen the reasonableness of the thing at once.

And, in truth, it seems strange to me now, that ever one should have been so foolish as to imagine that there could be any virtue or worth in the mere formalities and circumstances of prayer. It seems strange that truth, reason and scripture did not teach us better long ago. Did not Jesus tell us, that men were not heard for their much speaking? Why then did we think that we must lengthen out our prayers to five, or ten, or fifteen minutes each? Did he not teach us when we prayed, to enter into our closet and shut our door? How, then could we go into the public street, or into the large and open assemblies to pray? Did he not tell us, that the Father sought such to worship him as would worship him in spirit and in truth? Then why did we attribute such importance to forms?

Besides, when we pray to each other, when we have a request to make of our parents or friends, we use no such formalities. We simply ask them for the favors we want, and wait for their reply. We do not visit them regularly, two or three times a day, whether we are wanting anything or not, and each time present them with a five, or ten, or fifteen minutes' speech. We do not think it necessary to put ourselves in particular postures, or to work ourselves up to a certain pitch of feeling or excitement. We tell them simply what we want, and request them, in the simplest and most natural forms of speech, to give us what we want, if they are able. And there the matter rests. And our parents and friends are better pleased with such simplicity a thousand times over, than they could be with forced and formal speeches, spun out to the length of ten or fifteen minutes each. They would think that we were out of our minds, if we were to use the same formalities in asking favors of them, that people use in asking favors of God. And the truth is, we have been beside ourselves in religious matters for many generations past. We have acted with reason and common sense in farming, and trading, and the like; but in religion we have been fools and babes. In religion, the matter in which we ought to have been most rational, we have hardly been rational at all. That which was designed by God to perfect our nature, has been used to pervert, distort, and destroy it. It is mournful to think of these things.

It deserves to be noticed, that almost all the instances of prayer on record in the scriptures are of that short, and simple, and natural kind, for which we are pleading. Most of them are simple requests for such favors as were wanted on the occasions when they were offered up. Take the prayers of Abraham, of Moses, and of Elijah as instances. The Psalms are of a somewhat different class, but they were written compositions, pieces of poetry, and were designed for the instruction of the people.

And the prayers of Jesus and Paul ap ear to have been generally of a similar description. There is only one prayer of Christ's on record, which is of any length, and even that is barely three minutes long. Both scripture and reason, therefore, agree to reccommend an artless, unstudied, unformal way of praying. And I cannot but think, that in proportion as men think, and use their reason, they will be led to lay aside those forms and ways of praying that are now so common, and adopt another mode, more agreeable to their nature, and more suitable to that affectionate relationship existing between themselves and their heavenly Father.

I feel persuaded that if custom and fashion did not reconcile men to it, the truly thoughtful, and wise and good, would be ashamed of the forms which they use in prayer. Company keeps people in countenance, and custom prevents people even from thinking on things, and this is the way in which I account for the present prevailing formalities by which prayer is so grievously encumbered, and by which its usefulness is so frequently impaired.

I was recently reading an article in a periodical, on "Reluctance to Pray." Now it strikes me, that what many call a reluctance to pray, is not a reluctance to pray; but only a reluctance to pray in a certain way, a reluctance to conform to certain customs that have been unhappily joined with prayer. Prayer appears to me to be so natural, so needful, so helpful, and so comfortable besides, that I can scarcely believe it possible for christians to feel a reluctance to pray. I can hardly imagine how a christian, or any other good man who believes in God, can help praying. Prayer seems to me to be as natural to a thoughtful, pious mind, as breathing to a living, healthful body. But to get into a pulpit or on a platform, or to go out into the street, or to go to a public meeting to pray, is *not* natural. Nor is it natural to go into one's closet to pray at fixed times, when your wants or your trials do not urge you thither. Retirement for meditation, for recollection, for self-examination, may be profitable; and few, I should think, could reflect or ponder long without being led to pray, but still, fixed times or fixed forms, or fixed places do not appear to be best either for prayer or meditation. But it is not natural to put yourself always in one posture, or to tie yourself always to prayers of a certain length. Prayer is natural, but its appendages are not natural. Prayer is natural, but its formalities are unnatural. It is the simple and artless expression of our desires to God, that is prayer; and there are few good people, I imagine, that feel much reluctance to this.

We ought to distinguish, therefore, between reluctance to pray and reluctance to drudge through unnatural and useless forms. And we ought, if we would cure people of their reluctance to pray, to present prayer to their minds in its proper character, apart from its forbidding and repulsive forms. As we try to reconcile unbelievers to christianity, by teaching them to distinguish between christianity as taught and exhibited in the doctrine and character of Christ, and christianity as taught and exhibited in the doctrines and practices of corrupt sectarians, so must we try to reconcile misguided christians to prayer, by teaching them to distinguish between prayer itself, and those unmeaning and unnatural forms with which prayer has been so generally mixed up and disfigured. We shall never reconcile christians generally, to slavish or superstitious ways of praying. Unbelievers may, if they are thoughtful and honest, be reconciled to christianity in its purity; and erring christians may, if they are true and faithful christians, be led to delight in prayer.

I have heard of some professors of christianity who have given up prayer altogether; who profess to believe that prayer is useless. These I believe to be wrong, very wrong. At the same time, it is probable that their error is partly owing to the opposite errors that have been mixed up with the subject of prayer. One extreme begets another. Superstition prepares the way for infidelity; and formality for abstract quietism. Calvinism, which teaches that man is answerable for what he cannot help, prepares the way for socialism, which teaches that man is not answerable at all. This tendency of men to run from one extreme to another, is incurable. Our business, therefore, should be, to draw men, or to keep men from extremes altogether. We should try to separate truth from error, and duty from formality, and good from evil, in all things. If we will retain formality, we must sacrifice true piety at length. If we will have superstition, we must expect ere long to have hypocrisy and infidelity. If we will have a sectarian theology, we must expect people in the end to give up christianity. Sooner or later, they will throw off all yokes, but the yoke of truth, and free themselves from all authority, but the authority of truth, of righteousness, and of God. If men are not helped to lay down unnatural burdens quietly, they will throw them down at length with violence. If they are not seasonably helped to simple truth, they will cast away both truth and ancient errors in the end, and will run into most frightful and ruinous excesses. I trust, therefore, that the friends of truth and christian reformation, will be careful, both on the subject of prayer and on all other subjects, to lay stress on nothing but what is truly useful and divine. I hope and trust that they will neither violently contend for any relic of error or superstition to-day, nor foolishly exchange their errors or superstitions for infidelity or profligacy to-morrow.

I have written thus for the relief, the guidance and the comfort of our friends, and for the benefit of all. I feel persuaded that man-made creeds and forms, and all irrational, unnatural and slavish practices and notions will pass away; and I am desirous that, in passing away, they should not take along with them any portion of truth or of righteousness, or any particle of what is holy or divine. I wish to have the winnowing done, but I wish, while we are driving away the chaff, to lose no useful grain. We must have a reform; we shall have one; and we shall have it quickly, too; and I wish to have it without ruin. Neither ministers, nor governments, nor mobs, nor sects can prevent a reform: and it behooves us, therefore, to prepare for it, and to try to render it as safe, as orderly, as harmless, and yet as thorough as possible. And the way to do this, is to be always open to instruction, and to be always ready to reduce to practice every principle that commends itself to our judgments as true. The way to secure a reform, a thorough and safe one, is to fight for nothing, to struggle for nothing, to plead for nothing, but what is an essential part of truth and righteousness. If we fight for error, we shall lose the truth; if we plead for useless forms, we will lose the useful substance; if we will not help forward and direct aright a needful reformation, we must have a wild, a turbulent, and ruinous revolution. Let each one do his part to secure a peaceful reformation.

HOMO.

INFIDELITY.

The history of infidelity, were it written, would present a succession of ignominious defeats; defeats due not to any want of ability in those who have assailed the truth, but to this, that its defenders have driven them out of all their positions. The history, the morality, the theology, the consistency, the authenticity, and genuineness of the Bible, the truth of its prophecies and the very possibility of its miracles, have been all attacked—each in its turn, and with the same result. We have seen the soldier return from the fields of war with scars as well as medals on his breast; but our religion has come out of a thousand fights unscarred, from a thousand fires unscathed. She bears no more evidence of the assaults she has sustained than the air of the swords that have cloven it, or the sea of the keels which have plouged its foaming waves; than some bold rocky headland of the billows that, dashing against it in proud but impotent fury, have shivered themselves on its sides. With few exceptions the writings of infidels have sunk into entire oblivion. Their names, and those of their authors, are alike forgotten. Not so the name of Jesus, of Him Voltaire boasted he would crush; not so the word of God—the blessed book which is the world's most precious treasure, and often man's only solace, as well in palaces as in cabins. While the works of once famous sceptics are left to rot on bookshelves where the moth devours their memory and the spider wraps them in her web, every year sees the Bible, translated into some new tongue, acquire a greater influence, and receive a wider circulation. Fulfilling its own glorious predictions, it is bringing nearer the appointed time when, rising over all opposition like a flowing and resistless tide, the knowledge of the Lord shall cover the earth as the waters the channel of the deep.

One wonders how the men who now assail our faith can hope for success where Bolingbroke, Voltaire and Rousseau, David Hume and Gibbon, giants in genius and in intellect, totally failed. Christians, possessing their souls in patience and peace, may calmly contemplate the puny assaults of modern infidelity. There is little in these to fill our camp with alarm, or make its Elis tremble for the ark of God. Assailing the faith from new ground, infidelity undertakes to prove the Bible false from its alleged discrepancy with the phenomena of Nature and the discoveries of science. But a few years, we doubt not, will show that though she has changed her ground, she has not changed her doom. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Science may, as science has already done, guide us to a sounder understanding of some things in the word of God. While she corrects any mistake into which the interpreters of Scripture have fallen, there is nothing to dread. Why do the heathen rage? The only result of using the facts of science to undermine the foundations of religion, will resemble that wrought by some angry torrent when, sweeping away soil and sand and rubbish, it lays bare, and thereby makes more plain, the solid rock on which the house stands, unmoved and unmoveable.

The man who attempts to build a pyramid on its apex would not act more absurdly than some modern philosophers—so-called. They base the most extravagant theories on grounds utterly inadequate to support the ponderous superstructure. Propounding doctrines concerning our origin opposed to the Bible and destructive of our dearest hopes, they ask us to embrace them on grounds such as no judge and jury would attach the least weight to in a court of law. On grounds so feeble and puerile, and in plain opposition to the facts related in the opening pages of the Scriptures, they assert that our origin was in a monkey, or rather in a *monad*. Believe them, and man reached his present condition by a process of development which required millions of years ere it carried him up through the stages of insect, fish, reptile, bird and beast, to the supremacy he enjoys, the height he now stands on. Others, not prepared to commit themselves to such extravagant vagaries, but animated with a spirit of equal hostility to the christian faith, assert on grounds equally weak, if not equally ludicrous, that though our first appearance was not in the form of a monad, an oyster, or a monkey, it was in the form of a savage. Believe them, and man's primeval state was not one from which he fell, but from which he rose—one, in fact, of lowest savagedom. And, however widely these opinions differ, if either of them be true, farewell to our fondest hopes, and our faith in Scripture as the word of God.

In regard to the latter of these views—for the first we may pass by as the ravings of philosophy run mad—it is opposed to the oldest and universal traditions of the world. These afford abundant evidence that the history of man does not present a being rising from a lower to a higher condition; but the reverse. Examine the legends of the rudest tribes; and they will be found to contain memories, though misty, of a past but higher and nobler state of being—of arts, of accomplishments, of a refinement of manners, and of, in many instances, a purity of morals which only exist among them now in tales and songs. Not tradition only, but all history besides, proves that man, left to his own resources, has not risen but invariably sunk in the scale. The bias to this, which we explain by the Fall, may have been corrected in certain instances by providential and preternatural causes. But who examines the records of nations will find that the tendency of morals has always been to become more corrupt, and the tendency of religions to become more idolatrous and impure. They exhibit a constantly increasing departure from the truth. In proof of this I appeal to the history, among extinct nations, of Greece and Rome; and, among existing ones, of India and China. Trace their morals and religion upwards, and as we advance nearer to their source, we find the one becoming less impure, and the other less untrue, until a period is reached when the resemblance between these and the morals and religious belief of the patriarchs is striking, is indeed quite remarkable. It is like ascending a river whose waters are polluted by the towns and manufactures that have sprung up on its banks—the nearer we approach the green hills where it springs from its fountains, the purer runs the stream. Man, unaided and left to his own resources, has never risen from a lower to a higher state. On the contrary, we find the vices which early ages discountenanced and forbade, becoming not only universally practised, but even shamefully defied; and the one God of man's first pure faith multiplied into hundreds, in some cases into thousands, and in a few even into millions of inferior and usually immoral divinities.

These remarks, which are not inapplicable to the present times, and which may help to reassure the hearts of some seized with unnecessary alarm, have been suggested by the fact that Abraham's immediate ancestors were idolaters. What a rapid declension this! and what a remarkable illustration of man's tendency to sink rather than to rise in the scale of moral and intellectual being! Almost ere the gray fathers of the flood were dead, ere perhaps the marks of its awful ravages had vanished from the face of the earth, mankind had forgotten its lesson, and begun to worship the creature in place of the Creator. Abraham certainly was the son of an idolater: and, if old Jewish and Mahometan traditions are to be believed, of one who was a maker as well as a worshipper of idols. "Your fathers," said Joshua to the people of Israel, "dwelt on the other side of the flood, even Terah, the father of Abraham, and the father of Nahor; and they served other gods." Ur of the Chaldees was the home of the patriarch's race; and the religion they professed was the Sabian—a faith of Eastern birth, and one which presents idolatry in its oldest and least offensive form.—*Selected.*

THE ABOMINATION OF DESOLATION.

BY ELD. J. S. WHITE.

In addition to what I have before said on this subject, I wish to call attention to a few points.

Daniel viii. 13, 14. "When I heard one saint speaking, and another saint said unto that certain saint which spake, How long is the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed."

If at the end of this time the Lord is to come, it is evident that this desolating power is to continue to that time. The time and desolation end together. It is further evident that the daily would be in operation at the time these days would commence. If then the days commenced about the time it is supposed, the daily was something connected with the Jews. The Jews did have a daily, or continual sacrifice. Numb. xxviii. 3. Two lambs of the first year, without spot, daily for a continual burnt offering. See Exodus xxix. 41, 42. This Daniel knew all about. After Daniel had seen this vision, he says, "I sought for the meaning. And I heard a man's voice, which called and said, Gabriel, make this man to understand the vision." Now, if Gabriel did do as he was told, he did make Daniel understand this vision. It therefore follows that when Daniel said, as it is in chap. xii. "I heard, but I did not understand," he had no reference to *this* vision. See Daniel ix. 21–27. Here, when Gabriel came to him the second time, he tells him, "I have come to give thee skill and understanding. Therefore understand the matter, and consider the vision." He had before explained the symbols, but had said nothing about the daily sacrifice, nor the desolating power, nor anything about the time. He now introduces and explains these three things. He speaks of seventy weeks, marks their beginning and end. "The people of the prince that shall come shall destroy the city and the sanctuary." That is, Jerusalem and the temple, where the Jews worshipped; which was their sanctuary. "And in the midst of the week he shall cause the sacrifice and ablution to cease; and for the overspreading of abominations he shall make it (the city) desolate, even until the consummation." Here we see the daily and continual sacrifice was taken away. The Romans took it away so that they could not offer it, at all. Here, too, we see the setting up the abomination which was to make the city desolate until the consummation. Jesus said, Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled. Abominations have been on that city for nearly eighteen hundred years, and will be on it until Gentile powers end. Thus Daniel was told how long the sanctuary was to be trodden under foot; as long as the abominations would continue, which would be to the consummation. Just what Christ said, Until the times of the Gentiles be fulfilled. Therefore, the 1290 days in chap. xii. have nothing to do with the *length* of the abomination. This time marks the time between taking away the daily and the setting of the Gentile rule over Jerusalem. This rule is to be continued till the Lord comes to set up his Kingdom. Daniel could now understand this vision, and he no more intimated that he did not understand it. Gabriel came for the express purpose to make him understand it. We believe he did so. This, therefore, is not the vision he was told was closed and sealed till the time of the end. This is confirmed by our Saviour, when he said, "When ye, therefore, see the abomination spoken of by Daniel the prophet, whoso readeth let him understand." His disciples were to understand what Daniel had said about the abomination *when* they saw it. Why? Because it was all explained, open, and made plain. We may be told that in Dan. ix. it says, abominations; the plural, but Christ says, abomination, the singular. This is true; but the plural always includes the singular. Besides, it was in the singular when it was set up. The Romans set it up and held possession of Jerusalem for a long time; then the Saracens, and Egypt; and last, the Turks, who have held Jereusalem for the last several hundred years. Hence, to explain it fully, it should be just as Daniel and our Lord have stated it. The abominations have been Gentile powers. All this is so clearly explained by the angels, that the Saviour could say, "When ye see the abomination spoken of by Daniel," all you have to do to understand it, is to read it. So his disciples were to understand it *when* they saw it. This they did, and fled to the mountains, as Jesus told them, when they saw Jerusalem compassed with armies. The abomination was there to be set up, on, or in, that city, which had always been called the holy city. See chap. ix. 24.

In chap. xii. Daniel had another vision, which contained something that he did not understand.

> Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

In this vision Daniel saw three persons, one of whom asked another, How long shall it be to the *end* of these wonders? He had just been told of the resurrection of the dead. The end of the wonders, therefore, would not come till the time came for the dead to be raised. The question is plain, How long to the *end*? It is a question of time, and the answer is in time. The one on the river said, It shall be for a time, times, and a half. This time will reach to the end of the wonders. Daniel could understand what was meant by the end of these wonders, because, the wonders had been named. The scattering of the power of the holy people has been going on since the first good man lived, and will end when the wonders end. He says, I heard, but I understood not. What about this that he did not understand? He could see when this time would end, for he was told that it would end when the wonders end. This is all plainly stated. So, be this time longer or shorter, it will not end till these wonders end. But he was not told when this time would commence. The angel gave him no light whatever on the beginning of this time. This is what Daniel did not, and could not understand. Then he says, O my Lord, what shall be the end of these things? Go thy way, Daniel, for the words are closed, and sealed, till the time of the end. This was as much as to say, I cannot give you any more light on the ending of these wonders than I have given. Now to say, that the angel went right on and gave him something *more* definite on the time when the end would come, is to make the angel contradict himself. What therefore, is said of the 1290 and 1335 days, was not said to give him any more light on his question than he had before. Our belief is, that the time of the end has not yet come; when it comes, God will give power to his two witnesses, and they will make the wise understand, all of them, and all about what is revealed on this subject, and when the time, times, and a half, commence.

From the time the daily is taken away and the abomination that maketh desolate set up, there shall be 1290 days. Daniel had been told what the daily, and the abomination, were; for Gabriel was told to make him understand, as we have noticed. The daily was the Jewish continual sacrifice offered at Jerusalem, and the abomination was that power that would take it away. It was to be taken *away*, not simply curtailed, or interrupted. This the Romans did when they took Jerusalem.

They took away the whole thing. True religious worship never was taken away, neither can it be, in any sense whatever. Said Jesus, The time will come when ye shall not worship in Jerusalem, nor in this mountain, but he that worshipeth God shall do it in spirit and truth. *This* daily worship, if you call it so, cannot be taken away. No, the daily sacrafice was what Daniel as a Jew, knew all about. He and his brethren were in captivity when he wrote this book. But they were to be restored to their city, and again offer their daily sacrifice, which would continue till the people of the prince should come and take it away forever, and set up the abomination that would make the city desolate, by different Gentile powers until the consummation.

There Daniel is told how long it will be from the time the daily is taken away *to* the setting up, as it is in the margin, of the pagan worship in the place of the Jewish worship, in Jerusalem, 1290 days. Then the angel says, Blessed is he that waiteth and cometh to *the* 1335 days. The word *the*, shows that this time is a period by itself; that it is no part of another period, and that no other time named is a part of that. Daniel could underall about this time, as he could the 1290 days, and he did not intimate to the contrary Blessed is he that cometh *to* this time. Coming *to* it is not coming to the *end* of it. He could see that he would be raised from the dead when he came *to* it, and so be blessed, with all the saints, by receiving everlasting life. He is plainly told what would be when these days would *end*. He would stand in his *lot*, in his inheritance, in the kingdom of God. Therefore the 1335 days *begin* when Jesus comes, and *end* when his Kingdom is set up on the earth. It is objected that this view of the subject makes the time in Daniel xii. literal. Nearly all expositors of the Bible, that I have seen, have adopted the following rule for understanding time in prophecy: If the events named are symbols, the time connected with them is symbolic, that is, a day stands for a year. Our Advent brethern have adopted this rule. We will now apply the rule in this prophecy. Every event in this chapter, is admitted to be literal; why then, if the rule is good, should not the time in this chapter be literal? The 1290 commenced when the Romans took away the daily or continual sacrifice, which the Jews had offered at Jerusalem from the time they returned from Babylon up to A. D 70, when their city and sanctuary were destroyed, as Gabriel had said. These days ended when the Romans had ended their work and had established their pagan sacrifices in the place of the Jewish. Since the ending of the 1290 days, abominations, one or more, have been in that city, and will be, just as Gabriel and our Saviour have said, until the consummation; until the times of the Gentiles be fulfilled. The 1335 days *begin* when Daniel and others are raised from the dead, and will *end* when they stand in their lot, in the Kingdom of God, set upon the earth. The time, times, and a half, will end when the wonders end. When they will begin we know not, for Daniel was not told. This remains to be revealed by the two witnesses, to whom God will give power to prophesy 1260 days.

The Lord direct your hearts into the love of God, and into the patient working for Christ.

Good News for All!

Man's destiny is made known by God's word. We know only that which we learn.

"Know thyself." "The fear of the Lord is the beginning (or, principal part, mar.) of knowledge, but fools despise wisdom and instruction." Prov. i. 7. "Search the scriptures; for in them ye think ye have Eternal Life." John v. 39. "But, be not deceived," by any, for, "Man that is born of a woman is of few days and full of trouble; he cometh forth as a flower and is cut down." Job. xiv. 1, 2. *Man*—all that constitutes him such, is going fast down to death. "Dust thou art, and unto dust shalt *thou* return." Gen. iii. 19. Death and the grave eternally hold the natural man fast in their cold embrace. "They shall never see light." Psalm. xlix. 19. "In Adam all *die*" As man has no conscious existence before birth, so he has none in a state of death. "The wages of (and only penalty for) sin, is death." Rom. vi. 23. Nothing more; nothing less; simply, really TO BE DEAD. Here, O man, is thy destiny! But Jesus, God's Son, came into our world to give you *Life* Hear him. "He that believeth on me, hath everlasting life; and I will raise him up at the last day." John vi. 47, 54. "Except ye eat the flesh of the Son of man and drink his blood, (by the work of his Spirit become a partaker of his nature) ye have no life in you." But as Paul says, "If the Spirit of him that raised up Jesus from the dead *dwell*" in you, he that raised up Christ from the dead shall also quicken your mortal bodies by (or, because of, mar.) his Spirit which dwelleth in you." Rom. viii. 11. This class being "accounted worthy to obtain that world, and the resurrection from the dead," can die no more; "for they are equal unto the angels; and are the children of God, *being* the children of the resurrection." Luke xx. 35, 36. "Behold, I have set before you the way of *Life* and the way of *Death*." Jer. xxxi. 8. In which way are you walking? *Consider these things*. Are you *safe*? Yours affectionately

A. BOYNTON.

"The Theology of the Bible."

GEO. W. YOUNG, 35 Ann St., New York, is prepared to furnish the above to any who may wish to obtain it. He has made arrangements with the author—HON. O. S. HALSTED—for a supply. *Price* $3.

The Herald of Life.

NEW YORK, MARCH 6, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"The Theology of the Bible."

JUDGE HALSTED, in his letter last week, called our attention to "the effect of allowing translators to transpose the words used in the original." He referred us to Acts iv. 2; xiii. 48; and 2 Tim. i. 10, as presented in his book, on this point. We have examined those places, and present them to our readers in the order named. Gr., stands for the Greek: Lat, for the Latin: Rh., for Rheims; Ital., for Italian; E. V, for English version. With this explanation we give his translation and remarks on the texts:

Acts iv. 2; Gr., Being exercised by reason of their teaching the people and *katangellin*, angelling, announcing, *en*, through, Jesus that standing up again which *ek nekron:* Lat, ... in Jesus (a) resurrection *ex*, out of, dead: Ital, and foretold, or, declared, in Jesus the resurrection of the dead [i. e., of dead: we have had numberless instances where the E V. does not render the Ital., article]: Rh, and preached in Jesus the resurrection from the dead [i. e., they preached, that in Jesus was the resurrection from the dead]: E. V, and preached through Jesus the resurrection from the dead [i. e, they preached, that through Jesus was (i. e., would be) the resurrection from the dead: that through him only, i. e., through belief in him would any one be raised to life from the dead. Read again the Gr. of the verse. Orthodoxy reads this verse thus: that through Jesus they preached the resurrection of all the dead! Whately, p. 229, uses correct language "to embrace by faith the offer of salvation through Christ"].

Judge Halsted presents us a sample of the transposing of words by translators on page 328, as follows:

To show what can be done by collocating, placing together, words in a sentence in a way to suit a theory, I give the Gr. of Acts xiii. 48; *episteusan hosoi*, Believed as many as (i. e., As many as believed; the Heb, and the Gr., generally put the verb first,) were set in order for a life eternal; in perfect accord with every other passage in reference to faith and the promise made to it: The E. V. is "As many as were ordained to eternal life believed?" Wholly at variance with every other passage relating to the promise made to faith. And so in Heb. ii. 4; Rom. i. 17; Gal. iii. 11; Heb. x. 38, the Heb. and Gr. are, "the just by, or on account of, faith shall live again," in perfect harmony with all Scripture. And James Murdock, D D, and very likely of the Orthodox school, in his translation of the Syriac New Testament, renders Rom. i. 17. "The righteous by faith, shall live." And Gal. iii. 11, "The just by faith, shall live:" in the margin he puts, or, "be saved," (equivalent to, shall live again) instead of *live*. And Heb. x. 38. "Now the just by faith, will live," (i. e, by faith of, in, me.) He puts a comma after *faith* in each of these verses. The E V. in each of these verses is, "the just shall live by faith." The E. V. both of Acts xiii. 48, and of the four last cited verses, is due to the Calvinism of James's Ecclesiastics; which would read: they who are *ordained* (i. e., as it would have us understand that word, *elected*, to be just, shall live by faith. The English clergy that came after them, and not very long after, discarded Calvinism.

We now come to a very important disclosure of the violence done to the truth by the practice of transposing words to suit a theory. "Mr. B." spoken of in the following, is ALBERT BARNES, of Philadelphia. Judge Halsted proceeds:

We return to 2 Tim. i. 10. Mr. B's collocation of words in that v. is, "life and immortality are brought to light through the gospel:" and, as before said, makes the verse to mean, that, through the gospel life and immortality of all is brought to light: The E. V. collocation is,..hath brought life and immortality to light through the gospel. Would James's Ecclesiastics have us understand by this what Mr. B. understands by his collocation? The Gr. is, having brought to light (using the E. V. words) a life and incorruptibility through the gospel. What is it that the Gr. says is *brought to light*? It is, a life and immortality through the gospel; i. e., a life, &c., through belief in the gospel; and, of course, to those only who believe in the gospel, good tidings, of a, or, the, Christ come. The E. V., by dividing the verb *brought to light* into two parts, and putting *brought* before *life and immortality*, and *to light* after those words, make the sentence capable of being understood, hath brought life and immortality of all to light through the gospel; i. e., that the gospel has brought life and immortality in all to light. Whether the E. V. collocation was intended to be so understood we can't say: but Mr. B. tells us he so understands the verse. Is is not amazing that any man, after saying that he finds the tenet, the immortal soul, no where else in Scripture, and from no reasoning whatever, should be so wedded to the enormous dogma, (the consequences of which Saurin pictures as so appalling,) as to be determined to find it some where in Scripture; and to determine to find it in this verse, 2 Tim. i. 10! I have never been able to see what there is in the tenet to be so in love with that men should persist in wresting Scripture in attempts to find it in God's word. All such efforts are just so many proofs furnished by Orthodoxy itself that its theory, the immortal soul, is not in the Bible. Of Orthodoxy's scheme that tenet is the foundation corner stone. And if it were a part of God's system it would occupy the same position: It would not have been left to men's guessings.

Our readers, from these samples of transposing words, may learn the value of a work where words are left in the order in which they occur in the original. The transposition saves study, but the sense may be entirely perverted by it. We thank Judge Halsted for bringing out his timely work; and we hope every one of our readers will get a copy, and study it well. It sweeps away the doctrine of inherent immortality, and the resurrection of the ungodly, making a clear breach over all the man-made dykes to defend those shocking notions which have so long dishonored God and hardened men in sin and infidelity. But the days of those horrid errors are fast coming to an end. We may not live to see them "die the death" they so richly merit; yet, it will come; and we praise the LIFE-GIVER that He has counted us worthy, through grace, to have a part in the blessed work.

Before closing these remarks we give another extract from Judge Halsted's work on the resurrection question, embracing John v. 28, 29. It is taken from pages 591 and 592, as follows:

John iii. 36; Gr., Who believing in the son hath [for will have, present for future, very common] (a) life eternal; but who wanting faith, disbelieving, in the son, not shall see life [i. e., from the dead], but the anger of God remaineth fixed, or, abideth, upon him [i. e., death, the effect of the anger of God against sin, abideth on him]. John iv 36; Gr., But he who...gathereth fruit *eis*, to, or, for, (a) life eternal. John v. 24; Gr.,... that who the word of me hearing, and believing him that sent me, hath [for, will have] (a) life eternal: and to, or, into *krisis*, final issue, condemnation, not cometh [not shall come], but is gone away [i. e., shall go away] out of death [the grave] into the life [i. e., shall be raised to life again]: E. V.,...hath everlasting life, and shall not come into condemnation. John v. 25; Gr.,...that cometh a time, even now is, when the dead [dead, without the article, because before an abstract noun, and we have had numberless instances where the Douay, Rheims, and E. V., do not render the Gr. article] will hear the *phone*, sound, or voice, of the son of God; and those having heard, or, who hear, will live again. Ver. 26; Gr, For even as the Father hath life in himself, so *edoke* [first aorist], he gave *kai*, also, to the son life to have in himself: [i. e., to bestow life from the dead through belief in him.] Ver. 27; Gr., And *exousia*, privilege, [see margin to John i. 12, before given,] gave to him also *krisis*, condemnation [see v. 24], to do, because (a) son of man he is [i. e., was, and will be]. Ver. 28; Gr., Do not wonder at this: that cometh a time *en*, at, which all those in the *mnemeiois*, secure places where precious things are stored up and preserved, will hear the sound, or voice, of him, v. 29; Gr., And *ekporeusontai*, shall have exit, or, go out, those the good having done, in (a) resurrection of life: but those the bad having done, [are] in (a) resurrection of *krisis*, condemnation, [i. e., they shall not rise; but the condemnation of them rises, namely, by their not rising: and till then it will not be known by any but God, to how many, and whom, death is the *krisis*, condemnation, final issue. See Rom. v. 16. 18; Heb. vi. 2; given in their ordder. Observe, reader, that there is no stop, not even a comma, in the Greek after "And *ekporeusontai*."

P. S. Since the foregoing was in type we have received the following from the author of "THE THEOLOGY OF THE BIBLE."—EDITOR.

NEWARK. N. J., Feb. 4. 1867.

REV. GEORGE STORRS:—*Dear Sir:*—Please accept my warmest thanks for your work "LIFE ONLY IN CHRIST," which you sent me day before yesterday. I have already read the larger portion of it, and with great delight. Had your writings on this subject come to my possession before I commenced preparing "THE THEOLOGY OF THE BIBLE," it is highly probable I should have thought that no labor of mine could make the truth more apparent. But perhaps it is as well that I was ignorant that the dogma inherent immortality, which, as you well say, is the error that lies at the root of all other corruptions of the scriptures and the truth of God, had been so completely overthrown by you. Every additional concurent witness, testifying without concert with any other, adds to the conclusiveness of the proof, even though the credit of preceding witnesses is unquestionable.

That such a dogma, and its consequence—endless conscious suffering, of which, as you say, "Paganism is the *father* cause, and Papacy the *mother* cause," has lived, and has ruled Christendom to this day, is an astounding fact. What vitality it yet has in the so-called church (it has little outside of that) we agree is due to the systematic training of the infant mind pursued both in the Roman Catholic and the Protestant denominations. But the day is breaking in which, before the sun of it shall reach the meridian, the fact that such notions were ever believed will be as wonderful, as the belief of the so-called Fathers in theology that the earth was a plain, and was the stationary centre of the universe.

I have prepared and given to the printer somewhat of an Index to "The Theology of the Bible," of which some gentleman sent you a copy. When I get the printed copies of the Index, I will prefix one to a copy of the book, and will have the pleasure of asking your acceptance of it. The Index will be sent to every one to whom a book has been sent.

I observe that in my letter published in your last week's paper the type-setter made a mistake in printing *incredality* instead of *incredibility*—the word used by me.

I am sir, very respectfully,
Your obedient servant,
O. S. HALSTED.

A Straw in the Wind.

The proverb says, "Straws show which way the wind blows." So it often happens in theology. The time was when the Methodists gloried that they had no "Doctors of Divinity among" them. The reason assigned was, "Our divinity is not sick." So many "straws" have indicated the reverse, in later years, that we cannot help thinking they have become sensible their divinity needs a good deal of doctoring. "Doctors of Divinty" have become numerous, of late, in their ranks; and we understand one of the graduates in that line is Prof. H Mattison, now "D D." Probably his book on the "Immortality of the Soul" gave him that insignia. Be that as it may, he seems to tremble for the fate of his favorite doctrine of eternal misery. This is made evident by a report of "The Preacher's Meeting" in this city, a short time since, in which we find the following:

"Rev. H. Mattison presented the following question for discussion, which was entered on the list: 'Is the future and endless punishment of those who die in their sins as strongly preached among us as formerly, and if not, what will be the probable results to Evangelical churches?'"

Here is a "straw" which tells us "which way the wind blows" in the Methodist E. Church. That the doctrine of eternal torments—for that is what the D. D. means by "endless punishment"—is not "preached among" them "as strongly as formerly" is a self-evident fact. There are too many intelligent and pious men in the Methodist ministry to remain hoodwinked by such smatterers in theology as *Doctor* Mattison.

Death.

Who is its author—God or the devil? Or, who has the power of death? Does God afflict us with pain, sickness, disease, and death? or, is it the devil?

Is this vile work done by a friend—God? or, is it done by an enemy—Satan?

The foregoing queries were suggested by reading, in the HERALD OF LIFE, two sentences, by the Editor, in relation to the death of his son.

Here are the sentences: "For the first time, in forty-two years, has our family circle been broken by 'the last enemy.'" (Satan, I suppose) "Shall we murmur or complain that He (God, as the context shows) takes from us our only son?" Who took him away?

TIM THY WHEELER.

REMARKS BY THE EDITOR.—We do not feel disposed, at this time and in our present relation to this subject, to go into a discussion of the questions presented above. So far as relates to our own language, we answer, Our Br. must not put words into our mouth which we did not utter. When we said "the last enemy," he may "suppsse" we mean "satan;" but we mean no such thing. Paul saith "The last enemy shall be destroyed—*death*." 1 Corth. xv, 26. "Death" is "the last enemy;" and not "satan," as you "suppose."

"Sin entered into the world, a death *by sin*" not by "the devil." *Sin* brought death on the race—not "satan." Death is an enemy to life, or the opposite of life. As an enemy, it will triumph forever over all unbelievers; but "The just by faith, shall live again." This "last enemy," to such, will be destroyed.

All others remain eternally under its dominion; not because there is a "devil," but because God has determined to leave them there. The wicked are "holden with the cords of their sins," and not by a personal devil. We are no devil worshipper. No such personage "has the power of death" *now*, or ever will have.

As to our expression, "shall we murmur or complain that He (God) takes from us our only son," we have only to say, in the language of inspiration, 'The LORD gave, and the LORD hath taken away; blessed be the name of the *Lord*. In all this Job *sinned not*, nor charged God foolishly.' Job i. 21, 22. If others choose to "charge God foolishly," by insinuating that "satan" took away their children, we are not of that number, and must be excused from thus "sinning" against Him. We fully believe that our LIFE-GIVER has taken our son into His own keeping; and that he sleeps in Jesus till the storms on this world are overpast; and that then he will be brought into life, to die no more. God "took him away" from the evil coming on the earth; and he sleeps in peace, whatever ills befall the world. So, we praise God and the Lamb.

Remember, Brother, "It pleased the *Lord* to bruise him;" [His Son] "He hath put him to grief," &c. Men may afflict themselves by sinful habits or practices, and thus do a "vile work" on themselves or theirs: but all the afflictions, pains, and sufferings of this life, of God's appointment, are for good, and are not evil, or "vile," but in mercy to us. So we believe.

Messiah's Reign.

There is a general agreement that the blessed Jesus will come in person to judge the world. It is also admitted on all hands that there will be at some period a general prevalence of millennial blessedness. The difference of opinion respects the question as to whether the Saviour's coming will *precede* or *follow* this season of universal blessing. Let us refer to the scriptures for information on this point. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with *the trump* of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Here we are apprised of the Lord's personal descent to the earth, accompanied by the subjects of the resurrection and also those of the change, and heralded by "the voice of the archangel" and "the trump of God" In another epistle of the same apostle we have the same announcement, with the additional intelligence that this trumpet is to the last trumpet; "In a moment, in the twinkling of an eye, *at the last trump*" Now the *last* trumpet implies a *series* of trumpets; and according to the inspired rule of "comparing spiritual things with spiritual," we must seek for such a series. And turning to the eighth chapter of the Apocalypse, we find seven trumpets spoken of, while of the seventh or last this remarkable language is used: "In the days of the voice of the seventh angel, when he *shall begin* to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

Now if the winding up of the prophetic mystery of God be then finished, it follows that this must be "the last trumpet" of the apostle Paul. And what have we in the next chapter? Why, the stirring announcement that when "the seventh angel sounded there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Thus have we, by faith, accompanied the Lord Jesus from the *right hand* of the Father to the *revisited earth*, from the scene of his *intercession* to that of his triumph; and have seen his kingdom established and his reign commencing previous and introductory to the period of millennial blessedness.

Take another similar instance. Speaking of the resurection, Paul says again, that "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying *that is written*, Death is swallowed up in victory." Where is this saying written? Isaiah xxv. 6. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces: and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it."

And how does the next chapter open? "In *that day* shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the rigeteous nation which keepeth the truth may enter in." So we see it is not until *after* the Messiah's reign has commenced that "Judah shall be saved." Then shall be accomplished the as yet unfulfilled prediction of Jeremiah, "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth....and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Oh, how thankful we ought to be to our heavenly Father for the privileges we have of knowing the truth. May we all be enlightened by it, and by the aid of the Holy Spirit endure unto the end, for our LIFE-GIVER said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." INCOG.

What a Philosopher says.

Raph Waldo Emerson said, in a discourse at Madison, Wisconsin, that Jesus did not teach the doctrine of a personal immortality.

His argument was, that the universal belief in a future life, is the best proof; the common desire of man to live, the greatest evidence of the immortality of the soul. If the continued existence of man would be good, then it would be given; and we should be content with that knowledge. Jesus did not teach it. Plato and Socrates had the weakness to set it forth. Jesus did not, by words, or actions, teach it; but men made themselves feel that they were eternal. The dissatisfaction of the mind with any other solution was the blazing evidence that man is immortal.

This may do very well as the fancy of a philosopher. But the theologians will not thank him for putting Jesus altogether in the background. He manifestly speaks ironically when he says, "Plato and Socrates had the weakness to affirm it." He means to disparage Jesus Christ. He has no confidence in the New Testament; yet he can see the statements that are made. The cry of infidelity on the part of the clergy, will be sufficient to satisfy many who will be struck with the statement; but it will not do. The ground he occupies is the ground of the heathen, the skeptic, and spiritualist. Is it christian? Not at all.

Leaving the New Testament out, what is the statement of the argument by this wise philosopher of the transcendental school? The same that the heathen philosophers made. The same; from the same stand-point. There is no difference at all, when men have the honesty, like Mr. Emerson, to admit that the doctrine is taught by heathen philosophers, and not by Jesus Christ.

Paul said, of the church in his time, and in all time, that they were "not as those who had no hope." That is, as the heathen, who, like Emerson, believed the statement of Plato, or "felt that they were eternal." And why was not the church like them? Because Jesus is risen from the dead, and, "because he is risen, the dead, who sleep in Jesus, will God bring with him." A good reason in his estimation, and one which, while Jesus did not state the immortality of man by man's self, is according to Christ's statement that there will be life in the future for those who believe.

W. S. C.

To Parker Sawyer.

BR SAWYER:—It appears from your last communication that two certainties stand opposed to each other. You "feel certain that" I am "to be sadly disappointed" in *my* certainty of the fact that you are "yet to be somehow illuminated." But my certainty is not defined by "somehow." I know *exactly* "how." You will be illuminated by the Holy Spirit, according to the promise to Israel, Isa. xliv. 3, the effect of which is recorded in verse 5. "One shall say, I am YAHVEH'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto YAHVEH, and surname himself by the name of Israel." This is the programme, my brother, and you will have part in it.

You say "that facts in the history of Israel should have weight in the settlement of the question" whether the ten tribes have returned to their own land. So say I.

You agree with me that the same God who scattered Israel, and drove the ten tribes beyond the Euphrates, declared he would preserve their identity; but with the proviso that "their identity was to be preserved only to the time of their being gathered to be with Judah one nation," according to Hosea i. 11. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel." I agree This is just what I believe, for this prediction is yet to be fulfilled.

You devote one paragraph of thirteen lines to a statement that "David" in Ezek. xxxvii. 24, 25, refers "not to David personally, but to a representative of David." As if I doubted it!

You say, "I understand that David's throne properly existed from David to David's Son and Lord, through whom it is established forever." Then David's throne was not subverted! This is the latest discovery. I have heard men assert that the throne of David will never be rebuilt, and have attributed it to their unbelief; but I am at a loss to account for this novel denial of an undoubted "fact" by one who claims an especial regard for "facts in the history of Israel." So we have been "beating the air," it seems, in discussing the *return* of Israel; we should have first proved that Israel was scattered! David's throne has "properly existed" from David's time to the present! What next?

I wonder what the author of Psa. lxxxix, was babbling about in verses 38–51? I wonder what Amos meant, ch. ix. 11? As for Ezek. xxi. 27, we have your partial interpretation. You take the words, "overturn, overturn, overturn it," to indicate a *transfer*, and not a destruction. Then it follows that Nebuchadnezzar sat on the throne of David. And this you assert. The throne of David was overturned and overturned through the hands of the Chaldeans, Macedonians, and Romans. That is, it "properly existed" all the time. But the text rebels against such a wrenching, my brother. Not only does the marginal reading indicate the true meaning of the word "overturn," but the next expression agrees. "It shall be no more, *until* he come whose right it is." Can a thing that *is not* "properly exist?"

You conclude by claiming that 11,271 of the ten tribes came up with 31 089 of Judah and Benjamin; and then add, "If such a number of the ten tribes returned at the first, how vast may be the numbers that returned with Ezra and Nehemiah?" You are coming out just where I expected, my brother? Your "vast return" is only a "maybe," not a "fact." Your 11,271 *nameless* persons are a poor substitute for royal Ephraim and "all the house of Israel his companions." Allow me to close with an arithmetical statement which you may justify in your next. As 10 is to 13, so is 11,271 persons not worthy of a family identification, to 31,089 of Judah and Benjamin. But I may as well demand your authority for taking 11,281, who are counted in with "Judah and Benjamin" and are said to have been taken away by Nebuchadnezzar, and imputing them to the ten tribes in the face of the "fact" that

not one of the ten tribes is named by Ezra or Nehemiah in their histories. Remember, my brother, that "*facts* should have weight in the settlement of this question," not a mere "*claim* that the ten tribes were represented."

I hope you will soon get out of the mist of human speculation, and begin to look for the redemption of Israel. Fraternally,

JOSEPH T. CURRY.

The Originality of Christ's Sayings.

[Concluded from No. 160.]

Let us pass on to a class of sayings in which the very greatness of the assumptions ascribed to our Saviour carry with them the strongest evidence of their genuineness. This class is so large, and so much of Christ's discourses, particularly in St. John's gospel, is marked by the assumption of superhuman authority, that it will be enough to mention a few instances by way of illustration. A remarkable feature of this teaching is the relation which he everywhere assumes to all mankind The salvation which he promises is not to a single race, but to the whole world. "God so loved the *world*, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the *world*, but that the world through him might be saved" St. John iii. 16, 17. The same universal relation to mankind generally had been claimed for Christ by John the Baptist in the title by which he pointed him out: "Behold the Lamb of God, which taketh away the sin of the world." John i. 29. It is continually asserted by our Lord in nearly all his discourses. "Whosoever drinketh of the water that I shall give him shall never thirst." John iv. 14. It is united with a claim to divine attributes, such as that of giving spiritual life, raising the dead, judging the world, in the fifth chapter of St. John. Who is this who says, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." John v. 21. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." And, if possible, yet more distinct in their assumption of divine power, and of this universal relation to all mankind, are the sayings related in the sixth chapter, in which Christ calls himself the bread of life, says that *who ever* believeth in him hath everlasting life, that he gives his flesh for the life of the world, and that he will raise up at the last day all who eat his flesh and drink his blood. We refer to these solemn words now, not for the purpose of commenting upon them, but merely to draw the reader's attention to the assumption which they imply. Nothing in any degree like it occurs in the teaching of the prophets. The novelty of the claims they advance is as remarkable as their transcendent greatness. It is not, however, part of our present argument to urge that he who could so speak must have been a divine being, but only to point out that the very extraordinary and transcendent nature of the assumptions contained in them impresses on us the conviction that he really made them, and that the wonderful words which we have quoted fell indeed from the lips of Jesus. What more sure way could there be of giving offence and estranging men from his teaching than by putting such claims into his mouth, unless he had really made them? It is going a step further to add, that he himself could not have made them unless they were true.

There are, again, some sayings of Christ of which it is not paradoxical to remark, that their very obscurity gives proof, or at least strong presumption, of their genuineness. When, for instance, he said to the Jews, in the early part of his ministry, on their asking for a sign of his authority, "Destroy this temple, and in three days I will raise it up," he seems not to have intended that they should, at the time, understand the import of his words. That they were really spoken is clear, because they were brought against when he was accused before the council. But until his death and resurrection they must have been unintelligible, and even afterwards, with the help of St. John's interpretation, they have some remaining difficulty. Did our Lord speak *only* of his body, or did he mean also that the Jewish temple, and the dispensation connected with it, were to die with him, and be raised to a new life in the temple of the christian church, founded by his resurrection? It seems natural to suppose that his words contained this allusion; but they are adduced here as an instance of a saying which certainly fell from the lips of Jesus, as its very obscurity shows A similar example is that concerning the sign of the prophet Jonas; it was apparently not meant to be fully understood till after Christ's resurrection. To those who heard it, it must have been mysterious; its very obscurity marks its genuineness.

The twelfth chapter of St. Luke contains some very remarkable words of Christ, which probably struck his hearers as being of obscure and mysterious import. The time was probably towards the close of his ministry, perhaps a few months before his death. Some chapters earlier in the gospel (Luke ix. 51), it is related that "when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem." The words give the impression of an unusual earnestness and determination being visible in our Lord's countenance and demeanor, as of one who knew in what this last journey would end, who was sensible of a natural human shrinking from pain and death, but in whom the higher will, to finish his Father's work, predominated, yet so as to leave some mark of conflict and of effort, which his disciples observed. The same scene is described, apparently, in another of the gospels (Mark x. 32): "They were in the way, going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him." The amazement and fear of the disciples must have been owing to something unusual in our Lord's deportment, probably that expression of set purpose and determination which St. Luke describes, and perhaps to some eagerness in his movements, as of one hastening forward, implied in the words, "He was going before them," with an interval between himself and his followers. For what was then in his own mind is made apparent from his immediately afterwards taking them, and foretelling his approaching shame, death and resurrection, with more particular details than he had used before. Now it was probably at a more advanced stage of this last journey that he used the remarkable words to which we allude They follow on some solemn warnings of the danger of not being ready at his coming, in the parables of the servant and steward, and the return of their lord from the wedding. And then he adds, "I am come to send fire on the earth; and what will I? Would that it were already kindled; [for this seems the right punctuation and meaning: which is given differently in the authorized version:] but I have a baptism to be baptized with, and how am I straitened until it be accomplished."

It has doubtless come within the experience of many persons, who have had before them a work of great danger and suffering, but have resolved to go through with it at any cost, to feel, at times, an eager desire that the crisis should be past. To compare any such experience, in degree, with that feeling which the words of Christ express, would indeed betoken a most inadequate conception of the difference between the divine Saviour and his followers And an instinctive feeling of reverence seems to prescribe a caution, in all but those especially qualified for it, against indulgence too far in conjectures concerning what may have passed in our Lord's mind, at any solemn periods of his earthly life, or attempting to analyze too closely the feelings which his words express. They are related, however, for us to reflect upon them, and their purpose is lost unless, to some extent, we understand their import. Without trespassing irreverently on a sacred subject, we cannot doubt that an ardent and ever present zeal for God's glory urged Christ onwards to the fulfilment of his work, causing him to desire, almost with a holy impatience, that it might be completed: and that his human nature, subjected in filial obedience to his Father's will, and desiring above all things that it might be done, yet felt (more severely in proportion to its very perfection) the natural fear and shrinking which the prospect of his passion aroused, but which he never suffered to interfere with his entire devotion of purpose and of heart. Beyond this, we may decline to speculate upon what passed in his mind, and will but call the attention of the reader back to the purpose for which these remarks have been introduced. The whole scene, described as it is, in very few touches, no less than the solemn and remarkable words to which we have particularly referred, bears a stamp of reality and genuineness which no attentive reader can mistake.

We are aware that this may seem a poor result for so much comment, and one scarcely worthy of its sacred subject. Yet in days when assaults are made against the external and internal evidences of the christian faith, assaults often confident and presumptuous in proportion to their intrinsic weakness, it may not be useless to set the reader on a track which he may pursue for himself, without any aid but an attentive reading of holy scripture, namely, that of the proofs which its own pages afford of the genuineness of those narratives and discourses which they contain. We believe that the force of this proof is great and cogent, perhaps more cogent than any other branch of evidence. And, incidentally, it will not be without its us , if he is led into a more exact and complete conception of the scenes and discourses of the gospels; for, to gain a fuller and more adequate impression of the import of our Saviour's words and acts, is to be led further and further into the truth of the gospel which he revealed.—*Sunday Magazine.*

Consistencies.

1. Is it consistent to believe that man is undying, when God said if he transgressed he should surely die?

2. Is it consistent for a man to believe, when God says, "surely die," he meant, he should live forever?

3 Is it consistent for a man to believe that souls pass into heaven and hell, at death, and afterwards be called out and examined to see if they shall go back to the same?

4. Is it consistent for a man to pray, "Thy kingdom come," and at the same time believe that it is never coming, or that it has come?

5. Is it consistent for a man to say he loves God, whom he has not seen, and hate his brother, whom he has seen? "He that hateth his brother abideth in death"

6. Is it consistent to believe that the judgments which have been executed in the past, shall be re-inflicted in the future?

7. If God's wrath, or judgment, has come upon any people "to the uttermost" is it consistent to believe that more can be added to it?

8. If God has punished any people for their sins, is it consistent to believe in their future punishment for those sins?

9. "The wages of sin is death." Is it consistent to believe that the wages of sin is to die twice?

10. Is it consistent to believe that the death for sin is in the future, when the Bible says, "Sin entered the world, and death by sin; so death passed upon all men?"

Then comes the good news: life from death; for which sin is the cause. The good news does not save men from dying, but from death; and this salvation is conditional; for "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish," or remain in death, for which sin is the cause, but come out, by believing in God's Son, in the resurrection "at the last day." Amen. All who are now living, who reject the gospel, will go into future punishment, unless they repent and believe on the Son of God. So I think a man can believe in future punishment and be consistent, but not in future conscious punishment of Sodom and Dathan and hosts of others that might be named. They have been punished, and it will be eternal. So I think; for which I thank God.

JAMES H. JACOB.

Freetown, N Y.

Letters and Extracts.

From Lucretia B. Lamb.

ROOTSTOWN, OHIO, Jan., 9, 1867.

DEAR FRIENDS; Readers of the HERALD OF LIFE—how many wishes of a happy new year have greeted our ears since the morning of 1867; how many have been uttered in every family and throughout every community; and, indeed, the civilized world. There must be meaning in it; importance attached to it. It cannot be an unmeaning, frivolous expression. There must be personal responsibility in it also; and should we not inquire what it is? To me, it is in substance a promise that I will exert my influence, according to the talents bestowed, that this great end may be secured. Then having wished all a happy new year, what is to be done? Where lies the hidden magnet that will diffuse joy and electrify the universe with happiness that eye hath not seen nor ear heard? The angels sang of it o'er Bethlehem's plains. Jesus proclaimed it, and his disciples have continued the theme, that to be like Jesus was peace and joy that no man could take away. It is the fulness of joy which is to be realized in all its import at his right hand. This made Paul and Silas sing in prison; their feet in the stocks, their bodies smarting with the cruel scourge. Animated with the same spirit, the martyrs could embrace the stake, saying, Welcome cross of Christ; welcome everlasting life. If we would have this year pre-eminently a happy one, we must deny self and follow Christ. He pleased not himself; so should we seek not our own, but the things of others. His whole life was an unceasing effort for the recovery and salvation of a lost race. His requirements are, Do to others as I have done to you; and, inasmuch as ye have done it to the least, ye have done it to me. With these considerations I think it wise to review the past; and if we find our standard not sufficiently elevated, raise it higher. Rest not short of an entire conformity. Let Jesus be the Alpha and Omega of our being, when we lay down to rest and when we rise up, when we meet those dear to us in the family circle, let his image be visible in our countenances; when we walk by the way and mingle with neighbors, let the savor of Christ be so manifest that they will feel that we have been with, and learned of him; so shall we be happy and diffuse happiness through this year; and not only this year, but all coming time, reaching onward into the endless ages where faith is lost in sight, and hope in fruition.

Thus living, should our blessed Lord come this year, how completely would the smile of the Lord be the feast of the soul; and should he not come, the work to be done is still rich and glorious, and naught can separate us from his love: There will still be seed to be sown, suffering to be alleviated, and the sorrowing to be comforted. Should the coming of our Lord, whom we so earnestly desire to see, be delayed so that we will in our present state meet with many more new-years' greetings, with the fixed purpose that, Christ aiding us, all shall be for his glory. We behold among the admiring multitude, when Jesus comes, those we have fed and clothed, instructed and taught the way of life, the fruit of our labors and prayers, think we shall regret that Jesus gave us more time to work for him? Then may we gird ourselves for the work, and this year be one of enterprise and zeal commensurate with the magnitude of the object, and many find it through our efforts the year of their emancipation from sin's dominion into the liberty of the children of God. Your sister, wishing in all things to be Christlike.

From C. R. and O. A. Percy.

SOUTH NORWALK, CONN, Feb. 24, 1867.

BR STORRS:—We have not received our HERALD for two weeks, viz: for Feb. 6, and 13. Will you please send them to us if you can, as we feel the loss? We prize them much, as we do love the truth; and being deprived of meeting with any of like faith, we would be very glad to get them. But best of all is the prospect of the glorious future. No death there; no parting with loved ones; no one heard to say, "I am sick." And the blessed Saviour to be in our midst; and his will done on earth as it is in heaven. And then to think that those who are not his "are dead, they shall not rise" to suffer but shall be "as though they had never been." From dust taken, and back to dust return; no life in them. O, what wisdom in God's plan; and so plain that all might see and know. God grant that his truth may shine more, brighter, and clearer, until the mist and fog that has for ages been thrown over his word may be driven away, and let it shine in its true light. And may we that profess to see the truth, and know his will, so live and walk that nothing can be found against us. O, for clean hearts and a close walk with our God. Each day of our lives to be spent in doing good. Father keep us on the rock, and feed us with bread from heaven, and let there be a well of water springing up unto eternal life. That we may be ready to live or die, or meet our LIFE-GIVER when he comes to claim all that are *his*, is our prayer.

From Wm. Steele.

FRANKFORT, WIS, Feb. 17. 1867.

BR. STORRS.—I may say to you that I am only about 26 miles from Lake City, Minn. So I felt a desire to see the brethren of a like precious faith, and went there lately. I did not see all the readers of the HERALD; but those whom I did see seemed to be intelligent and earnest. They are very desirous that some good preacher of Jesus as the "resurrection and the life" should be with them a while. I have no doubt but good would be accomplished in the name of Jesus; and the brethren would do according to promise for the preacher. Moses Hull [an apostate.—ED.] was there when I was. I heard him twice. I could not help feeling sorry for him. The truths concerning man's nature and destiny which I have learned seemed more precious to me than ever when contrasted with what is called "spiritualism." I think there is not so much danger of those who have embraced, heartily the truths of no life out of Christ, and the coming kingdom, being led away by what is called "spiritualism" as there is of others; but "let him that thinketh he standeth take heed lest he fall." Let us strive to obey the Bible injunctions; such as, "Beware; take heed; prove all things; hold fast that which is good," &c. Brother A. G. Hudson, I believe, has been the means of doing a good deal of good; as far as I could learn. He preaches occasionally, and would like to do it more, but business, which he is compelled to attend to for a living, forbids. I could write an epistle concerning my own experience and observation, but I shall have to defer it for the present. I will say, that I am striving so to live that I shall receive the crown of life and an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ. Amen.

From George W. Denny.

NEW HAVEN, CONN, Feb. 4, 1867.

BR. STORRS:—On board of the steamer Continental I found on the centre table, a book placed there for the traveling community to read. On one of the blank leaves may be found written with pencil the following poetry in two distinct handwritings. I think they they are worth reading and send them to you for publication without comment:

"Tell me not in mournful numbers,
Life is but an empty dream,
For the soul is dead that slumbers,
And things are not what they seem.

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the *soul*.

"Then gird thine armor for the battle,
A creature of immortal life;
Death can touch naught but the mantle;
Be a hero in the strife.' A. G. P.

"'Who is this that darkeneth counsel by words without knowledge?" Job. xxxviii.

"Gentle reader, look and listen,
The above is but a lie;
For in God's word you'll find it written,
'The *soul* that sinneth, it *shall* die.'" D.

From Thomas W. Vaughn.

PUT IN BAY, OHIO, Oct. 30, 1866.

"Love not the world, or the things of the world, for they are vain"—Jesus.

I am sitting alone in my cabin, reflecting upon the above words, and their connections, the autumn winds howling fearfully without, the vessels in the harbor jerking upon their chains like a restive horse; the darkness of the night and nature seems to groan with the pain of expiring agonies.

Was it always so?

Mankind in general seem to act as if it was all they could wish it; or at least, do not expect any amendment save human progress. But will it always be so? No. God will send the "Restorer." Acts iii. 20, 21. My heart responds with thrilling joy, "Come, Lord Jesus, come quickly."

The world as it was, when God pronounced it very good. Gen. i. 31.

It is scarcely possible to give even an outline of the exceeding beauty of that bright Eden of delight, during nearly 2,000 years of its history. But after many years of investigation, I have made the following discovery, directed mainly by the plain testimony of God's prophets, aided by the science of geology and natural philosophy. First: This globe was something larger than at present, it not being so dense, its atmosphere being pure. Second: Its surface was smooth, without mountains or valleys; hence no violent or contrary currents of wind; no clouds, no storms of rain, or snow; but ever a clear sky. Third: The waters or seas were confined within the Arctic and Antartic circles, exhibiting two beautiful polar basins Fourth: The moon, always at the full, shed her light constantly as the sun retired behind the horizon, and with more powerful brilliancy than at present; she never waxed and waned. Her destruction was identical and similar to the earth's. Fifth: The earth moved on a line with the plane of the Ecliptic, there was no change of seasons; hence, one perpetual spring.

To fill in the details of this faint outline, with the fond hope of seeing it all restored and participating in its enjoyments, the curse removed, and death annulled, has yielded the most exquisite pleasure while enduring the persecutions, disappointments, bereavements, and perils of my eventful life.

The restoration is certain; but of my own share in its joys, I hope with trembling.

If any of those who are looking for the soon coming kingdom of our Lord, feel anxious to know the evidences upon which I have drawn the above sketch, I shall be happy to gratify them.

N. B. I totally ignore the conclusions that modern geologists have come to, in regard to the earth's history. The Bible testimony, and my own personal discoveries and researches, prove that their conclusions are fallacious and only lead to infidelty.

Truth is stronger than fiction. "Sanctify them through thy truth; thy word is truth." Yours, in hope of the LIFE-GIVER soon to appear.

C. SWIFT, South Boston, Mass., writes:—Please send twenty-five of the sermons by Geo. Storrs, "Earth, not heaven, is to be the inheritance of the saints:"

Also twenty-five of the "Doom of the Ungodly; or, the wicked dead remain eternally under death's dominion."

Also twenty-five of the "Atonement, and the Gospel Hope," in one tract to Eld. J. Lewis (the old one-armed preacher) of Illinois. I inclose $3 for the tracts specified.

NOTE BY THE EDITOR:—We have sent the tracts as you request.

Summary of News.

BY W. M.

DOMESTIC.

The XLth Congress assembled on the 4th inst, when the previous one expired. It has but one very important question left to it, and that is the impeachment of President Johnson This is looked for as certain by a portion of the politicians, while another deem it as certain the other way. Congress has, nevertheless, adopted the Military Bill against the veto of the President; if the latter refuses to carry out what Congress has decreed, the issues will be made up against him. The new Congress is still more Radical than its predecessor, and has some stronger minds to push the matter against the President to an extremity. The session can be permanent, provision to that effect having been made by the late body, so that at the worst the Executive can do little to thwart the dominant party.

The President also vetoed the bill entitled "The Tenure of Office Bill," but it also was passed by a two-third vote over him. The distinguishing feature of this law is the provision preventing the removal of a Cabinet officer without the consent of the Senate. The passage of the act to establish a uniform system of bankruptcy throughout the United States will afford general satisfaction and prove a valuable boon to the country.

A great many bills were passed by the late Congress, but we believe we have noticed all of any particular note.

FOREIGN.

Maximilian has not, as was commonly expected, left Mexico simultaneously with the French troops, but he has gone northward to fight in person for his crown. This determination may increase his reputation for personal bravery, but it will hardly improve the prospects of the empire or his chances of escape.

It is reported that dispatches have been received here announcing that war has broken out in India.

Meeting in Plymouth, Me.

There will be a meeting in the Union Meeting House, in Plymouth, Me., commencing Saturday evening, March 16th, and hold over Sunday, and into the week, after as the Lord may direct. Br. Daniel Holt is expected to come, and others. We shall make provision, as far as we can, to accommodate all that come. Mr. Brown has offered his Hall, for the use of the meeting, free of charge. We shall have a table in the Hall, and those who can may bring such provisions as they can, and also some comforters, so that those can be accommodated who may have to sleep in the Hall. The poor will be provided for free of charge.

HENRY PERKINS.

We have received a communication from a party signing himself M. A. B., accompanied by a private note, also without name, in regard to some remarks on the meeting lately held in Middletown, Conn. It is unreasonable to ask for a hearing in such a case, or, indeed, in any case, by any one unknown to the Editor of a journal W M.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St, at 7 1-2 o'clock The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 8 cents.

PHOTOGRAPHS OF THE EDITOR can now be had at this office by those who desire them. Price 30 cents; which includes the postage when sent by mail.

Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy" —more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each: MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

not one of the ten tribes is named by Ezra or Nehemiah in their histories. Remember, my brother, that "*facts* should have weight in the settlement of this question," not a mere "*claim* that the ten tribes were represented."

I hope you will soon get out of the mist of human speculation, and begin to look for the redemption of Israel. Fraternally,

JOSEPH T. CURRY.

The Originality of Christ's Sayings.

[Concluded from No. 160.]

Let us pass on to a class of sayings in which the very greatness of the assumptions ascribed to our Saviour carry with them the strongest evidence of their genuineness. This class is so large, and so much of Christ's discourses, particularly in St. John's gospel, is marked by the assumption of superhuman authority, that it will be enough to mention a few instances by way of illustration. A remarkable feature of this teaching is the relation which he everywhere assumes to all mankind The salvation which he promises is not to a single race, but to the whole world. "God so loved the *world*, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the *world*, but that the world through him might be saved" St. John iii. 16, 17. The same universal relation to mankind generally had been claimed for Christ by John the Baptist in the title by which he pointed him out: "Behold the Lamb of God, which taketh away the sin of the world." John i. 29. It is continually asserted by our Lord in nearly all his discourses. "Whosever drinketh of the water that I shall give him shall never thirst." John iv. 14. It is united with a claim to divine attributes, such as that of giving spiritual life, raising the dead, judging the world, in the fifth chapter of St. John. Who is this who says, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." John v. 21. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of judgment." And, if possible, yet more distinct in their assumption of divine power, and of this universal relation to all mankind, are the sayings related in the sixth chapter, in which Christ calls himself the bread of life, says that *who ever* believeth in him hath everlasting life, that he gives his flesh for the life of the world, and that he will raise up at the last day all who eat his flesh and drink his blood. We refer to these solemn words now, not for the purpose of commenting upon them, but merely to draw the reader's attention to the assumption which they imply. Nothing in any degree like it occurs in the teaching of the prophets. The novelty of the claims they advance is as remarkable as their transcendent greatness. It is not, however, part of our present argument to urge that he who could so speak must have been a divine being, but only to point out that the very extraordinary and transcendent nature of the assumptions contained in them impresses on us the conviction that he really made them, and that the wonderful words which we have quoted fell indeed from the lips of Jesus. What more sure way could there be of giving offence and estranging men from his teaching than by putting such claims into his mouth, unless he had really made them? It is going a step further to add, that he himself could not have made them unless they were true.

There are, again, some sayings of Christ of which it is not paradoxical to remark, that their very obscurity gives proof, or at least strong presumption, of their genuineness. When, for instance, he said to the Jews, in the early part of his ministry, on their asking for a sign of his authority, "Destroy this temple, and in three days I will raise it up," he seems not to have intended that they should, at the time, understand the import of his words. That they were really spoken is clear, because they were brought against when he was accused before the council. But until his death and resurrection they must have been unintelligible, and even afterwards, with the help of St. John's interpretation, they have some remaining difficulty. Did our Lord speak *only* of his body, or did he mean also that the Jewish temple, and the dispensation connected with it, were to die with him, and be raised to a new life in the temple of the christian church, founded by his resurrection? It seems natural to suppose that his words contained this allusion; but they are adduced here as an instance of a saying which certainly fell from the lips of Jesus, as its very obscurity shows A similar example is that concerning the sign of the prophet Jonas; it was apparently not meant to be fully understood till after Christ's resurrection. To those who heard it, it must have been mysterious; its very obscurity marks its genuineness.

The twelfth chapter of St. Luke contains some very remarkable words of Christ, which probably struck his hearers as being of obscure and mysterious import. The time was probably towards the close of his ministry, perhaps a few months before his death. Some chapters earlier in the gospel (Luke ix. 51), it is related that "when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem." The words give the impression of an unusual earnestness and determination being visible in our Lord's countenance and demeanor, as of one who knew in what this last journey would end, who was sensible of a natural human shrinking from pain and death, but in whom the higher will, to finish his Father's work, predominated, yet so as to leave some mark of conflict and of effort, which his disciples observed. The same scene is described, apparently, in another of the gospels (Mark x. 32): "They were in the way, going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him." The amazement and fear of the disciples must have been owing to something unusual in our Lord's deportment, probably that expression of set purpose and determination which St. Luke describes, and perhaps to some eagerness in his movements, as of one hastening forward, implied in the words, "He was going before them," with an interval between himself and his followers. For what was then in his own mind is made apparent from his immediately afterwards taking them, and foretelling his approaching shame, death and resurrection, with more particular details than he had used before. Now it was probably at a more advanced stage of this last journey that he used the remarkable words to which we allude They follow on some solemn warnings of the danger of not being ready at his coming, in the parables of the servant and steward, and the return of their lord from the wedding. And then he adds, "I am come to send fire on the earth; and what will I? Would that it were already kindled; [for this seems the right punctuation and meaning: which is given differently in the authorized version:] but I have a baptism to be baptized with, and how am I straitened until it be accomplished."

It has doubtless come within the experience of many persons, who have had before them a work of great danger and suffering, but have resolved to go through with it at any cost, to feel, at times, an eager desire that the crisis should be past. To compare any such experience, in degree, with that feeling which the words of Christ express, would indeed betoken a most inadequate conception of the difference between the divine Saviour and his followers And an instinctive feeling of reverence seems to prescribe a caution, in all but those especially qualified for it, against indulgence too far in conjectures concerning what may have passed in our Lord's mind, at any solemn periods of his earthly life, or attempting to analyze too closely the feelings which his words express. They are related, however, for us to reflect upon them, and their purpose is lost unless, to some extent, we understand their import. Without trespassing irreverently on a sacred subject, we cannot doubt that an ardent and ever present zeal for God's glory urged Christ onwards to the fulfilment of his work, causing him to desire, almost with a holy impatience, that it might be completed; and that his human nature, subjected in filial obedience to his Father's will, and desiring above all things that it might be done, yet felt (more severely in proportion to its very perfection) the natural fear and shrinking which the prospect of his passion aroused, but which he never suffered to interfere with his entire devotion of purpose and of heart. Beyond this, we may decline to speculate upon what passed in his mind, and will but call the attention of the reader back to the purpose for which these remarks have been introduced. The whole scene, described as it is, in very few touches, no less than the solemn and remarkable words to which we have particularly referred, bears a stamp of reality and genuineness which no attentive reader can mistake.

We are aware that this may seem a poor result for so much comment, and one scarcely worthy of its sacred subject. Yet in days when assaults are made against the external and internal evidences of the christian faith, assaults often confident and presumptuous in proportion to their intrinsic weakness, it may not be useless to set the reader on a track which he may pursue for himself, without any aid but an attentive reading of holy scripture, namely, that of the proofs which its own pages afford of the genuineness of those narratives and discourses which they contain. We believe that the force of this proof is great and cogent, perhaps more cogent than any other branch of evidence. And, incidentally, it will not be without its us , if he is led into a more exact and complete conception of the scenes and discourses of the gospels; for, to gain a fuller and more adequate impression of the import of our Saviour's words and acts, is to be led further and further into the truth of the gospel which he revealed.—*Sunday Magazine.*

Consistencies.

1. Is it consistent to believe that man is undying, when God said if he transgressed he should surely die?

2. Is it consistent for a man to believe, when God says, "surely die," he meant, he should live forever?

3 Is it consistent for a man to believe that souls pass into heaven and hell, at death, and afterwards be called out and examined to see if they shall go back to the same?

4. Is it consistent for a man to pray, "Thy kingdom come," and at the same time believe that it is never coming, or that it has come?

5. Is it consistent for a man to say he loves God, whom he has not seen, and hate his brother, whom he has seen? "He that hateth his brother abideth in death"

6. Is it consistent to believe that the judgments which have been executed in the past, shall be re-inflicted in the future?

7. If God's wrath, or judgment, has come upon any people "to the uttermost" is it consistent to believe that more can be added to it?

8. If God has punished any people for their sins, is it consistent to believe in their future punishment for those sins?

9. "The wages of sin is death." Is it consistent to believe that the wages of sin is to die twice?

10. Is it consistent to believe that the death for sin is in the future, when the Bible says, "Sin entered the world, and death by sin; so death passed upon all men?"

Then comes the good news: life from death; for which sin is the cause. The good news does not save men from dying, but from death; and this salvation is conditional; for "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish," or remain in death, for which sin is the cause, but come out, by believing in God's Son, in the resurrection "at the last day." Amen. All who are now living, who reject the gospel, will go into future punishment, unless they repent and believe on the Son of God. So I think a man can believe in future punishment and be consistent, but not in future conscious punishment of Sodom and Dathan and hosts of others that might be named. They have been punished, and it will be eternal. So I think; for which I thank God.

JAMES H. JACOB.

Freetown, N Y.

Letters and Extracts.

From Lucretia B. Lamb.

ROOTSTOWN, OHIO, Jan., 9, 1867.

DEAR FRIENDS; Readers of the HERALD OF LIFE—how many wishes of a happy new year have greeted our ears since the morning of 1867; how many have been uttered in every family and throughout every community; and, indeed, the civilized world. There must be meaning in it; importance attached to it. It cannot be an unmeaning, frivolous expression. There must be personal responsibility in it also; and should we not inquire what it is? To me, it is in substance a promise that I will exert my influence, according to the talents bestowed, that this great end may be secured. Then having wished all a happy new year, what is to be done? Where lies the hidden magnet that will diffuse joy and electrify the universe with happiness that eye hath not seen nor ear heard? The angels sang of it o'er Bethlehem's plains. Jesus proclaimed it, and his disciples have continued the theme, that to be like Jesus was peace and joy that no man could take away. It is the fulness of joy which is to be realized in all its import at his right hand. This made Paul and Silas sing in prison; their feet in the stocks, their bodies smarting with the cruel scourge. Animated with the same spirit, the martyrs could embrace the stake, saying, Welcome cross of Christ; welcome everlasting life. If we would have this year pre-eminently a happy one, we must deny self and follow Christ. He pleased not himself; so should we seek not our own, but the things of others. His whole life was an unceasing effort for the recovery and salvation of a lost race. His requirements are, Do to others as I have done to you; and, inasmuch as ye have done it to the least, ye have done it to me. With these considerations I think it wise to review the past; and if we find our standard not sufficiently elevated, raise it higher. Rest not short of an entire conformity. Let Jesus be the Alpha and Omega of our being, when we lay down to rest and when we rise up, when we meet those dear to us in the family circle, let his image be visible in our countenances; when we walk by the way and mingle with neighbors, let the savor of Christ be so manifest that they will feel that we have been with, and learned of him; so shall we be happy and diffuse happiness through this year; and not only this year, but all coming time, reaching onward into the endless ages where faith is lost in sight, and hope in fruition.

Thus living, should our blessed Lord come this year, how completely would the smile of the Lord be the feast of the soul; and should he not come, the work to be done is still rich and glorious, and naught can separate us from his love: There will still be seed to be sown, suffering to be alleviated, and the sorrowing to be comforted. Should the coming of our Lord, whom we so earnestly desire to see, be delayed so that we will in our present state meet with many more new-years' greetings, with the fixed purpose that, Christ aiding us, all shall be for his glory. We behold among the admiring multitude, when Jesus comes, those we have fed and clothed, instructed and taught the way of life, the fruit of our labors and prayers, think we shall regret that Jesus gave us more time to work for him? Then may we gird ourselves for the work, and this year be one of enterprise and zeal commensurate with the magnitude of the object, and many find it through our efforts the year of their emancipation from sin's dominion into the liberty of the children of God. Your sister, wishing in all things to be Christlike.

From C. R. and O. A. Percy.

SOUTH NORWALK, CONN, Feb. 24, 1867.

BR STORRS:—We have not received our HERALD for two weeks, viz: for Feb. 6, and 13. Will you please send them to us if you can, as we feel the loss? We prize them much, as we do love the truth; and being deprived of meeting with any of like faith, we would be very glad to get them. But best of all is the prospect of the glorious future. No death there; no parting with loved ones; no one heard to say, "I am sick." And the blessed Saviour to be in our midst; and his will done on earth as it is in heaven. And then to think that those who are not his "are dead, they shall not rise" to suffer but shall be "as though they had never been." From dust taken, and back to dust return; no life in them. O, what wisdom in God's plan; and so plain that all might see and know. God grant that his truth may shine more, brighter, and clearer, until the mist and fog that has for ages been thrown over his word may be driven away, and let it shine in its true light. And may we that profess to see the truth, and know his will, so live and walk that nothing can be found against us. O, for clean hearts and a close walk with our God. Each day of our lives to be spent in doing good. Father keep us on the rock, and feed us with bread from heaven, and let there be a well of water springing up unto eternal life. That we may be ready to live or die, or meet our LIFE-GIVER when he comes to claim all that are *his*, is our prayer.

From Wm. Steele.

FRANKFORT, WIS, Feb. 17. 1867.

BR. STORRS.—I may say to you that I am only about 26 miles from Lake City, Minn. So I felt a desire to see the brethren of a like precious faith, and went there lately. I did not see all the readers of the HERALD; but those whom I did see seemed to be intelligent and earnest. They are very desirous that some good preacher of Jesus as the "resurrection and the life" should be with them a while. I have no doubt but good would be accomplished in the name of Jesus; and the brethren would do according to promise for the preacher. Moses Hull [an apostate.—ED.] was there when I was. I heard him twice. I could not help feeling sorry for him. The truths concerning man's nature and destiny which I have learned seemed more precious to me than ever when contrasted with what is called "spiritualism." I think there is not so much danger of those who have embraced, heartily the truths of no life out of Christ, and the coming kingdom, being led away by what is called "spiritualism" as there is of others; but "let him that thinketh he standeth take heed lest he fall." Let us strive to obey the Bible injunctions; such as, "Beware; take heed; prove all things; hold fast that which is good," &c. Brother A. G. Hudson, I believe, has been the means of doing a good deal of good; as far as I could learn. He preaches occasionally, and would like to do it more, but business, which he is compelled to attend to for a living, forbids. I could write an epistle concerning my own experience and observation, but I shall have to defer it for the present. I will say, that I am striving so to live that I shall receive the crown of life and an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ. Amen.

From George W. Denny.

NEW HAVEN, CONN, Feb. 4, 1867.

BR. STORRS:—On board of the steamer Continental I found on the centre table, a book placed there for the traveling community to read. On one of the blank leaves may be found written with pencil the following poetry in two distinct handwritings. I think they they are worth reading and send them to you for publication without comment:

"Tell me not in mournful numbers,
Life is but an empty dream,
For the soul is dead that slumbers,
And things are not what they seem.

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the *soul.*

"Then gird thine armor for the battle,
A creature of immortal life;
Death can touch naught but the mantle;
Be a hero in the strife.' A. G. P.

"'Who is this that darkeneth counsel by words without knowledge?" Job. xxxviii.

"Gentle reader, look and listen,
The above is but a lie;
For in God's word you'll find it written,
'The *soul* that sinneth, it *shall* die.'" D.

From Thomas W. Vaughn.

PUT IN BAY, OHIO, Oct. 30, 1866.

"Love not the world, or the things of the world, for they are vain"—Jesus.

I am sitting alone in my cabin, reflecting upon the above words, and their connections, the autumn winds howling fearfully without, the vessels in the harbor jerking upon their chains like a restive horse; the darkness of the night and nature seems to groan with the pain of expiring agonies.

Was it always so?

Mankind in general seem to act as if it was all they could wish it; or at least, do not exexpect any amendment save human progress. But will it always be so? No. God will send the "Restorer." Acts iii. 20, 21. My heart responds with thrilling joy, "Come, Lord Jesus, come quickly."

The world as it was, when God pronounced it very good. Gen. i. 31.

It is scarcely possible to give even an outline of the exceeding beauty of that bright Eden of delight, during nearly 2,000 years of its history. But after many years of investigation, I have made the following discovery, directed mainly by the plain testimony of God's prophets, aided by the science of geology and natural philosophy. First: This globe was something larger than at present, it not being so dense, its atmosphere being pure. Second: Its surface was smooth, without mountains or valleys; hence no violent or contrary currents of wind; no clouds, no storms of rain, or snow; but ever a clear sky. Third: The waters or seas were confined within the Arctic and Antartic circles, exhibiting two beautiful polar basins Fourth: The moon, always at the full, shed her light constantly as the sun retired behind the horizon, and with more powerful brilliancy than at present; she never waxed and waned. Her destruction was identical and similar to the earth's. Fifth: The earth moved on a line with the plane of the Ecliptic, there was no change of seasons; hence, one perpetual spring.

To fill in the details of this faint outline, with the fond hope of seeing it all restored and participating in its enjoyments, the curse removed, and death annulled, has yielded the most exquisite pleasure while enduring the persecutions, disappointments, bereavements, and perils of my eventful life.

The restoration is certain; but of my own share in its joys, I hope with trembling.

If any of those who are looking for the soon coming kingdom of our Lord, feel anxious to know the evidences upon which I have drawn the above sketch, I shall be happy to gratify them.

N. B. I totally ignore the conclusions that modern geologists have come to, in regard to the earth's history. The Bible testimony, and my own personal discoveries and researches, prove that their conclusions are fallacious and only lead to infidelty.

Truth is stronger than fiction. "Sanctify them through thy truth; thy word is truth." Yours, in hope of the LIFE-GIVER soon to appear.

C. SWIFT, South Boston, Mass., writes:—Please send twenty-five of the sermons by Geo. Storrs, "Earth, not heaven, is to be the inheritance of the saints:"

Also twenty-five of the "Doom of the Ungodly; or, the wicked dead remain eternally under death's dominion."

Also twenty-five of the "Atonement, and the Gospel Hope," in one tract to Eld. J. Lewis (the old one-armed preacher) of Illinois. I inclose $3 for the tracts specified.

NOTE BY THE EDITOR:—We have sent the tracts as you request.

Summary of News.

BY W. M.

DOMESTIC.

The XLth Congress assembled on the 4th inst, when the previous one expired. It has but one very important question left to it, and that is the impeachment of President Johnson. This is looked for as certain by a portion of the politicians, while another deem it as certain the other way. Congress has, nevertheless, adopted the Military Bill against the veto of the President; if the latter refuses to carry out what Congress has decreed, the issues will be made up against him. The new Congress is still more Radical than its predecessor, and has some stronger minds to push the matter against the President to an extremity. The session can be permanent, provision to that effect having been made by the late body, so that at the worst the Executive can do little to thwart the dominant party.

The President also vetoed the bill entitled "The Tenure of Office Bill," but it also was passed by a two-third vote over him. The distinguishing feature of this law is the provision preventing the removal of a Cabinet officer without the consent of the Senate. The passage of the act to establish a uniform system of bankruptcy throughout the United States will afford general satisfaction and prove a valuable boon to the country.

A great many bills were passed by the late Congress, but we believe we have noticed all of any particular note.

FOREIGN.

Maximilian has not, as was commonly expected, left Mexico simultaneously with the French troops, but he has gone northward to fight in person for his crown. This determination may increase his reputation for personal bravery, but it will hardly improve the prospects of the empire or his chances of escape.

It is reported that dispatches have been received here announcing that war has broken out in India.

Meeting in Plymouth, Me.

There will be a meeting in the Union Meeting House, in Plymouth, Me., commencing Saturday evening, March 16th, and hold over Sunday, and into the week, after as the Lord may direct. Br. Daniel Holt is expected to come, and others. We shall make provision, as far as we can, to accommodate all that come. Mr. Brown has offered his Hall, for the use of the meeting, free of charge. We shall have a table in the Hall, and those who can may bring such provisions as they can, and also some comforters, so that those can be accommodated who may have to sleep in the Hall. The poor will be provided for free of charge.

HENRY PERKINS.

We have received a communication from a party signing himself M. A. B., accompanied by a private note, also without name, in regard to some remarks on the meeting lately held in Middletown, Conn. It is unreasonable to ask for a hearing in such a case, or, indeed, in any case, by any one unknown to the Editor of a journal W. M.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St, at 7 1-2 o'clock The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 3 cents.

PHOTOGRAPHS OF THE EDITOR can now be had at this office by those who desire them. Price 30 cents; which includes the postage when sent by mail.

Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

IN MEMORIAM.

BY MRS. L. E. H. BISHOP.

Written on the death of Mrs. HATTIE A. HART only daughter of Dea. and Mrs. Nelson Kingsbury, and niece of the writer.

The struggle is ended, thou art conqueror,
Consumption! fell destroyer of our race!
That form so wasted by thy withering touch,
Nature had moulded with exquisite grace.

The laboring breath is hushed—the heart is still,
Which with such kindly sympathy was fraught,
That e'en for human frailty, some excuse
To palliate the guilt, it ever sought.

Those glorious sloe-black eyes, whose depths disclosed
Such wealth as noble hearts alone can bring;
Cold and expressionless, are bearing now,
The impress of Death's fatal signet ring.

That hand I saw so gently when a bride,
Laid on his arm whose widowed heart and lone,
Had lured this sunbeam from its native skies,
To gladden and illuminate his own;

When pale and thin, how yearningly it smoothed
The silken curls on little Willie's brow;
Alas, 'tis sheltered by the coffin-lid,
And darling Willie rests beside her now.

"She is *not dead*, but *sleepeth*!" said that voice,
Whose tones once echoed round a rocky bed,
Till the stilled pulses woke within his breast,
Who in another and a *milder* sense, *was* dead!

"She is not dead,"—not perished—not destroyed—
Not passed away forever from our sight;
"Death shall (not) feed on" her, as on the dead
Who never more shall see life's glorious light.

"She is not dead but sleepeth," so we trust:
Albeit 'tis a quiet, dreamless sleep,
A calm repose, like that an infant takes,
Whose gentle mother doth the vigil keep.

E'en so, "He giveth his beloved sleep:"
But *sleeping* ones will surely *wake* again;
And they who're counted *worthy* thus to wake,
Can never die—and there shall be no pain!

"Not dead but sleepeth:" from this height sublime,
The key-stone of redemption's arch I see!
"I AM THE RESURRECTION AND THE LIFE,"
Opens the gate to immortality!

Warner, N. H.

Children's Department.

LOVE YOUR ENEMIES.

It is now many years since there lived in a small town of Germany a rich merchant whose name was Martin Strecker. His family consisted of a wife and three children, two sons and a daughter. The boys were both older than their sister, and the elder, whose name was Augustin, showed so much talent and so great a love for study, that, by the advice of his teachers, his father determined instead of making a merchant of him, as he had intended, to send him to the University. Here he was doing honor to himself and his father, when he was suddenly called home, and arrived there just in time to bury his father. The deceptions of a false friend had ruined him, and distress, for his family's sake, had ended his life.

The wife and children had now no one to look to but Augustin, and he, to support those he loved so dearly, must give up his darling studies and secure profitable work of some sort. Finding, after many trials, that there was no hope of recovering any part of his father's property, he tried one employment after another, and at last was obliged to engage as a copying clerk for the publishers and lawyers. It made him work night and day, but it gave them bread—that was nearly all, though.

One night when he was more tired than usual, he sat leaning his head on his hand and thinking over the troubles of the mother whom he loved so much, when all at once he jumped up and brought his father's account books, to try for the hundredth time, at least, to find the name of some one who owed him money to whom he could send a bill. He found none, however, and was sorrowfully putting them back again, when in a corner of the closet where they were kept, he spied a tin case he had never seen before. Opening it in haste, he found it filled with papers and parchments covered with writing; but the words were all English. This surprised him, for he knew his father had never had any business with English people; but just as he was beginning to look into them, his end of candle burned out. Vainly he searched all over for another—not a scrap was to be found; so he was obliged to grope his way to bed in the dark and wait until morning.

He was up early, and before his mother appeared had read every line, and knew well that he had found a rich inheritance, if things proved to be what they seemed. At breakfast he asked his mother whether she had ever heard that his father had a brother.

"Certainly, my son," said she; "his name was Dietrich. He was a wild, but not a vicious boy, and after quarrelling with his family, went to America. There he 'sowed his wild oats,' as it is called, and must have settled down into a respectable man, for the American Government gave him a large tract of land as a reward for his services to the country. This, with some other property, he left by his will to your father, which was sent to him in a tin case; but not thinking it worth the trouble and expense of looking after, he let the case lie round, and lately it has not been seen."

"I found it, mother, last night!" exclaimed Augustin, with delight. "I found it, and it contains the deed and gift and map of the land, as well as uncle's will, and a letter from the American President commending him as an able and excellent officer." Then he went on to explain to her what a rich inheritance it was for them all, and proposed going at once to see about it.

After making all necessary arrangements for those at home, he went to Bremen to find a ship. The Carolina was just ready to sail; her commander, Captain Steding, was an old, rough looking sailor, but a kind man and a good officer. Augustin found him at a small inn near the dock—for his family did not live in Bremen—taking his last meal before sailing, and asked to be taken as his passenger. The captain's small gray eyes examined him from head to foot; and the old gentleman seemed pleased with the result; for he readily agreed to take him, and said that all that would be necessary was to send his baggage at once on board and pay his passage money. But when he named the amount of that—$85—poor Augustin's countenance fell; and he frankly acknowledged that he could not go. He told the captain the whole story of his past life and his present object, and something like a tear stood in the good man's little gray eyes when he jumped up and said rather roughly that he couldn't make the passage any cheaper, for that was settled by the ship-owners; but he had a little business yet to see after, and if Augustin would stay where he was until he came back, he would see what could be done: "For," said he, "a good son won't be a bad part of a ship's load"—but Augustin must promise not to go away. The good old man did not say that he was going to the ship's owner to plead for the young stranger, but so it was.

Augustin promised, but not caring to stay in the inn, was walking up and down the street, when he heard shrieks of distress, and saw a young girl running and wringing her hands wildly. A child, of which she had charge, had fallen into the water, and no one being near who knew how to swim, all were afraid to jump in after her. Augustin was a fine swimmer, and throwing off his coat he plunged boldly into the water and brought out a most beautiful little girl, whom, all wet as he was, guided by the young nurse, he carried in his arms to her home. At the door, to his great surprise, he met Captain Steding; for the little one he had saved was the only child of the rich owner of the Carolina, Herr Stootsof. The gratitude of both father and mother was unbounded; the merchant wanted Augustin to stay with him, and offered to give him every advantage; but when he found that he would not consent, and that it was for him Captain Steding had been pleading, he not only offered him a free passage, but letters to rich merchants in New York, who would give him all the help he might want.

The delighted Captain Steding sailed that very afternoon, and in a short time Augustin had become the favorite of the whole ship's company. Among them was a young sailor, known only by the name of "Natty," who formed a very strong attachment for him. Natty had been brought up in America, and knew not only the customs and habits of the Indians, but spoke well the language of the Delawares, near whose towns Augustin's land was situated. When he heard why his young friend was going to America, he offered to teach him this language, and did so, thoroughly. But as they approached the land, finding Natty so distressed at parting with Augustin, and knowing how useful a companion he would be for him, Captain Steding proposed that they should remain together. The only thing to prevent this was Natty's written engagement to return with the ship; so the captain put an end to that trouble by giving him a release.

When they arrived, after delivering his letters and getting his claims to his uncle's land certified, he set out to visit it. By Natty's advice they hired a young Indian for a guide; he led them rapidly through the forest, until they arrived at Augustin's land, and they sat down to admire it and discuss their plans. Augustin was for building a log house at once and bringing out his mother; but Natty assured him that, unless he first made a treaty of friendship with the Indians, that would be impossible. Then the question was how to make this treaty, and they agreed to send Dacotah. Going up to the young Indian, they asked if he would take their message to his chief.

When he was gone, while the young men were talking, a fine buck came into sight, slowly walking and grazing, and, feeling hungry, Augustin raised his gun and fired. The creature fell, and as they were going up to it, they were surprised by the Indian cry of astonishment, "Ugh!" and a young Delaware, apparently about eighteen years of age, showed himself from behind the bushes. Seeing his nation Augustin at once made gestures of friendship, and breaking off a green twig advanced with it towards him. But the savage refused their friendship. Looking at them with hatred and ill-will in his eye, he called them snakes and dogs; declared that the buck was his, for he had followed it all day, and now they had stolen it. In vain they offered to leave him the animal; his anger grew greater at that; and repeating over and over again, "Wenonda's ears are shut! the pale faces are dogs and snakes!" he grasped his tomahawk and raised it to throw at them. The sight of their guns, however, checked him, and he disappeared behind the bushes. "Now," said Natty, "we must put a ball through that gentleman. An Indian never forgives; he thinks we have injured him, and we shall not be safe an hour while he lives."

"Never! Never!" cried Augustin; "He has no doubt suffered from the white traders you have often told me of, and judges us by them; but I will never consent to shed his blood, cost me what it may."

"Very well," said Natty, shortly. "You will pay for it—that's all; but come, let's have a mouthful of our deer." Fine pieces were soon cut and roasted at an immense fire they kindled for the purpose; and just as they had finished their meal, Dacotah returned and said that the chief of the Delawares was waiting for them. Great was his delight at the fine slices they had saved for him. "My brother is good!" said he. "He remembered his friend who was away. Dacotah is thankful."

On the way to visit the chief Natty tried hard to persuade Augustin to put an end to Wenonda; but he said, "No. 'Love your enemies: do good to them that hate you;' shed no blood! Those are the Lord's own words, Natty; and how can I ask his protection if I disobey his commands? No, no; I will win him by kindness; I will make him my friend yet; remember, 'Soft words turn away wrath.'"

[*To be Concluded.*]

ST. LUKE AND HIS GOSPEL.

BY EDWARD IRVING.

[*Concluded.*]

When several narratives have been written of the same events by men disconnected with each other, the mind has a high satisfaction in observing their coincidence in the main, and their small differences in the detail, while the color communicated by the character of each individual writer is also a great source of satisfaction. A discrepancy in the manner is as necessary to remove suspicion of false witness, as an agreement in the matter is to establish the fact. This satisfaction you will taste highly in perusing these four accounts that have come down to us out of the many that were in circulation. That the others are lost should give you no concern, as if any matter of fact or weight of evidence were thereby lost. Had Luke given us the slightest intimation that of those many treatises which he had seen or heard of some had borne against others, and that he had sided with the one party, then I will allow their loss were to be regretted, because we would have as it were only one side of the question, and therefore only a chance of the truth. But Luke doth not hint at any such disagreement, he doth not even disapprove any one of the many treatises he alludes to, he doth not even hint at their being imperfect, much less at their being incorrect or unconnected with each other.

It may be asked, What need to write another if he was satisfied with the many that existed? I answer, though many perfect accounts existed, it might not happen that any of them had been seen by Theophilus, for whose special instruction Luke proposes to write. None of them might be circulating in his neighborhood, they might be inelegant in their style, not suited to the taste of the people he wished to write for; or, without any of these special reason, he might like to employ his time and faculties in such a work; in short, a thousand things might induce him, though the treatises in existence were as perfect as any he could produce. The only evidence of their being inferior in any respect is the fact which hath been stated, that they could not hold their place, but sunk into disuse within the brief period of one century, and are not now to be found in any part of the world; while these four manuscripts were multiplied almost to infinity over all the church, and in every age of the church. This shows they were judged inferior by all the christians, not only of those times, but afterwards, so long as they remained unconsumed by the hand of time. This consideration is strengthened greatly by the circumstance that men like the first edition of a book, the first in circulation; and that nothing but great superiority in the second edition—for truly it was nothing but a second edition of the same matters—could have induced the people to lay aside that they were already possessed of and acquainted with, and trouble themselves either to make or procure a copy of the new one.

The other accounts, coming as well recommended as this one of Luke's, being taken down from eye-witnesses and ministers of the word, had as good claims to belief as his, and by being already in circulation and use had the advantage over it. Every one versant in these, and having grounded his faith on them, was a natural antagonist to anything opposite; and the probability is that it would never have made its way, or if it did, only partially, unless it came better recommended. There would have arisen adverse interests and controversy. But instead of this, without a word of controversy or a spark of opposition, Luke and his three companions make their way and establish themselves in a time inconceivably brief over the whole church. This at once proves their superiority, and the agreement of the existing narratives.

It were easy by many arguments to show how these books have added to their own intrinsic authority the weightiest sanction of human judgment, in having thus stood their ground, though they were late in coming on the field, and cast into the stream of entire oblivion all other works which stood along with them, having stood the test of all cavil and opposition, and descended unto us strengthened by a thousand testimonies, and crowned with a thousand triumphs. But it is time that we close a dicourse which we have been at pains to draw together from various sources of knowledge. But you know as well as I do that the design of the pulpit is not to display erudition, nor to communicate historical or antiquarian knowledge, but to draw the affections to God, from whom they have strayed, and to recommend Christ as the only way unto the Father. It avails not to be learned or powerful in the scriptures, if we do not submit our souls to their obedience. It is the faith in things revealed, and the preference of things unseen and eternal over things seen and temporal—it is the adoption of a righteous life, and the putting away of all wickedness, that is to stand us in any stead before the Judge of all. You may know all mysteries and make them plain, you may prophesy in the name of Christ, you may cast out devils in his name, you may speak with the tongue of angels, but if ye have not charity—that is, the love of God, the constraining love of Christ, and the love of your fellow-men—you are as a sounding brass and a tinkling cymbal. It is not the essence of the gospel you have heard now, nor anything from which you will derive much advantage, if you be already established in the truth. Humble, very humble has been our occupation to clear some obstructions out of the way, but if they impeded the progress of any one to the Saviour, we have not been occupied in vain. We know how the mind lurks behind subterfuges, and puts off inquiry. We know how the poison of infidel opinions takes root, and does not like to show itself, but works unseen against the truth of Christ. Perhaps we have done wrong in supposing there has been any such present in your minds; we have drawn a bow at a venture, and it may have missed. Then God may spare us to enter together into the holy place of the truth, whose battlements we have here been observing. Meanwhile, seek him while he is to be found, lest ye be cut off in your sins, and perish from the way. Turn unto him, and He will have mercy; and in Christ He will abundantly pardon.

REPLY TO AN OBJECTOR.

BY ELD. T. T. JENKS.

FLORIDA, MASS., Jan. 31, 1867.

DEAR BR. FITTS:—I received your friendly letter of Oct. 25th in due time. I should have responded to it before this, but my time has been otherwise occupied. I now briefly reply. My health is not as good as I would desire; have not great power of endurance. I thank the Lord, however, for the degree of health I do enjoy. I hope to improve it to his glory in the advancement of the truth. I judge from the tenor of your letter that you are suspicious that I have run off the gospel track. You say, "I hope you will not allow yourself to be drawn aside from the old paths by any of the *isms* of the day, and thus have your influence for good destroyed." I hope not. It has cost me a hard struggle to find them, obscured as they were by the creeds and traditions of men. Praise the Lord, I have found the "*old paths*" marked by the footprints of patriarchs, prophets, apostles, &c., consecrated by the blood of Jesus, "who hath brought life and immortality to light through the gospel." In short, I have found that the Bible, from Genesis to Revelation, teaches that man is *wholly mortal*, with the death penalty resting upon him; and that the only way he can escape the utter loss of his being is to repent and believe on the Lord Jesus Christ. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23. And this life comes to the believer through Jesus Christ by a resurrection from the dead. "This is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day." John vi. 40. "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." John xi. 25.

You say "the worst *ism* I know of is spiritualism" I freely agree with you in this. But is it not the legitimate child of orthodoxy? Certainly, to my mind, it is the natural fruit of that doctrine which claims that a dead man knows more than all the living. If the *soul entity*, when liberated from its prison house of clay, has such enlarged capacities of knowledge and power as is claimed, why not mingle and communicate with the living? But you say again, "And kindred to it is the annihilation of the wicked." My dear sir, I beg to know wherein the relationship consists? There certainly can be no similarity of belief. Spiritualists believe that man has an immaterial essence, or soul entity, which outlives the body. Destructionists (for I prefer that name) do not. Spiritualists believe that dead men know more than when alive. Destructionists believe the inspired record, "The dead know not anything." Ecl. ix. 5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Certainly the relationship cannot consist in this. But perhaps you would have the relationship consist in the idea you advanced, that both are the offspring of the devil. Now spiritualists say, "Thou shalt not surely die." But destructionists believe God meant what he said to Adam, "Thou shalt surely die;" also his declaration through the prophet, "The soul that sinneth, it shall die." Surely the relationship does not consist in both having one father. Spiritualists indorse the serpent's lie. Destructionists indorse God's truth. Now, my dear brother, I leave it with you and every candid mind to judge whether we or our opponents sustain the nearest relation to this "worst of *isms*." You further say, "These *isms* with others of modern date, have pretty much spent themselves, so far as I am acquainted. Most persons who were drawn into them have abandoned them or are disposed to be quiet. Like Br. Burnham, they have been brought to see their error. He once wrote in favor of the annihilation of the wicked; but has since published a refutation of those arguments, and is fully convinced that the belief in the annihilation of the wicked was wrong." So far as the doctrine of destruction is concerned, I think you labor under a great mistake in thinking it "pretty much spent." I know that mankind are slow to receive the truth. It was so in Christ's day; though he was the very embodiment of it. "I am the way, the truth and the life." John xiv. 6. Yet the great mass in Christ's day rejected both him and his teachings. So it has been from that day to this. But the *truth* is onward in its course. It must triumph. "Heaven and earth shall pass away, but my word shall not pass away." The doctrine of destruction is evidently gaining a hold on the minds of thinking men. The Springfield weekly *Republican*, of Nov. 10th, under the caption, "An attempt to annihilate annihilation," says, "A *tendency* has *recently* manifested itself among the orthodox sects to seek relief from the doctrine of endless misery in that of the annihilatian of the wicked. . . . To meet this *tendency*, to substitute annihilation for the endless misery of the bulk of mankind, Prof. Bartlett, of the Chicago Theological Seminary, has published an elaborate argument which theologians, who desire to be posted in the *present aspect of religious thought* will not neglect to examine." About a year since, I was conversing with an able Congregational clergyman upon the doctrine in question. He frankly confessed that his own faith in the doctrine of eternal misery for the wicked was staggered. He further stated that at a conference of Congregational ministers, held at New York a few day previous, at which he was present, the question came up as to the propriety of getting up a work to counteract the influence of a work by E. H. Hudson, entitled, "Debt and Grace," which they said is exerting a great influence in the churches against the doctrine of man's inherent immortality. Upon the propriety of which a number of clergymen present objected as being a useless task, for he (Hudson) an able scholar and sound reasoner, had the better of them in the argument. This brother acknowledged that quite a number of clergymen with whom he was acquaintod were favorable to the doctrine of destruction; although they had not publicly declared their convictions. I might greatly enlarge upon this point. But this much plainly indicates the current of religious thought at the present time. Whatever may be said of the *isms*, of which you speak, this is far from being "pretty much spent." As to the case of Br. Burnham, I would say, as with you and myself, so with him, to his own Master he stands or falls. However, in view of his statement in the *Worlds' Crisis* on entering the Baptist denomination, that he had not changed his sentiments, and what you claim for him, that he is fully committed to orthodoxy, it stands him in hand to make a clean record. Otherwise his "influence for good may be destroyed" (if it be possible) outside the ranks of destructionists. Perhaps this matter is set right in his "Refutation of his former arguments," which, you say, he has published. Will you please inform me where the work can be found, as I can get no clew to its whereabouts. Let not the light be kept under a bushel. We destructionists "believe in proving all things, and holding fast to that which is good." You ask, "Is it not cruel to others and wicked, to try to weaken any of the motives God has presented to influence men to obedience?" Yes, my brother, it is; and far be it from me to do so. I would strengthen those motives by removing, so far as possible, the dishonor in which God's government is involved by the unscriptural doctrine of endless woe. A doctrine which, says the great and good John Foster (of Bap. notoriety) "is infinitely beyond the highest archangel's faculty to apprehend a thousandth part of the horror." Man comes into the world independent of his own will or choice, with a depraved nature tending to evil, surrounded by innumerable temptations to sin, and almost sure to go wrong. Yet for his delinquency must writhe in unutterable agony millions of ages for each moment of his sinful existence here, with still an eternity of increasing wretchedness before him. I ask, in all sincerity, does such a doctrine commend itself to the consciences of man or any principle of justice implanted in his breast? Dear brother, I honestly believe that millions have stumbled over this doctrine into Universalism, and what is far worse, infidelity and atheism. Says Foster (above alluded to) in a letter to J. White, on future punishment, after endeavoring to illustrate by various figures what eternity is, "*But endless punishment! Hopeless misery*, through a duration to which the terms above imagined will be absolutely *nothing!*" I acknowledge my inability (I would say it reverently) to admit this belief together with a belief in the Divine goodness—the belief that "God is love," that his "tender mercies are over all his works." Many good men in all denominations have come to the same conclusion. And now my dear brother, while you caution me (and I believe sincerely as a friend) to be careful not to weaken the motives to obedience, let me (and with becoming modesty I would do it, you being years my senior, for whom I have ever entertained great respect) urge upon you to carefully consider whether orthodoxy does not greatly exaggerate the justice of God, exerting a repelling influence upon the sinner, and thus is guilty of the very sin of "weakening the motives to obedience" laid to the charge of destructionists? You say, "I shall be pleased to assist you in regard to a field of labor, if you are disposed to build on the true foundation, by preaching the good old gospel of Jesus Christ." I thank you for your kind offer. I shall endeavor to build on that "foundation," God helping me, but "the field is the world," and wherever my lot is cast, in the providence of God, I hope to "earnestly contend for the faith which was once delivered to the saints." Hoping to meet you in the coming kingdom, where all will see eye to eye, I remain your affectionate brother in Christ.

PRINCIPLE AND POLICY.—The early christians exerted the greatest influence on the world, when they were most unpopular, most talked against, most persecuted. The less they accommodated themselves to the world, the more they shook the world. When they began to sacrifice principle to meet the world half-way, their power to regenerate and bless the world declined. Truth and righteousness are the christian's might. With these he is strong. When he changes these for craft or policy, he loses his power, and becomes weak as other men. Be honest, then, straightforward, bold. Tell the truth plainly. If people cannot bear the truth, shock them. Teach them to hear it by accustoming them to hear it. Expel intolerance by tormenting it. Be faithful; God will see to the rest.

HERETIC.—It is better to be called a heretic than to be one; and it is better to be persecuted for righteousness' sake, than to be left at ease in sin. We cannot have all good things on earth, we can only have some, but we may generally choose which we will have, and it behooves us to choose with prudence. We cannot have goodness, and the reputation of goodness; we cannot have orthodoxy, and the reputation of orthodoxy; we cannot have wisdom, and the reputation of wisdom. If we would be wise indeed, we must be content to be counted fools; if we would be good indeed, we must be counted unfit to live; and if we would be truly orthodox, we must be content to be called heretics, blasphemers, infidels. "It is hard," says Baxter, "that a man must either be a heretic, or be called one." But so he found it. And others will find it so in our own days, if they will make the experiment

Quite a flood prevails in the Wabash river, in Indiana and Illinois. The water is higher than it was ever known before. The tops of the houses are barely visible, and steamboats are plying over the prairies in all directions after freight. The river, usually a narrow stream, is at present ten miles wide.

Twenty years ago, there was but one Roman Catholic Archbishops in America, and he was at Baltimore. Now there twenty-two and more are to be made.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

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C. D. LEET, Springfield, Mass., Vice President
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The Herald of Life

AND OF THE COMING KINGDOM.

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The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore the price will be $2 20 a year, or $1 10 for six months.

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"GEO. STORRS,
BOX 4658,
NEW YORK."

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ALL NAMES of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to al these matters, confusion and delay are inevitable.

Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 164. NEW YORK, WEDNESDAY, MARCH 13, 1867. VOL. IV.—NO. 22.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

OUR LORD AT CAPERNAUM.

Our Lord's second circuit through Galilee, if not more extensive, was more public and formal than the first. He was now constantly attended by the twelve men whom he had chosen out of the general company of his followers, while certain women, Mary, Joanna, Susanna, and many others, some of them of good position, waited on him, ministering to him of their substance. The crowds that gathered around him wherever he went; the wonder, joy, and gratitude with which his miracles, particularly those recent ones of raising the dead, were hailed; the impression his discourses had created, and the steps that he had now obviously taken towards organizing a distinct body of disciples, fanned into an open flame the long smouldering fire of Pharisaic opposition. The Pharisees of Galilee may not at first have been as quick and deep in their resentment as were their brethren of Jerusalem, neither had they the same kind of instruments in their hands to employ against him. But their resentment grew as the profound discord between the whole teaching and life of Jesus and theirs more fully developed itself, and it was zealously fostered by a deputation that came down from the capital. It had already once and again broken out, as when they had charged him with being a Sabbath-breaker and a blasphemer. On these occasions Jesus had satisfied himself with rebuking on the spot the men by whom the charges had been preferred. But he had not yet broken with the Pharisees as a party, nor denounced them either privately to his disciples, or publicly to the multitude. But now, at the close of his second circuit through Galilee, after nearly a year's labor bestowed upon that province, the collision came, and the whole manner of his speech and action towards them was changed.

Early in the forenoon of one of his longest and most laborious days in Capernaum, there was brought to him one possessed with a devil, blind and dumb. Blindness and dumbness, whether springing from original organic defect or induced by disease, he had often cured. But here, underlying the blindness and dumbness, was the deeper spiritual malady of possession. Jesus cast the devil out, and the immediate effect of the dispossession was the recovery of the powers of speech and vision. There must have been something peculiar in the case. Perhaps it lay in this, that whereas dumbness in all ordinary cases springs either from congenital deafness or from some defect in the organs of speech, it was due here to neither of these causes. The man could hear as well as others, and once too had spoken as well as they. But from the time the devil entered he had been tongue-tied, had tried to speak but could not. A new and horrible kind of dumbness had come upon him, the closing of his lips by an inward constraint that he could not, struggle as he might, overcome. St. Luke speaks only of the dumbness, as if in it more than in the blindness lay the peculiarity of the case. St. Matthew records another instance of the ejection of a devil from one who was dumb, in which the same effect followed; the dumb speaking as soon as the devil was ejected. It is at least very remarkable that it was in connection with this class of cases only that the double result appeared, of an extraordinary commotion among the people and an extraordinary allegation put forward by the Pharisees.

The casting out of devils had been one of the earliest and most common of our Lord's miracles; always carefully distinguished by the Evangelists from the healing of ordinary diseases; awakening generally not more wonder, perhaps not so much, as some of the bodily cures. If the testimony of Josephus is to be credited, demoniac possession was common at this period, and exorcism by the Jews themselves not unfrequent. But when a dumb devil was cast out, and instantly the man began to speak, we are told that in one instance, "the multitudes marvelled, saying, It was never so seen in Israel;" and in another, "All the people were amazed, and said, Is not this the Son of David?" Here for the first time was an open expression of an incipient faith in Jesus as the Messiah, who was known and spoken of all over Judea as the Son of David. Whatever his words and actions might have implied, Jesus had never taken this title to himself—never claimed to be the Messiah; but now the people of themselves begin to think that it must be so—that by none other than he could works like these be done. The man whose character the Pharisees had been attempting to malign, whose influence with the people they had been doing their utmost to undermine, is not only hailed as a teacher sent from God, but as a prophet, nay, more than a prophet, the very Son of David. What is to be said and done? The facts of the case they do not, they cannot deny. That the man's dumbness had been nothing but a common dumbness, that there had been no evil spirit in him to be cast out of him, they do not venture to suggest. Those ingenious Scribes that have come down from Jerusalem can see but one way out of the difficulty. They do not hesitate to suggest it, nor their friends beside them to adopt it; and so they go about the crowd that is standing lost in wonder, saying contemptuously, "This fellow doth not cast out devils but by Beelzebub, the Prince of the devils." A wine-bibber, a gluttonous man, a friend of publicans and sinners, a sabbath-breaker, a blasphemer, they had called him, but here is the last and vilest thing that calumny can say of him—that he is in league with Satan, and that it is to his connection with the devil, and to that alone, that he owes all his wisdom and his power. How does Jesus meet this calumny? How does he speak of and to the men who were guilty of forging and circulating it? They were busy among the crowd secretly propagating the slander, but they must not think that he was unconscious or careless of what they were saying of him. He calls them unto him, and they come. His accusers and he stand forth before the assembled multitude, fairly confronted. First, in the simplest, plainest manner, obviously for the sake of convincing any of the simple-minded people who might be ready to adopt this new solution of the secret of his power, he exposes its foolishness and injustice. There was, he assumes, a prince of the devils, who had a kingdom of his own, opposed to the kingdom of God. That kingdom of darkness might admit of much internal discord, but in one thing it was and must ever be united—in its antagonism to the kingdom of light. No more than any other kingdom, or city, or house, could it stand, were it, in that respect, divided against itself. Yet it was such kind of division that these Pharisees were attributing to it. Their own sons, their children or their disciples, undertook to cast out devils: was it by Beelzebub that they did it? If not, why cast the imputation of doing so upon him? None but a strong one could enter the house of the human spirit, as the devil was seen to enter it in these cases of possession. It must be a stronger than he who binds him, and casts him forth, and strips him of all his spoils. This was what they had just seen Jesus do; and if he by the mighty power of God had done so, then no doubt the kingdom was come unto them—come in his person, his teaching, his work. He—Jesus—stood now the visible head and representative of the kingdom, in the midst of them. To come to him was to enter that kingdom—to be with him was to be on the side of that kingdom; and such was its nature, such the claims he made, that there could be no neutrality, no middle ground to be occupied. He that was not with him was against him; he that gathered not with him was scattering abroad. Much there was in the spirit and conduct of many then before him whom the application of this test must bring in as guilty; but let them know that all manner of sin and blasphemy might be forgiven. In ignorance and unbelief they might speak against the Son of man, and yet not put themselves beyond the pale of mercy; but in presence of that divine spirit and power in which he spake and acted, not only to ignore it, but to misrepresent and malign it, as these Pharisees had done, was to enter upon a path of wilful, perverse resistance to the Spirit of God, which, if pursued, would land the men who took and followed it in a guilt for which there would be no forgiveness, neither here nor hereafter; no forgiveness, not because any kind or degree of guilt could exhaust the divine mercy or exceed its reach, but because the pursuers of such a path, sooner or later, would throw them into such a state of mind, and heart, and habit, that all chance or hope of their ever being disposed to or capable of fulfilling those conditions upon which alone mercy is or can be dispensed, would vanish away. The blasphemy against the Holy Ghost, which never hath forgiveness, lies not in any single word or deed. Jesus, though not obscurely hinting that in the foul calumny that had been uttered there lay the elements of the unpardonable offence, does not distinctly say that the man before him never would or could be forgiven for uttering it. His words are words of warning rather than of judgment. A monstrous accusation had been made, one in which, if the men who made it persevered, they would be displaying thereby the very temper and spirit of such blasphemy against the Holy Ghost as never would be forgiven. It was out of an evil heart that the evil word had been spoken. It was by a corrupt tree that this corrupt fruit had been borne, and the heart would get worse, the tree more rotten, unless now made better. Such bitter words of ungodly malice and despite as the Pharisees had spoken, were but outward indices of the state of things within. Yet such good signs were words in general, that "Verily," said Jesus, "I say unto you.... By thy words thou shalt be justified, and by thy words thou shalt be condemned."

[*To be Continued.*]

THE METAPHORS OF ST. PAUL.

[Continued from No. 160.]

THE CHRISTIAN WARRIOR.

We come now to the *armor itself* which he wears. As described to us here, we observe that it consists of six pieces. A few words may be devoted to each of them. But first let us bear in mind how much reality and life is communicated to the description, when we recollect where St. Paul was when he wrote it. He was in the midst of the Prætorian Guards, the *elite* of the Roman army, a body of men raised far more conspicuously above the legions than our Guards, or even the French Imperial Guard, are above the regiments of the line. But not only was he in the midst of them, seeing them continually, and hearing daily all the sounds of barrack life, but he was fastened to one of these guardsmen while he dictated the letter, and he felt the chain on his wrist while he affixed his signature.

First in order of enumeration we have the BELT—"having your loins girt about with *truth.*" By this we are not to understand a loose sword-belt, like that which our own officers wear, nor any ornamented girdle, but a very strong girding apparatus, made of leather, and covered over with metal plates, and fastened firmly round the loins. The appearance and use of it are best seen in ancient statues in the British Museum and elsewhere. It was the first part of the armor which the soldier would put on, and it was of essential use to him for the purposes of safety, and especially for the sake of standing firmly. It was to the Roman soldier exactly what Truth is to the soldier of Christ. Of Christ himself it is said in the prophecy that, "righteousness shall be the girdle of his loins, and faithfulness (the word is *truth* in the Septuagint) the girdle of his reins."

The BREASTPLATE is next to be considered. It is described as the "breastplate of *righteousness.*" A question might be raised here as to the meaning of the word "righteousness," whether it denotes the justification which belongs to the believer by virtue of his union with Christ, or refers to that rectitude of character which cannot be wanting in a true christian. I feel little doubt that the latter is the true meaning of St. Paul; and this, for two or three reasons. In the first place, justification would seem to belong more naturally to the "shield of faith," which is mentioned below: but, again, it appears to me that all the parts of defensive armor mentioned here designate graces of christian character. Moreover, in the shorter allegory of the first Thessalonian letter, the breastplate is described as made up of "faith and love," a perfect account of that principle in a christian which leads him to feel rightly, to think rightly, and to act rightly; but hardly such a definition as we should expect of a sinner's state of pardon and acceptance with God. But there is another reason which, to my mind, is almost decisive. St. Paul is here again using Greek words from the Old Testament (and it is important to observe this: for there is seldom any long passage in St. Paul's writings without some quotations from the Septuagint), and there we find it said of the Lord himself that "He put on righteousness as a breastplate, and an helmet of salvation on his head." The incongruity is obvious on the former interpretation: "It is God that justifieth."

This reference to Isaiah leads me to break the order of St. Paul's words, and to take "the helmet of *salvation*" next after the "breastplate of righteousness;" for they are coupled together in the same clause by the prophet from whom he quotes. Clearly we might have some difficulty here in assigning a precise meaning to the christian's helmet, were it not that the apostle himself comes to our assistance; for he says to the Thessalonians, that it is the "*hope* of salvation" which we are to take for a HELMET. I conceive then that we are to see here a representation of that cheerful and courageous hope, which is so important an element in the christian's warfare, and so bright an ornament and crowning point to all the other graces of his character.

The helmet is perhaps the brightest and most conspicuous part of a soldier's equipment; but there are other parts less showy, but not less essential. A soldier badly shod can never last well through a campaign. Many of us have a vivid remembrance of what we read in the newspapers concerning some passages of the Crimean war. St. Paul does not leave his description of the christian warrior incomplete in this respect. "Have your feet shod," he says "with the preparation (or, with the prompt, ready movement) of the gospel of peace." It is needless to enter here into any details concerning the military equipment of the feet, which enabled the Roman armies to march to the conquest of the world. But we should observe the holy irony with which St. Paul gives an unexpected turn to his mention of this part of the christian armor. The Roman soldiers were all on the alert to obey orders, to carry into all nations the miseries of war. The like alacrity ought to be shown by us in obedience to our Captain; and no slipshod indolence ought to make us slow in moving on this blessed errand of Peace.

The words in which the Authorized Version introduced the SHIELD are again (I conceive) inadequate, or at least obscure. "Above all," conveys the impression of "especially," as if the apostle was now about to mention what is most important. And so perhaps the "shield of faith" is the most important of all the defences of the christian soldier. But I think the Greek words mean simply "over all," "on the outside of all." The great Roman shield referred to here was very different from the small bucklers which were used in some kinds of ancient warfare. Sculptured representations of it may be seen on Trojan's Column. It covered and protected the whole body; and whatever weak points there might be in other parts of the armor, this supplied their deficiencies, as faith comes to the rescue when all other graces are failing. True faith is invulnerable. It is competent to quench even the "fiery arrows" of the evil one. Here the image of the christian conflict assumes all the animation of a *siege,* and one of the best illustrations I am acquainted with of the words used by the apostle is in the history of one of the sieges of Rhodes, during which arrows charged with combustible materials were sent against the ships, and the very expression used here by St. Paul is used by Diodorus Siculus in describing the defences used for quenching the fire.

[*To be Continued.*]

HUMILITY BECOMETH THE SERVANT.

"When," said the psalmist-king, "I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?"

David was still tending his father's flocks when he was anointed as the future king of Israel. His heart was early inclined to the praise of God, and not unfavorable to the development of his deeply meditative mind was the occupation of shepherd. We may reasonably fancy him alone with his herds, wrapt in silent contemplation of the beauty of surrounding nature, and entranced by its mighty eloquence as with a thousand tongues it proclaimed the Creator's power and glory. While yet a shepherd he had become a psalmist and was famous for his musical skill, having been brought to the court of Saul to soothe the melancholy of the king with sweet music from the harp. But the path which led from the humble occupation of shepherd to the exalted position of king was not strewn with myrtle and roses, for at almost every step the youthful instrument of God was beset with vexations, disappointments, conspiracies, and oppositions, so sore and determined that Jehovah's care and assistance alone preserved him from falling by the way. His reign was long, victorious and prosperous. Under it the military power of the state attained its highest pitch, and a corresponding development of prosperity was reached in other respects. He made Jerusalem his capital and the seat of the national worship, which he organized and perfected, entered into friendly relations with Phœnicia, and defeated the Syrians, the Edomites, the Moabites, the Philistines, and the Ammorites; and the country, thus enlarged, extended from the Euphrates to the Mediterranean, and from Damascus to the Arabian Gulf. But notwithstanding the great things, which, as a servant of God, he had been enabled to accomplish; standing at the very pinnacle of earthly greatness, and conscious of divine approbation, when he fixed his attention upon the heavens, the moon, and the stars, and contemplated the wondrous skill which their arrangement and movements display, and looked through them up to the eternal being who made and sustains them in their ceaseless and unerring rounds, his pride was crushed, and overwhelmed by a sense of his own weakness and unimportance, he wondered, "what is man" that God is even "mindful of him." What a precious degree of humility is this for those followers of Jesus to frequently experience who are called to the proclamation of unpopular gospel truth in these last days of carelessness even in religious circles, respecting those things that pertain to Christ and his kingdom. Times when the church panders to the pride of its people, and when men exalted to high positions among their fellow christians are so apt to be puffed up with feelings of their own worthiness, forgetting that in true meekness there is exaltation, and that in weakness there is strength.

We may sometimes fancy, perhaps, that we are doing much for the spread of truth, and thus overrate our services; but if we look around us we *may* be both surprised and delighted to find that others have, in a quiet and unostentatious manner, accomplished far more than we can hope to have done.

There are few more ample proofs of the goodness of God than that he condescends to exalt, upon certain conditions, our poor fallen race to a state in which we will become everlasting glorifiers of him, and participants in the heavenly kingdom of our Lord Jesus Christ, soon to be established. What a being! Think of the heavens, all the work of his hands; the moon, always the wonder of our wisest men; the earth, with its eight thousand miles of diameter; the planet Herschel, eighty times larger than the earth; Saturn, nearly a thousand times larger; Jupiter, twelve hundred times greater; the sun, more than thirteen hundred thousand times greater; the stars, so remote in space that if a model of the universe were constructed on a scale of ten millions of miles to an *inch* (so that the sun should become the size of a shot, .08 of an inch in diameter, and the earth's orbit be 19 inches in diameter), the nearest of the fixed ones would still be thirty miles distant, according to the most reliable astronomical calculations. Think that it is God who formed and launched all these, perfected the wondrous harmony of their motion, and maintains them by his incomprehensible power; and then not so much wonder, "what is man that" God is "mindful of him," as marvel at the towering manifestation of his mercy in extending unto us the offer of forgiveness and salvation, and the unbounded love of our Lord Jesus, who completed the redemption scheme and showed unto us the "path of life."

Surely, God is nothing but love, and will not, in any of his dealings with man, manifest more of aught but that than is consistent with his eternal purposes respecting a finally clean universe. What room is there on the part of any of his servants for pride or boasting? To the extent that they are indulged, they usurp the place of that blessed spirit which God is waiting to pour upon us in the full proportion of our faithfulness. If we lack any needful spiritual gift the fault is ours, for God, in his infinite love, desires to bestow it. What a Master! Rewarding even before the work is done; but when finished, what transcendent delights await his people. Who would not with all diligence serve such a being? Who would not strive to attain unto that condition in which we may with confidence call him Father? He it is who stoops to help us and bears with our infirmities. Blessed, forever blessed, be *his* holy name, and Jesus Christ, his dearly beloved.

L. C. T.

THE ABOMINATION OF DESOLATION.

BY CHARLES C. TUCK.

"When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." Matt. xxiv. 15.

The great apostle to the gentiles, Paul, in his instructions to Timothy, as recorded in the second epistle, uses the following words, which will be found in the second chapter, fifteenth verse: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." That is good instruction, truly; and if the last clause of that verse had always been strictly carried out, how much jargon and confusion might have been avoided. "*Rightly dividing* the word of truth;" that is, dividing it in such a way that each part may have its proper place, and thus accomplish the purpose for which it was designed. When I read the history of the church, from the days when Paul uttered those words to Timothy, down to the present time, and see the confusion and distraction that have been created and are still created, in consequence of not "rightly dividing the word of truth," the thought often comes to me that many have reason to be "ashamed" of their uncomely, miserable workmanship. But, to say nothing about the awful havoc that has been made in former ages, in consequence of this unskilful handling of the word of truth, let us come down to the present age, and without pausing a moment amidst the ruin and devastation which lie in the track of the expositors of the nominal church, we will look at some of the expositions and applications of scripture, which are made by Adventists.

A little more than two years ago, I wrote out a few of my thoughts concerning the "great tribulation" predicted by Christ, as recorded Matt. xxiv., in which I showed that the application of that tribulation to the Papal persecution was not according to the scriptures. In speaking of that tribulation I also referred to the "abomination of desolation," those two subjects being inseparably connected. My present object will be plainly to show what is meant by the term "*abomination of desolation,*" who, or what it was that was desolated; and also show the fallacy of some of the arguments used by those who hold to the idea that the term "abomination of desolation" refers to the "idolatrous worship of the catholic church."

In speaking of the "abomination of desolation," Christ referred to Daniel the prophet, where the term is first used. Let us examine Daniel's prophecy, and see what is meant by it. In chapter viii. is recorded Daniel's vision of the ram and the he-goat. It begins with the second verse and ends with the twelfth verse. In verses 9 to 12, we find an account of a "little horn," which "waxed exceeding great, even to the host of heaven;" and "magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Please notice that the work of this little horn was to "magnify himself even to (or against, as the margin reads) the *prince of the host,*" and also to "take away the daily sacrifice," and "cast down" the "sanctuary."

Now let us look at the explanation of this vision, as given by the angel Gabriel to Daniel. Gabriel was commanded (verse 16) to make Daniel "understand the vision;" therefore he proceeded to explain it to him. He told Daniel that the ram with two horns represented Medea and Persia; that the he-goat represented Grecia; and the great horn between his eyes represented the first king (or Alexander the Great); that the four other horns which rose up when that horn was broken, represented four kingdoms which should come up after Alexander's death. He then proceeds to explain to Daniel what that "little horn" represented, whose work is described in verses 9, 10, 11, and 12. In the *vision,* that little horn "waxed great, even to (or against) the host of heaven," and "magnified himself even to (or against) the prince of the host," took away the daily sacrifice, and cast down the sanctuary. In the *angel's explanation,* he calls that "little horn" a "*king of fierce countenance,* and understanding dark sentences," and then explains what is meant by the "little horn" waxing great against the host of heaven, magnifying himself against the prince of the host, &c. What does he say that work represented? He simply gives us to understand that it represented destroying "the mighty and the holy people," and standing up "against the prince of princes." (See the angel's explanation.) Mark, he does not explain what is meant by taking away the daily sacrifice and casting down the sanctuary, for the very good reason that that was a literal statement of itself, and therefore needed no explanation; but the terms "host of heaven" and "prince of the host," are figurative expressions, and therefore he was under the necessity of telling Daniel what they meant.

But, notwithstanding Daniel had heard the vision explained, it appears that he did not understand it yet, for he says (verse 27) "and I was astonished at the vision, but *none understood it.*" Therefore Gabriel must yet explain it more clearly, or he will not cause Daniel to "understand the vision," as he was commanded. Thus chapter viii ends. In chapter ix. there is recorded a prayer of Daniel, concerning Jerusalem, which was then lying desolate, after having been destroyed by the Babylonians. While he was praying the angel Gabriel came to him again and said to him, "O, Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and *consider the vision.*" What vision? The vision of the ram and the he-goat, in chapter viii. of course, for that is the very one which Daniel *did not understand,* and all the one which Gabriel was commanded to make him understand. Therefore, Gabrie will now give Daniel an understanding of the vision in plain language which cannot be misunderstood. He commences by telling Daniel that "Seventy weeks are determined" upon the Jews and Jerusalem, "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Then, after speaking (verse 25) about the restoration of Jerusalem, which was then desolate, and the building of her streets and walls, he says, (verse 26) "And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the *sanctuary,*" &c. Verse 27. "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of *abominations* he shall make it desolate, even until the consummation," &c. Who was that prince that destroyed the city of Jerusalem, and the sanctuary, or temple? It was Titus, with the Roman army. This same prince was to "cause the sacrifice and the oblation to cease." Josephus says that the Jewish daily sacrifice failed on account of the scarcity of men to offer it, which was occasioned by Titus' army besieging the city.

Thus we see that the little horn of the eighth chapter (verses 9 to 12), which was to take away the daily sacrifice, cast down the sanctuary, &c., and which the angel in his explanation (verse 23) calls "a king of fierce countenance," and who was to "stand up against the Prince of princes," was no other than the Roman kingdom, acting through its representatives. The Messiah was put to death by Roman soldiers, and the city and sanctuary were destroyed, and the daily sacrifice taken away by the same agents. It is also said that this prince (Titus) should "confirm *the covenant* with many for one week." What covenant? Some say it was the new covenant; but I should think that was a very inappropriate time and place to confirm the new covenant—in that prophetic week, and while Titus was besieging the city of Jerusalem. Remember: the same prince whose people were to destroy the city and the sanctu-

ary was also to "confirm *the covenant* with many for one week." We have found that prince was Titus. Therefore Titus, as a representative of the Roman kingdom, was the one who confirmed "the covenant." But let us look and see what we are to understand by "*confirming* the covenant."

Daniel, in uttering his prayer, recorded in the ninth chapter, confesses his sin and the sin of his people, and recognizes the desolate condition in which Jerusalem then was as a judgment from God for their wickedness. In the eleventh verse he says: "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore THE CURSE is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. (Verse 12) And he hath *confirmed his words*, which he spake against us, and against our judges that judged us, by bringing upon us *a great evil*; for under the whole heaven hath not been done as hath been done upon Jerusalem." By this we see that "*confirming*" God's words was simply bringing the evil upon Jerusalem which he had threatened in case they disobeyed him. That desolate condition in which Jerusalem then was, brought on by the Babylonians, was a part of the *curse* of which Daniel spake, which was writtten in the law of Moses. Turn to Deut. xxviii. and read the covenant which was made with the children of Israel—blessings to come upon them if they obeyed the Lord, and curses if they disobeyed him. In verses 36, 37, is foretold the Babylonish captivity; in the 49th verse, and onward, including the 57th, is foretold the conquest of Judea and the final destruction of Jerusalem by the Romans, under that prince, Titus. Moses, in speaking of the Roman nation, which was to destroy the nationality of the Jews, calls it "a nation *whose tongue thou shalt not understand*; a nation of *fierce countenance*." The angel, in explaining to Daniel who the "little horn" was, who was to take away the daily sacrifice and cast down the sanctuary, calls it a "king (or kingdom) of *fierce countenance*, and *understanding dark sentences*." Both Moses and Daniel give the same description of the Roman nation. Let any one read the prediction concerning the destruction of Jerusalem by the Romans, as it is written in Deut. xxviii. from the 49th to the 57th verse, inclusive, and then read the history of the siege and destruction of that city, as it was written by Josephus, an eye-witness, and they will see that that covenant was most fearfully confirmed.

Thus we have succeded—by the help of the angel Gabriel—in identifying the little horn of Daniel viii. as the Roman nation, which destroyed the city of Jerusalem, caused the Jewish sacrifices to cease, cast down the sanctuary, or temple (see Josephus), and "confirmed the covenant with many," by fearfully fulfilling the very terms of that covenant which Moses said would come upon them if they did not obey the Lord.

I will now, in as few words as possible, identify the abomination of desolation, so far as Daniel is concerned. In chapter ix. 27, the angel, in speaking of the confirming of the covenant and causing of the sacrifice to cease, by that prince (Titus), says, "and for the overspreading of ABOMINATIONS he (Titus) shall make it DESOLATE." But some of those who acknowledge that the prince spoken of was Titus, will not acknowledge that the above quotation refers to the "abomination of desolation," because it is put in the plural number (abominations). If anything more to the point is wanted to prove that that does refer to the abomination of desolation, I will say that that verse is rendered thus in the Douay translation: "And he shall confirm the covenant with many, in one week; and in the half of the week the victim and the sacrifice shall fail; and there shall be in the temple the ABOMINATION OF DESOLATION; and the desolation shall continue even to the consummation, and to the end." The historian says, "the whole Roman army entered the sacred precincts (the temple), and pitched their standards among the smoking ruins."

I have fully identified the little horn, which took away the daily sacrifice, and cast down the sanctuary, as the Roman power; and as the same power takes away the daily sacrifice and places the abomination that maketh desolate, I can see no way to avoid the conclusion that the term "abomination of desolation" means the Roman army under Titus.

In my next I shall examine Matthew, Mark and Luke, in relation to this subject, and also notice some of the objections which are offered to this view of the subject, by those who claim that the abomination of desolation was the papal power.

Bangor, Me., Feb. 2, 1867.

LA FAYETTE NORRIS, Campton, Ia., writes:—"This vicinty has been a place of mourning lately. One of my little scholars, a girl 8 years old, has been taken to her grave. Her parents' grief was great; but I soon saw it was not the sorrow that leadeth to repentance. They employed a talented preacher to deliver the funeral discourse; and a really christian discourse it was, too. It pointed to Christ as the only comfort. But he fairly spoiled the discourse by his "going to heaven at death;" and that, too, after he had dwelt upon the glorious resurrection. My heart saddens at the awful condition of the religious world.

The people of Italy refuse to acquiesce in the arrangment of their government, in allotting to the Catholic power a large share of the church property seized by the state. But the politicians and crafty clergy are likely to prove too strong for the simple people, so that they may be defeated in their desire to overthrow and crush out the hated prelacy that has so long ground them down by its tyranny. But the cause of religious tolerance and freedom is progressing notwithstanding.

The Herald of Life.

NEW YORK, MARCH 13, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR PAPER, for a few weeks past, has been printed very much to our dissatisfaction. We have felt ashamed to send it to our subscribers, so blurred and badly printed. We are striving to get it done better. If there is no other remedy, we shall be compelled to get a printing press of our own; for we abominate botch work in printing. To have a paper containing such valuable matter as the HERALD OF LIFE, printed as if it was of no more value than the trash that floats in the streets is insufferable. We cannot endure it, and we are determined we *will not*. Either the work shall be done better, or we will cease printing at all. We seem to have had "printers' devils," as they call some in their offices, on our presswork. We wish Judge HALSTED could annihilate *these* as thoroughly as he has "*orthodox* devils."

KIND SYMPATHY.—We have again to thank our kind friends who have sent us so many letters of sympathy in our late bereavement. If these letters were not *private*, we would give them place in the HERALD, as the largest part of each contains words suitable to all christians under trials. We do not, however, feel at liberty to give them to the public; but we cannot but pray that the consolation these letters were designed to communicate to us, may be realized by all the writers in their afflictions: and we do not forget that very many who have not written us have borne us up by their prayers before the Lord. For all such, also, we earnestly pray our heavenly Father, that He would grant them such mercies and divine aid as they have sought for us. It comforts our heart to know so many earnest prayers have been offered for us and our surviving household; and it is a comfort to us to pray for blessings on them in return. We pray you all, continue to pray for us; and may our covenant God and Redeemer abundantly bless you all, and bring you to his eternal kingdom and glory by our LIFE-GIVER, Jesus Christ.

"The Theology of the Bible."

We cannot forbear calling attention again to this work of the ex-Chancellor of New Jersey, O. S. HALSTED. We thank and praise the Lord for such a work. Its thorough expose of the corruptions of the word of God by interested ecclesiastics, for long centuries past, is refreshing to one who sighs to know the truth. We find our own labors to remove those corruptions were but a brushing away the dust, while Judge HALSTED's purge out the inside rottenness which has so long disfigured the beautiful temple of truth—the words of the living God. We welcome our new co-laborer to the honor God has conferred on him, and almost feel like good old Simeon when he said, "Lord now lettest thou thy servant depart in peace," &c; for God has raised up a light, which neither orthodoxy or heterodoxy will ever be able to extinguish. Let this work go into every corner of the earth, till bigotry, superstition, will-worship, and devil-worship, are alike driven back into the darkness from whence they have been imported by superstitious and ignorant teachers of theology. May our gracious and covenant God hasten the day when His word shall shine on the world in all its orginal glory, and the demons of the night be driven from the earth.

No one who is not steeped in bigotry and superstition can study this work of Judge HALSTED's without profit. If they are not profited by an honest examination of it, we have no hope that the light of truth will ever overcome the darkness they love. "Men love darkness rather than light" when "their deeds are evil;" and the attempt to sustain and spread a theology which has so long dishonored God and blighted His fair heritage by its inherent immortality doctrine, dragging along with it its blasphemous notions of a future life of temporary or eternal torments, we trust will "die the death" which Heaven seems to have decreed. We hail with joy "the day-spring from on high" that "hath visited us." May the LORD prosper it in its course.

P. S.—Since writing the foregoing we have received a copy of the above work from Judge HALSTED, with his promised INDEX prefixed, which is a valuable help to the study of the book, and especially for reference. Accompanying the work, he sent us the copy of a letter from one of our most highly esteemed friends, long known among us, and who was formerly an elder in the Presbyterian church. We are permitted to give the letter in part, but not to use the writer's name. We thank Judge HALSTED for the copy of his work just sent us, and also for the privilege of giving so much of the letter referred to. It is as follows:—

"—— ——, MARCH, 4, 1867.

"DEAR SIR:—In the last two numbers of the HERALD OF LIFE, a weekly paper published in New York, by the Rev. GEORGE STORRS, I have seen some notices of a new Theological Work, of which you are the Author; entitled 'THE THEOLOGY OF THE BIBLE; Itself the teacher and its own interpreter.'

"My attention was first drawn to the question of man's inherent immortality, about ten years ago, by some of Archbishop WHATELY's writings, in which to my great astonishment, I found the Archbishop was a believer in the non-immortality of man, and that literal death was the penalty of sin. Being at the time an exceeding orthodox Presbyterian, I was quite shocked to find Bishop WHATELY holding such views, inasmuch as he had been for many years, in my estimation, one of the greatest and best of men living. I took the first opportunity of speaking to my Pastor, Rev. Doctor R., on the subject. The doctor is one of the most prominent men in the Presbyterian church, having been not very long before Moderator of the General Assembly: a fine scholar, and a gentleman of varied and extensive learning, and of universally acknowledged excellence and piety. No man in the city of ——, where I then resided, stood higher in the estimation of christians of all denominations than he did.

"To my very great surprise, when I expressed my regret to him, that Bishop WHATELY should have avowed himself a believer in such heterodox views, the Dr. informed me that he himself had been for several years fully convinced of their truth, and that they were plainly taught in the Bible. [He] also informed me that Rev. Doctor P., one of the very best of men, and the oldest and most highly esteemed Episcopal Minister in the city, was also a full believer in the same doctrine.

"The result was, that I was led to investigate, and eventually became convinced of their truth' myself. During the last three or four years I have been devoting my attention, chiefly, to the subject of the Resurrection, and especially to the question as to whether the wicked are to have a resurrection, or quickening into life again. It is only lately that I have come to the full persuasion that they are not; that when they die, they remain forever under the dominion of death. Having none but an animal nature, 'The spirit which raised Christ from the dead' not dwelling in them, there is no power by which they can be raised. The subject is one of great interest and importance, and I am greatly pleased to learn that you have devoted your learning and talents to its elucidation, and given the results to the public. I enclose three dollars, for which please send a copy to

—— ——.

"To JUDGE HALSTED,
Newark, N. J."

Such testimony, from such a quarter, is cheering: our only regret is, that the "two Rev. Doctors," spoken of, should have failed to show themselves more publicly on the side of what they believe to be the truth. We hope they will gain strength to come out boldly on the Lord's side against a corrupted and corrupting theology, which has so long been baptized "Orthodox," when, in fact, it is the greatest of all heresies.

JUDGE HALSTED refers us to p. 626–7 of his work for an interesting account of the manner in which a clergyman of New Orleans was brought to the truth on the same subject. It is as follows:

The Rev. Dr. Theodore Clapp, in his autobiography, says, he had preached, at New Orleans, a zealous sermon for endless punishment: that after the sermon, Judge W., who, says he, was an eminent scholar, and had studied for the ministry, but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make out a list of texts in the Hebrew and Greek on which he relied for the doctrine. The doctor then gives a detailed account of his studies in search of texts to give to the Judge. That he began with the Old Testament in the Hebrew; and prosecuted his study during that and the succeeding year; and yet that he was unable to find therein so much as an allusion to any suffering after death. That in the dictionary of the Hebrew language he could not discern a word signifying hell, or a place of punishment in a future state. That he could not find a single text, in any form of phraseology, which holds out threats of retribution beyond the grave. That to his utter astonishment it turned out that Orthodox critics of the greatest celebrity were perfectly familiar with these facts. That he was compelled to confess to the Judge that he could not produce any Hebrew text. But that still he was sanguine that the New Testament would furnish what he had sought for without success in Moses and the prophets. That he prosecuted his study of the Greek of the New Testament eight years. That the result was, that he could not name a portion of it, from the first verse in Matt. to the last of Rev., which, fairly interpreted, affirms that a part of mankind will be eternally miserable. The doctor concludes by saying, It is an important, most instructive fact, that he was brought into his present state of mind (the repudiation of the dogma) by the Bible only,—a state of mind running counter to all the prejudices of his early life, of parental precept, of school, Theological Seminary, and professional caste. [How could the doctor expect to find any such teaching in the New Testament after he discovered that it was not found either in Moses or in any other of the prophets? And if he could have found any passage in his Greek of the New Testament which might seem to teach what he could not find on so fundamental a matter in Moses and the prophets, would he have accepted it as genuine?]

"There is no Death"—"There is no God."

Reader, do you think a minister of Christ would take either of the above as the motto for his sermon? If he should, isolated, would you not think him an idiot or an atheist? Yet a professed minister, not long since, did actually take the words, "There is no death," Prov. xii. 28, to be used as a leader in proof of "the immortality of the soul!" So far as he is reported, he neither hinted at the connection of his text, or quoted another text of scripture in support of inherent immortality. The text entire reads thus—"In the way of righteousness is life; and in the pathway thereof there is no death."

This is a clear statement how *life* may be secured and *death* avoided; and clearly asserts, out of the pathway of righteousness there is death. The wise man adds, in the next chapter, "Wickedness overthroweth the sinner".... "the lamp of the wicked shall be put out".... "whoso despiseth the word shall be destroyed." Verses 6, 9, 13. The minister speaks as follows:

"My proposition is simply this—A belief in another life is a natural property of the soul."....Now God made that soul, and he is responsible for all its parts. I have dissected all my faculties, and I find no craving which cannot be satisfied. If I would eat, there is food somewhere which I may get; and if I would drink, there is water somewhere for me to find. If I would love, there is something to love; if I would acquire, there is something to get. Every natural longing has its satisfaction. It would have been cruel in God to have given me an unquenchable thirst, or to have planted a racking pain in my body which nothing could allay.

"It is utterly impossible that a being who has been proved a thousand times over and over again, to be supremely good, should have put into the human soul the irrepressible instinct of immortality, and then denied it the object of its craving."

The fallacy of this statement has been exposed so often, we do not see how any intelligent man could urge it again. The "craving" God has implanted in us for immortality proves no more than it is attainable; which we maintain is the fact. But it does not follow, because a man *craves* an object, that he has it, or ever will possess it. Thousands have an irrepressible craving for objects they can never obtain. The Creator designed men for a higher life than that with which he endowed them at creation, and that life was attainable; but the Lord saw fit, in his wisdom, to make the bestowment of it to depend on a moral development in harmony with himself. Without such development a higher life would be no blessing, but a positive curse. While, then, the craving for immortality should operate as a stimulus to well doing, that the proffered life might be secured, Jehovah doubly fortified man against yielding to temptation by announcing to him the fact, death would certainly follow transgression. Thus desire for immortality, and dread of coming short of it, were both made to bear on man to aid him in the pursuit of the glorious boon.

This minister talks about as sensibly as the laborer who is emyloyed to do an important work, with the promise of the bestowment of a large estate when the work is completed, and he says, "I have an irrepressible craving for that estate, therefore it is mine, for my employer would have been cruel to have given me this thrist and then not allay it: so whether I do the work or not the estate is mine."

What would our theologian think of such reasoning! Would he not conclude the craving must fail of being allayed unless the work was done? And would he not think the laborer was very illogical in his conclusions? Immortality is attainable; but it will be bestowed on none but such as "seek for" it "by a patient continuance in well doing;" Rom. ii. 7. And bestowed only at the resurrection, "at the last day." See 1 Corth. xv. 17, 18, 51–54; and John vi. 40.

National Judgments.

Geo. Duffield, in his "Fast Day" sermon, Philadelphia, after enumerating our various national sins, notices the national judgments down to 1850, to the death of President Taylor. He then adds:

"Since that period the judgment trumpets have been blowing, and the vials of God's wrath have been pouring out upon us as a nation almost continually. Blighted harvests, destructive storms at sea, tremendous tornadoes on land, the inexplicable financial panic of 1857, droughts unprecedented as to extent and continuance, and signs in the heavens, which rarely occur without equally remarkable events on earth; and now, last and worst of all, the great political panic; all these things show us this day, that when 'the judgments of the Lord are abroad in the land, the inhabitants thereof (should) learn righteousness.' Having lost faith in God, to so great an extent, no wonder that we have lost faith in each other, both financially and politically."

Surely one would think Mr. Duffield and others might see, in his statements, "signs there is no mistaking," that the end of this age is near: for the Saviour said, "There shall be signs in the sun, and in the moon, and in the stars;" ["in the heavens;"] "and upon the earth *distress of nations, with perplexity*; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven" (ruling powers) "shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory." Can any unbiased mind fail to see that we are in a proximate state to the last mentioned event? Let us then look up for deliverance, and not trust in man, but make JEHOVAH our hope.

Debates with Eld. Preble.

In an article lately published in the *Crisis*, headed "Discussion in Salem, Mass.," Elder Preble writes as follows:—

In regard to the results of my late discussion with Elder Rufus Wendell, in Salem, it becomes me to speak with modesty, as I am one of the parties interested, and I may be somewhat blinded with self-conceit. I may, however, with safety give a few facts, and leave others to judge for themselves in relation to this matter. The following extract from my opening speech, will give some idea of how the debate commenced.

The question was this:—"Does the Bible teach that the wicked dead will not be made alive?" In my first speech I said: "It will be seen on a moment's reflection, that my brother Wendell is really in the negative of this question, as the word 'not' is an adverb of negation. Webster says the word not is a 'word that expresses negation, denial, or refusal.' If my brother had condescended to a suggestion of mine in a note of the 19th inst., asking his consent to have the word not dropped from the question, then I should have been in the Affirmative properly. But he considered it would very much embarrass him to do this, and so wrote me a most singular letter of four pages, refusing me any such thing. And now, since he chooses to call what is really the negative, the affirmative, and thus go ahead in the debate, I do not object, but accommodate my brother agreeably to his choice. But is not this negative form of the question rather suggestive? God and truth are always in the affirmative. But the devil and error always in the negative. And thus the old 'liar' began his negative doctrine when he said: 'Ye shall not surely die.' And we ask, Mr. President, Ladies and Gentlemen, that you pay particular attention to this point during this debate, and see if my opponent's position does not drive him to deny the word of God."

REPLY TO THE FOREGOING.

1. It will be seen that Eld. P. assumed at the outset of his work in the Salem debate that the view of the non-revival of dead sinners would drive his opponent "to *deny* the word of God." The more than questionable taste of such a style of address, in an introductory speech, we pass without comment. The remark is noticed at all because its author ventures to assert a necessary connection between hostility to Holy Writ and a negative attitude in controversial matters pertaining to theology. Supremely childish as is this position viewed in any possible light, it becomes in the mouth of Eld. P. positively ridiculous the moment its self-stultifying character is perceived. The reader will presently understand the bearing of this remark.

2. As Eld. P. alludes to what he styles "a most singular letter" as coming from us, we propose to gratify any curiosity that may be felt concerning said letter, by giving it entire. But first we wish definitely to exhibit the facts bearing upon the matter of fixing the *form of question* which was debated at Alton and in this city. These facts were given to the audience by the writer during the late discussion, and they completely spiked the Elder's gun. It is hard to believe that he could have forgotten this when he decided to favor the *Crisis* with a glimpse of his "opening speech," but a very treacherous memory is the only possible plea whereby he can acquit himself of superlative folly in giving the matter publicity outside of this community. Let the facts speak for themselves. Here they are:

The discussion at Alton, in the autumn of 1865, was, as is well known, invited by the undersigned. But it is less generally known that the point of being on the affirmative or on the negative was left by us wholly with Eld. Preble. An extract from our letter to him, dated July 7, 1865, will nail this thing effectually. We said: "I am not in the least tenacious as [to] the form of the question, provided that it clearly state the matter to be investigated and make the issue a Bible one. If I am to be on the affirmative, this would suit me: Does the Bible teach that the wicked dead will not be made alive? If you are to affirm, it would be the same with the word *not* omitted. I leave it with you to suggest any other form, and also to say whether I shall affirm or deny. I have a preference, but prefer that you shall have your choice."

From the above it will be seen that, before Eld. P. and we debated at all, with him solely rested the question whether he would affirm or deny. We purposely refrained from hinting our preference, such was our desire that he should not have it to say that any advantage had been conceded to us by himself. The Elder, in his *Crisis* report, speaks of having 'sought to "have the word *not* dropped from the question." This it will be seen is what he could *originally* have accomplished by merely saying the word. But how did the matter strike him then? In his letter of July 10, 1865, he said: "I accept also the form of the question as you propose, viz:—'Does the Bible teach that the wicked dead will not be made alive?' I consider it your place 'to be on the affirmative' of this question. Mine to 'deny.' Therefore, I have no desire to change the order from that of your own suggestion as first appears in your letter."

Behold now the utterly ridiculous posture in which he places himself in the *Crisis* "Extract" from his "opening speech." He calls "*this negative form* of the question rather *suggestive*," and, lest it might not suggest to the audience the precise thing he desired, he makes haste to declare that "the devil and error are always in the *negative*." Which being interpreted and applied amounts to this, that Thomas M. Preble, in 1865, when offered the privilege of choosing "God and truth," deliberately assumed the "*negative*" in debate, and thus took sides with "the devil and error!" If the "old liar" rejoiced in Bro. P.'s folly then, he must now feel a special satisfaction in seeing the latter publish his shame through the columns of a religious paper.

We are now prepared to reproduce our "most singular letter of four pages," and we venture the prediction that the "most singular" feature of the affair is that our opponent should ever have cared to refer to the letter at all. On the Tuesday evening preceding the Salem debate the mail brought us the following note from Eld. Preble:

"DOVER, N. H., Nov. 19, 1866.

"*Dear Bro. Wendell*:—I have had but little time to reflect upon our contemplated discussion until to-day. And in thinking the matter over, I am of the opinion that you will agree with me that the 'Affirmative' of the question belongs to me this time, as I had the 'Negative' last fall at Alton. If, therefore, you will consent to have the little word 'not' dropped from the question, then it will give me the Affirmative. You will oblige me if you will do so. Hope to hear from you by return mail. Yours truly,

T. M. PREBLE."

To this letter we replied "by return mail" as follows:

SALEM, Nov. 21, 1866.

Dear Bro. Preble:—Availing myself of the first opportunity to reply to your note of the 19th, which I found awaiting my return home last evening, I have to inform you that I cannot at all consent to your proposed change of the form of question that has been agreed upon between us—that has been given to the public now for two weeks in both the *Crisis* and HERALD OF LIFE—that has been repeatedly advertised from my pulpit here in Salem—and that has been the basis of whatever planning I have done with reference to the mode of conducting the discussion. The interest felt in the debate by many persons (some of whom are coming from New Hampshire to attend it) arises from the fact that your position will be such as to require you to answer, if you can, the arguments from God's Word for the non-revival of the wicked dead. By no concurrence of mine shall they at this, eleventh hour, be invited to an entertainment other than the one they have been so long looking for! and which has been so much talked about. If a little sober reflection on your part causes you to shrink from your self-assigned task, I do not at all wonder at it, for I do believe in my heart that your discomfiture in argument will stand out glaringly from the commencement of our work to its close. But if you are not yourself sufficiently apprehensive of this result to decline the discussion altogether, you will have to go ahead according to contract. It would not be right for me, as I view duty in the matter, to relieve you from any embarrassment in which you may find yourself. If you are willing to stand by your agreement and leave the question precisely as it was at Alton, then I am unwilling that the precious cause of Life only in Christ shall, by any ill-judged courtesy of mine, be deprived of the advantage that will acure from your failure to unsettle the foundations on which that cause rests. If, on the other hand, you shall deem it necessary to decline assuming the negative in our debate, then I am quite desirous that the Life view shall have, throughout the Advent ranks, the full benefit of your refusal. The report came to me from the last Alton Bay Camp-meeting that you were eager for the discussion, and that you had expressed fears that Bro. Wendell would back out. *I* never dreamed of doing that, and I earnestly hope that you will not give any of your friends cause to suspect that their champion was piping to keep his own courage up. To me the proposal of your present letter certainly has a suspicious look. But I may misconstrue its purport.

Originally (i. e., before we debated last year) you were offered the choice of sides, and in your letter to me of July 10, 1865, your said, "I consider it your place 'to be on the affirmative' of this question. Mine to 'deny.' Therefore I have no desire to change the order from that of your own suggestion as first appears in your letter." In your letter of June 21, 1866, you intimated your willingness "to meet (me) '*again* in debate *on the question we controverted* last fall,' as soon," etc., etc. (The italics are mine.) On the 26th of Oct. you wrote me to give you the form of the question "we abated at Alton," which I did in my reply of Nov. 6, wherein I stated that I would prepare notices of our debate for the *Crisis* and HERALD OF LIFE. In the light of these facts and dates, together with the circumstances named in the beginning of this note, I am confident that public sentiment will sustain me in refusing assent to your plan of placing me in the Negative. My decision on this point you will please regard as *final*.

If I hear nothing from you in reply to this, I shall conclude that (the Lord permitting)

you will be with us *next Tuesday*, and that our discussion will commence that evening. I shall look for you in the train that leaves Lawrence for Salem at 12:40. Do not risk the *evening* train, as that could not get you hear seasonably. If you determine (which I hope you will not) that you must have the Affirmative or nothing, then I want you to notify me *instanter*, so that I may give notice accordingly, i. e., that the debate has fallen through. I shall rely upon your promptness in this matter.

After our approaching debate is closed, I shall be most happy to arrange with you for one or more discussions of the wicked dead question in which you shall have the Affirmative. Both in Boston and Springfield I think we would be welcome. And, besides, we can in due time have another here in Salem, if the idea pleases you.

I write in great haste; you will therefore make due allowance for anything in my letter that more deliberation would improve. With love to Mrs. Preble, I remain, truly yours,

RUFUS WENDELL.

The reader has now the means of judging from our "most singular letter" whether or not we were justified in refusing at the eleventh hour to let Eld. P. abandon the form of question which he had agreed to discuss. We now call on him to set this matter right through the *Crisis*. Since he asserts that "God and truth are always in the *affirmative*," let him frankly tell the public how it came to pass that *he* compelled an advocate of Life only in Christ to occupy so honorable a position. Bro. P.! *dare* you do the fair and manly thing in this matter? If so, delay not to forward a revised report to your chosen organ at "the hub." Your compliance with this suggestion shall not pass unchronicled in these columns. More anon.

R. W.

NOTE BY THE EDITOR:—Common honesty demands that both the *Crisis* and the *Voice of the West* should copy, in full, the foregoing statements in their columns, as they have allowed Eld. P. to utter what we regard as slander. Will these papers show their regard for honesty and fair dealing? We shall see.

That one Article.

With thankful hearts we read Br. S. W. Bishop's letter to Sr. B. Matthewson. Certainly she will receive it kindly, for there is not an unkind, overbearing expression in it, but compacted argument instead. How plain, how Godlike the plan of salvation is made to look.

There is another subject I wish Br. Bishop might feel moved to write on; that is *the mortal resurrection*. We have had it preached to us recently. But when I compare this man-made theory (the *father* of it yet lives, and *confesses* to be its parent) with the scripture testimony concerning the re-living of dead men, there is much confusion manifested. Says man, "Saint and sinner shall be raised *mortal*, the saints changed to immortality *after* their resurrection." Says Paul, "*The dead shall be raised incorruptible*." Speaking of the degrees of glory in the sun, and other heavenly bodies, he says, "*So also* is the resurrection of the dead." "It is sown in corruption, *it is raised in incorruption*. It is sown in dishonor, it is *raised in glory*. It is sown in weakness, it is *raised in power*. IT IS SOWN A NATURAL BODY, IT IS RAISED A SPIRITUAL BODY." Thus we see that as the stars differ in glory, *so* will the resurrected body differ from the natural body. A poor, emaciated body, long racked with pain, pinched by poverty, distressed with disease, old, bowed and infirm, went down into death; but when God speaks, it shall spring to life eternal. Not with the wasted mortal frame of mortality, but it shall "awake in thy likeness," O Lord. These mortal resurrectionists claim that we are "begotten by the incorruptible seed" in *this* life, but are not born till the resurrection. So much of truth is refreshing; but how inconsistent the idea of the "*incorruptible* seed" producing *corruptible* fruit. Being begotten through the first man (of the earth, earthy) brought us to death; but being begotten through faith in "the last Adam" (who was made a quickening spirit) will bring us into life. The life that Christ gives is superior to the life we get through Adam. And the idea that saints are to be brought out of the grave with the corruptible natures they carried there with them, is dishonoring to the Redeemer that brings them from the grave, and it also contradicts his word.

This limping argument is said to be powerful in overthrowing the doctrine of the non-resurrection of wicked men. Yes, and in its power it overthrows the resurrection of *all* men. Such arguments have driven me where I am, and the opposers of truth can do much *for* truth by preaching such inconsistencies. There are thinking minds in the land; minds that look on both sides of such questions. And just as sure as such minds commence the investigation of truth, the blessed doctrine of FUTURE LIFE THROUGH CHRIST ALONE is embraced by them.

Brethren, be not discouraged. Our enemies say, "The non-resurrection doctrine is dying out." *I know it is spreading! Five* intelligent persons have come into the truth in our midst within a few months. God can work and none can hinder. Several others are interested and searching the scriptures to see "if these things be so."

The secret of success in laboring for the Lord is being possessed by his spirit. It teaches how to speak, when and where, and with it we "*speak the truth in love*." May grace be given to all saints sufficient for these times. Amen.

MARIA MATTHEWS WEAVER.

Westfield, Mass., March 3, 1867.

The Situation of the Pope.

STATEMENT BY CARDINAL CULLEN.

At a levee held last fall, by Cardinal Cullen, at Holycross College, near Dublin, when his newly created Eminence had taken his seat on the throne, a number of congratulatory addresses were presented to him. In reply to the one from the Irish Roman clergy he said:

"Ireland has done a great deal for the Holy See, but her exertions are now required more than ever. The spirit of revolution is triumphant in almost every country in Europe, and has destroyed the power of the Catholic States. There is no friendly Power now capable of supporting the head of the Church, or of maintaining the doctrines and practices of our holy religion. Austria was the last able to do so, and Austria is now overthrown. The condition, then, of the Pope is this, that his territory has been reduced to a very small spot in Italy. Nearly everything has been taken from him. The Emperor of the French very kindly held the hands of the Pope while his enemies were stripping him of the patrimony of St. Peter; and now, having reduced the Holy Father to a state of temporal weakness, and all the Catholic Powers willing to assist him being either revolutionized or weakened, the Emperor of the French abandons Rome and leaves the people to the mercy of the Italian revolutionists, to the mercy of men who avow the deadliest hatred to the Pope and to religion, and who will not hesitate, on the first opportunity, notwithstanding the convention, to seize upon Rome and destroy the Pope's authority. It is very probable that within six months this crisis may come, and His Holiness be reduced to such a condition that he may not know where to turn his steps. In these circumstances our attachment to him must be increased. His Holiness knows—and we all know—that he is suffering for the cause of truth; and we all know, moreover, that he will never sacrifice that cause—that he will never sacrifice principle; but will, as he has done, maintain truth, and justice, and equity to the last. We must endeavor to assist our Holy Father by our prayers, to do everything to uphold him in his position. He is now a very old man. We should pray that God may look with mercy upon the Holy See, and preserve it from the dangers which are impending over it."

HIS HOLINESS'S OWN STATEMENT.

In addressing the officers of the retiring French troops, the Pope is reported to have remarked:

"I am here, my dear children, to bid you farewell. Your flag left France with the mission to uphold the rights of the Holy See. To-day it is going back. I wish that it may be received with the same feeling that it left. I am informed that all Catholic hearts are moved; they tremble in thinking of the difficulties in which they see the Vicar of our Lord Jesus Christ, the head of the Catholic Church. There must be no illusion—the revolution will come here. It is proclaimed, it has been said, and it has been repeated. An Italian in high position has said that Italy was constituted, but not complete. Italy would be undone if there still remained here a corner of the land where order, justice and tranquillity reigned. They desire to display their flag from the Capitol. You know, as well as I, that the Tarpeian rock is not far distant. But I fear the revolution. What am I to do? What am I to say? I have no resources. Yet I am tranquil, for the mightiest power, God, gives me strength and constancy."

Some would say, that the Pope, as a temporal sovereign, is "played out."

Be Ready.

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Thus saith our Lord and Master in Matthew xxv. 13. A true christian is to bethink himself every day, with all solemnity, of the day of judgment, that he may have a clear account with his God and Lord—for the Son of man shall come as a thief in the night—and that he may be able to stand, cleansed in the blood of Christ, before the face of him whose eyes are as a flame of fire. Our times, God's fearful judgments, the growing prevalence of unrighteousness, the general self-security and indifference towards God's word, the powerful errors that are abroad, the darkening of moral sensibility, the unbelief and outrageous sinfulness of men; all these testify to us that the day of judgment is at hand. It, therefore, pertains to us, with entire and particular earnestness, to prepare ourselves, that we may be able to stand when the Lord cometh to judge the quick and the dead. The day of judgment may come any day, and it is for us to expect it every day.

Let each one, therefore, who values his salvation, set his house in order. With all earnestness and holy conscientiousness will I do it, for I have much to answer for, and much to break off from, and much to reform, and much to repent in sackcloth and ashes. Do thou also the same, and as many as read this paper. To many it is a jest to have anything said about a day of judgment. Many take the matter lightly, and think that day yet far away. Few there be who daily judge themselves, that they may not fall into the hands of the living God. Woe to them that deny the Lord Jesus! Woe to them that do violence and deal unrighteously! Threefold woe to them that are called to open their mouths, and to give testimony to the truth, and keep silent as dumb dogs!

Let each one see to it that he keep his conscience clear and unblamable, through the blood of Christ, as an innocent and unspotted lamb, with reference to that day. Praise and glory be to God that he is a righteous Judge! To him we entrust everything. He will judge righteously, who never yet has mistaken or overlooked anything in his government. But it is our duty and allotment, in hearty and holy earnestness, to repent, to strengthen ourselves in the faith, and to walk in righteousness, as God's word directs, however it may cross or displease stubborn and cowering hearts.

Should it, however, please the Lord yet for a little time to delay his second coming, let no one thereby deceive himself, as though everything were secure, and that great peace and the golden age are about to dawn. The Lord has merely permitted us to survive the beginning of his judgment, and something very different is ordained to come. Wars and pestilences will not cease, one people shall continue to rise against another, and subjects to revolt gainst their rulers; for fidelity and faith are flickering to extinction. But, let come what may, the day of redemption cometh also; and let each one who is set to be true to his Saviour, joyfully lift up his head. Amen.—*Selected.*

Reflections.

How hard it is to believe in God! not hard to reason and talk about the christian religion; to defend it intellectually, to show that it is suited to the wants of men, that all who practice its precepts are good and kind: no, this is not hard. But how exceedingly difficult to believe that Jesus is ever near to shield and protect, to believe that his care and goodness will be with us in all dangers, and all trials; to realize as a present fact that in life or death, joy or sorrow, He is our Guardian, Guide, Protector, and Friend; to feel as we pass along each day that our Saviour is with us, and commit ourselves to his care. How hard to commit ourselves to God, and feel assured that all things are well! Doubts throng the mind. Who is Christ? Have we seen him? May not the Bible be an error? What if there be no Christ? What if we have no hope, and all the future is darkness? Who can dispel doubts? Who can believe? O Lord! Help thou mine unbelief? Let me believe in Thee! Let my dark understanding be illumined by thy divine light! Let me trust in Christ, not as far distant, but as present with me! Let me cast all my care upon him, knowing that he careth for all. Renew my half skeptic soul with thy presence. O, let me remember, in faith, that Christ died for sinners, and with my whole heart trust in his mercy. Aid me in thought to look to Jesus as the only hope of a future life; to cast my burdens on him, and feel, that though undeserving the least of God's mercies, I yet may come and cast all my cares upon him. Grant me a faith that works by love and purifies the heart. Separate my sins far from me, that Christ may dwell in my heart. Let me not be ashamed of Jesus. In me there is no hope. "Nothing but sin have I to give." It seems not possible that God can regard me. But Christ died for the ungodly. Therein is the only hope. O God, help thou mine unbelief. Aid me to believe in Christ, and trust him, "Though my sins have like a mountain risen." Thy mercy alone can save. O, let me seek thy mercy. Cast me not quite away, though ignorant, sinful, and faithless; for such has Christ died. Grant me thy favor, which is better than life.

A HELPLESS ONE.

Letters and Extracts.

From Eld. C. L. Percival.

MASSAWIPPI, C. E.

BR. STORRS:—I have not been so long silent because I have not felt as earnest and as lively an interest in you and your work as ever. On the contrary, I feel an ever increasing interest in the rich and sublime subject to which your pen and time are devoted; and daily do I thank God that I have learned at this late day, the real truth that makes my Bible almost a new book and shows the whole plan of human redemption in a light that a child can comprehend it all. Thank God for the "simplicity of the gospel."

I do thank you, my brother, and all my brethren in the Lord who help to bear the burdens for the HERALD; yet I was afraid you could not continue it to me, and I did hope to be able to pay for it, but I cannot yet. The Lord keeps me still in a strait place, but he knows what is best for me. I will not murmur. He gives me plenty to do and I try to do it faithfully, and trust that in the end I shall find my labor has not been in vain.

The *church* have made a determined effort of late to prevent the preaching of "*this stuff*" in the meeting house any more; but, though neither I nor any of the "little flock" made any resistance, either by word or deed, I yet continue to occupy the desk half the time, as before; and I shall continue to do so as long as the Lord wants me to. Truth must and will triumph. The Lord bless and support you in all your labor, is my prayer.

From Eld. J. Lewis.

MODE, ILLS., Feb. 20, 1867.

BR. STORRS:—This is truly a time that tries one's soul (life, or self) for we are here shut in on every side by reason of the incessant rains, in consequence of which the creeks are overflowing the banks, so that we have had no mail for four weeks up to the present; when, by an extra trip, we got our papers and letters, and glad indeed were we to get the dear HERALD OF LIFE once more; for we always find something within the folding wings of the little angel (messenger) that cheers our drooping spirits, and gladdens our hearts as we journey along through this state of trial and judgment.

We have not heard from Br. Walter for some five weeks. Hope he is well and doing well. We are doing all we can in the cause; but we want more books and tracts, as we are entirely out. We would like some of the Essential Baptism, feeling confident the arguments contained therein are the truth, and cannot be set aside. Some make water the way into Christ, instead of the Spirit.

But we bear with one another and love as brethren. But one thing to our mind is certain, that water baptism doesn't belong to the christian dispensation. Could all see it, sectarianism would get a mighty fall. But it is all the cry with a certain party, "Fire, *fire*;" and with another, "Water, *water*," &c.

From La Fayette Norris.

CAMPTON, IOWA, Mar. 2, 1867.

BR. STORRS:—We have had a great revival of religion among the orthodox in this place; mostly among the Baptists. Nearly everybody in the neighborhood has joined. They have come forward to the "mourners' bench" by scores. I have been led to rejoice that so many of my neighbors have made a profession of faith in Christ, for I have no doubt that many of them will try to lead christian lives. My prayer is, that they may not become bigoted and superstitious. But I confess that I feel more lonely than ever, and I sigh for christian fellowship. Feeling this desire for christian fellowship, I went to Manchester, last Sunday, to meet with the Advent believers. I enjoyed myself very well, but, alas, I had got a little too far ahead for most of them. The preacher tried to prove the resurrection of the wicked dead from the passage which says, "You shall see Abraham, Isaac and Jacob," &c. As liberty was given I replied in a short speech, which I can but believe will result in good. The preacher merely quoted the text that speaks of "a better resurrection" in reply. I thought it not best to make any more remarks; but, after meeting, I showed this brother, and a number of others, that there were two resurrections spoken of in the text; one was sundry resurrections in the past, when they were only raised to mortal life; and the better resurrection was the one when this mortal shall put on immortality, &c. I feel certain that brother will never use that text again as proof of the resurrection of the wicked. The best of feeling prevailed.

I hope all the brethren of the HERALD OF LIFE will pray for me, that I may not injure the cause of truth. Br. Robb and I have agreed to meet with all the brethren at Manchester who feel disposed to meet with us on the day of the passover, and observe the anniversary of the sufferings of our Lord and Master. And I desire that you would publish the time in the next paper. Br. Robb thinks he can get Br. Chandler to meet with us. Br. Robb is in the front ranks of truth. I felt while conversing with him that I had met with at least one kindred spirit. T. W. Smith and wife have joined the Mormons. He was turned out of the Advent church that he tried to conciliate. Your exposure was what did it. Truly the way of the transgressor is hard.

NOTE BY THE EDITOR.—We understand the true time of the passover is at the full moon next after the spring equinox, and is therefore April 18th, this year.

We think if "T. W. Smith" has a spark of honesty left, he should return the horse we bought for him. That animal was not stupid enough to become a Mormon, if its rider was.

Summary of News.

BY W. M.

DOMESTIC.

The plan adopted finally for the reconstruction of the late insurgent States, radically as it affects the political and social prejudices of the Southern people, is being acquiesced in more generally than was anticipated. It opens the way for the immediate re-establishment of State governments if the people so desire. If the majority of the whites do not accept the conditions, the blacks will be sustained by the military power in effecting an organization. But the leading politicians now see many ways of turning things to account to build up the country, and at the same time control it, by accepting the inevitable fate to which they are bound up. This is just the result expected, and if taken hold of in good faith, even the extremists will gain in the end, as their section of the country becomes prosperous and great under the workings of just laws. Generals Thomas, Sheridan, Schofield, Sickles and Hancock are likely to be the commanders in the five Military Departments into which the South is to be divided and governed until the organization of State governents in accordance with the Congressional Reconstruction Bill. This gives the late slaves an equal voice in the government with their former white masters. When the plan gets into perfect operation its benefits will be such as to forever prevent any return to the old order of things if such is ever possible. In several local elections South, colored men have already voted, in one instance securing the election of a Republican Mayor.

The business of the country continues dull; speculation, or rather gambling, is as active as ever. Recently there have come to light many sad evidences of this fell spirit in the defalcations in banks and other moneyed institutions, by their officers, which has brought ruin on themselves and others. Long lists of such roberies, by men considered among the highest in the community, have been weekly published in the newspapers for some time past.

Congress has made little progress since it organized the new session. All of the States are not represented—several having to elect their Representatives this spring. Several bills are to be acted on to perfect the bill to reconstruct the South, when it will adjourn for a season. The tariff question and the impeachment of the President are all the important matters to be acted on. The indications now are that nothing will be done on either until next fall. The President is so tied up by the action of the late Congress that the object of keeping the present Congress together to control his actions is rendered unnecessary.

FOREIGN.

Ireland has been the scene of tragic events at last, growing out of the Fenian movement This time the arrangements were more complete and better carried out than the last. While but little that is definite is as yet known about the affair, it is certain that fighting took place in the four quarters of Ireland at once, as many as 3,000 insurgents being together in some instances. The attempt seems to be a desperately hopeless one, and yet the friends of the movement are sanguine of accomplishing their purpose.

Napoleon is entirely absorbed in his great industrial Exhibition, which is to open early in May, but his military and naval preparation are going on in a gigantic style as if peace was not the only thought of the emperor.

The Eastern difficulties are as troublous as ever. The Cretans are stoutly struggling against their hated oppressors the Turks, and are receiving direct and indirect aid from the christians of the active world; one or two vessels have already sailed from this country with the provision for that heroic people.

The Paris papers of the 26th of February publish the following telegram from Corfu, dated the 24 of the same month, as emanating from a Greek source:—On the 13 and 14 inst. an engagement took place in the western portion of Crete. Eight thousand Turkish troops from Heraclion were defeated by the Cretans near Gerakari, and fell back, leaving behind two guns, five flags, one hundred mules and many prisoners. The imperialists received re-inforcements from Canea, but they attempted in vain to occupy the provinces of Selino.

In another part of the island a body of Ottoman troops were beaten by the insurgents on the 11 and 12th inst. Since then the combatants retain their positions.

Fresh massacres are announced to have been perpetrated by the Turks.

The Cretan Assembly generally persists in its demand for the annexation of Candia to Greece.

The most trustworthy Greeks say that the revolution will break out in four or five weeks in Epirus and Thessaly, whatever the Great Powers may do. An American Naval officer says that Servia is determined to fight the Turks, and that war in that quarter is almost certain. The war in Crete goes on. Two battles were fought ten days ago, which were favorable to the Cretans. The Turks have come back to Canea quite demoralized.

LONDON, March 11.—All the accounts from the scene of the disturbances in Ireland represent that matters have become quiet, and that order reigns once more. There have been no fresh conflicts between the armed police and the Fenian bands, who are fleeing to the mountains, and hiding from the pursuit of the military.

A terrible earthquake has taken place in the island of Mytilene. All the habitations on the island are in ruins and hundreds of lives have been lost.

It is stated that the leading powers of Europe have united in urging upon the Ottoman government the immediate enforcement of the provisions of the treaties of 1856, and the granting of liberal concessions to its Christian subjects.

"The Theology of the Bible."

GEO. W. YOUNG, 35 Ann St., New York, is prepared to furnish the above to any who may wish to obtain it. He has made arrangements with the author—Hon. O. S. HALSTED—for a supply. *Price* $3.

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Various Sums.

Wm. Roworth, $25 on pledge; John Robson, $3; Alvah Metcalf: you will find your $5 acknowledged Jan. 16; John Watson, $1.25; S. A. Kemp, $3; D. B. Salter, $25 on pledge; Eld. H. Rockwell and Edmund Noble, 50 cents each.

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Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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All Letters in relation to any of these works must be addressed,

Geo. Storrs,

Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

LINES,

SUGGESTED BY THE DEATH OF GEORGE F. STORRS.

"If we *suffer* with him, we shall also *reign* with him."

O blessed hope! when death's cold hand
Has touched the frame, and closed the eye,
To feel that in that better land
We'll meet the lov'd in Christ who die;
And with them swell the conqueror's song,
As countless ages roll along.

No sorrow there, nor pain, nor woe,
Shall e'er again afflict the heart,
That bore its heavy load below,
Yet murmured not beneath the smart;
But meekly bowed beneath the rod,
And owned the goodness of its God.

"Bless'd Jesus! Everlasting Life!"
These were the dying words of One,
Who suffered long, yet through the strife,
Looked forward to a glorious throne,
The throne of Him, with whom we share
In suffering here, but glory there.

He will take care of thee and thine,
Thou sufferer in this vale of tears;
A bright effulgent crown divine
Shall deck thy brow through endless years—
No more to feel the chastening rod,
But *dwell eternally with God.*

JOHN FONDEY, M. D.

Phila., March 5, 1867.

Children's Department.

LOVE YOUR ENEMIES.

PART SECOND.

It will be remember that we left Augustin in his new forest home with his sailor friend Natty and the Indian guide as his only companions. Dacotah, the guide, had just returned from a visit to the chief of the Delaware tribe, from whom he had brought an invitation from Augustin to make him a visit. During Dacotah's absence we have seen how Wenonda became the enemy of the white visitors, yet Augustin refused to destroy him even to secure his own safety. We shall see how this noble young man maintained his determination to obey the command of Christ, "Love your enemies," and how he was rewarded for it, as all are rewarded—if not in this life, in the life hereafter.

When they reached the Indian town, the women and children were at the doors of the wigwams, watching them curiously, and the warriors, all in their full dress, were hanging round, evidently waiting for them. They all followed them to the large tent to which Dacotah led the way—the council house of the tribe—in the centre of which blazed a large fire and around it they all seated themselves; Uncas, the noble old chief, beckoning them to seats beside him. After a silence of some moments, the chief arose and said: "The Delawares are generous? Has my brother come to ask a gift?" Augustin at once made known his business and showed the map: it was passed round, and after a little talk, the old chief again spoke: "My brother is welcome! The land is his; he shall have maize and meat and the Delawares will be his friends." Then the pipe of peace was lighted: Uncas took the first whiff, passed it to Augustin, and thence it went round the circle. The business was now over, and the warriors were going out, when Augustin begged to give them the presents he had brought; and taking from his pockets the bright and gay trifles with which he had filled them, he distributed them to the Indians, and thus forever secured their favor. This was just over when Wenonda made his appearance; he looked angry and full of hate when he saw what had happened; but he could not help it then; and the speech of his father—for he was the son of the noble old Uncas—"My son, the pale-faces are my friends!" took from him all power to injure them openly. But he refused to become, himself, a friend, and left no chance untried to destroy them. "The enemy of the pale-faces is mine!" said Uncas, when he saw his hatred, and Wenonda dared go no further.

One day, while hunting, the young men discovered Wenonda not far from them, and a huge panther making ready to spring upon him. "Now at least," thought Natty, "we shall be rid of him!" But Augustin's well-aimed shot laid the monster dead at the feet of the young savage, who just learned his danger when he found himself saved. But instead of softening his hatred towards the strangers, the idea of being under this favor only seemed to increase it, and the single cry, "Ugh!" when he first saw the panther drop, was all the notice he took of it. With all the rest of the tribe, the skill Augustin showed in hunting, and the stories of the Great Spirit, as they call God, that he told them when seated around their fires, made him a great favorite.

In the midst of all this, a dreadful fever broke out among the Delawares, and Uncas was the first to take it. It had raged among them before, and believing of it, as they do of all sickness, that it was an evil spirit that was tormenting them, not only their greatest medicine man, but their wisest witch-doctors had been called to drive it out, in vain. Augustin had seen it often at home, and knew that the herbs there used to cure it grew in the forest. Gathering them and preparing from them a drink, he gave it to the old chief, and in a short time he was quite well. One after another, all the warriors of the tribe were taken ill and cured; and to his great fame as a hunter was now added their admiration of him as a mighty medicine man who knew how to drive away the terrible fever-devil.

Among the rest, Wenonda became very ill, and once more Natty begged him to leave the spiteful savage to die, since he would not consent to let him be killed. "No," said Augustin, "God has forbidden us to return evil for evil. We must win him by kindness. He thinks we have wronged him, and he does only what we ourselves would do in his place;" and he nursed and watched over his enemy, night and day, until the fever was cured and Wenonda again went into the forest. When he found him still so bitterly his enemy, it must be confessed that even Augustin began to despair; but he called to mind that he was acting as God commanded, and so would not give up.

Some time after the fever had disappeared from among the Delawares, a company of warriors arrived from the Pequods, a neighboring tribe, to say that the fever-devil had come into their wigwams, and their chief, Mahtoree, had sent to beg the white medicine man of the Delawares to come and drive him away. Leaving Natty with their friends, Augustin went with them, and soon had the pleasure of seeing the disease disappearing from among the Pequods too. When it had entirely gone, he made ready to return to his old friends. The Pequods held a grand council, to express their gratitude and promise friendship and protection to all white men who came from him; they took off, too, their most valuable ornaments and offered them to him; but he refused to accept them, and was just passing out, when Natty, pale and bleeding, rushed among them and showed a wound made by Wenonda's tomahawk on his shoulder. Turning back, Augustin at once explained to the assembled tribe the state of affairs and asked their protection. This they readily granted, and before daybreak the next morning, the whole tribe set out on a war-path to the Delawares to avenge him. Augustin was much distressed lest all his kind friends should suffer for his sake; but Mahtoree assured him that due notice had been sent; and that the Delawares had their fate in their own hands. In a short time he was surprised to meet all the Delaware warriors, with Uncas at the head, and "the Nimble Wolf," bound and unarmed, in their midst. The two chiefs met. Uncas demanded why the Pequods had opened the war-path and dug up the tomahawk. "The Delawares," he said, "were brave and did not fear battle, but they did not want to shed innocent blood."

"The Wolf," replied Mahtoree, "has bitten the friend of the Pequods. He must be found. The Delawares are brave and just."

The lip of Uncas trembled, but his voice was calm as he answered: "The Nimble Wolf has been caught! The Pequods must take him!" and he gave up his only son to what he knew he must suffer. Natty was overjoyed, for now he was sure that they would be rid of him; but poor Augustin, almost beside himself that poor old Uncas, who had been like a father to him, should lose his only son for his sake, and determined to save the young Delaware, after tossing all night on his bed of furs, got up before daybreak, and was astonished to find every hut open and empty.

Following a sound he heard in the distance, he came to an open space, and saw Wenonda, bound hand and foot, fastened to a tree, at which the young warriors, with shouts of scorn, were amusing themselves by throwing their hatchets, to see how near they could come without striking their prisoner. Mahtoree welcomed him with a smile, and told him to see how the Pequods avenged their friends, but to Augustin's earnest entreaties to let him go, he would not' listen.

"The Pequods are brave and just; they must revenge their friends? The pale-face is too kind," they said.

Again and again Augustin entreated and used every argument he could think of; at last a new idea struck him. "The Nimble Wolf is mine!" he exclaimed. "The Pequods will make their name smell bad in the land? Men will say, they are great warriors, but they do not know how to be grateful. The white medicine man came and drove away the fever-devil from their wigwams, and would not take their precious things for a reward; but when he asked them to give him his enemy, they shut their ears, because they loved their sport."

The cry that went up from the whole company told that he had succeeded: and Mahtoree arose and said: "The pale-face is right! The Nimble Wolf is his!"

Wenonda was at once unbound, and Augustin told him that he was free; but he did not stir. Throwing his arm around the young stranger, he exclaimed: "Wenonda must speak! He must tell the Delawares his wickedness!" Then he told of the injustice he had seen among the white traders, and the opinion he had formed accordingly of Augustin and Natty: of his hatred, his fears for his tribe, and his efforts to get rid of them; but he was sorry now, he said, and professed the warmest friendship.

Augustin had conquered! The whole tribe escorted back Wenonda to his old father; and having no longer reason for delay, Augustin returned home for his family, first telling Natty where to build their log house and make the garden. When he had made ready his mother, and the children, and again went to Bremen to take passage, he found that the still grateful Herr Stootsof had made ready for him one of his best ships; filled it with everything that could be needed for at least two years; and sent out beside six industrious German families to settle on his land; the rent for which would more than support him. Captain Steding took the command, and when he saw the lovely spot, he declared that he should only take the vessel back, and then come and end his days there. So he did.

The Indians were so delighted to see their white friend again that they did for him everything in their power; and never did Wenonda give reason to doubt the excellence of God's command: "Love your enemies!"—*The Methodist.*

ALONE.

BY ELD. J. PARRY.

That it is not good for man to be alone, we have from the highest authority. The charms of solitude are of such a nature that we do not want too much of them: we are soon satisfied, if not satiated, with being left alone by those we love. Man is a social animal, and the hermit and recluse is a perversion of his nature. It is hard to stand alone in this cold world; yet not a few of God's people have been called upon to endure this great privation for the love of truth. This is often the price we are called upon to pay for advocating some unpopular truth, and many in the hour of trial think the price too high, and had rather sell than buy. This is often the trial, the test of our faith and love to Christ, and his cause. Are we willing to leave all and follow him? If not, whatever our profession, we cannot be his disciples—he that loveth father or mother, son or daughter, husband or wife more than me, is not worthy of me. The ties of nature are strong and hard to sever; the right hand and the right eye are not more dear and precious than the friend whose heart-strings are twined round our own. To be left alone and forsaken in time of need by such an one, can only be understood by those who have had the trial. Yet not a few of God's faithful children have passed through this fiery furnance for the love of truth, to be purified as gold. Of this we have many examples in the word of God. Noah was left alone in a deluged world; he sought comfort in his solitude, as too many have done subsequently, in the wine cup; but he found the remedy worse than the disease, as all others will do who try the experiment. Abram left his native land, and went out, not knowing whither he went, a stranger and a pilgrim in the land of promise. David, when he fled from his unnatural son, was forsaken by some of his dearest friends with whom he had once enjoyed sweet communion in the house of God. Job had his patience more severely tried by his fretful wife and his pretended friends, than by the loss of all his worldly substance. He was worse than left alone by his miserable comforters. Elijah, the prophet of Israel, hunted by Ahab, and fed by ravens, was an outcast from all human society, literally alone; while the four hundred prophets of Baal were feasted at Jezebel's table. There are some in our day who, like Elijah, espouse an unpopular faith, and find themselves in the same predicament; while those who sacrifice truth for popularity, live on the fat of the land, and bask in the sunshine of worldly prosperity. They *have* their reward prior to the resurrection of the just. But what are all these privations in comparison with his, who, though he was rich, for our sakes became poor, a man of sorrows and acquainted with grief, had not where to lay his head; betrayed by Judas; denied by Peter; forsaken by all but those devoted ones who were last at the cross, and first at the sepulchre; led as a lamb to the slaughter, he opened not his mouth, till the hiding of his Father's face constrained him to cry, Eli, Eli, lama sabacthani? My God, my God, why hast thou forsaken me? Christ did indeed "finish his journey alone!" In all ages of the world some have been called to make this sacrifice; all reformers of long-cherished errors, have for a time stood alone, to shun the tide of popular hatred and malice; and not a few have sealed their testimony with their blood. Even now, in these last days of boasted liberty, it is not safe to express a belief in the mortality of the soul, the sleep of the dead, the destruction of the wicked, the speedy personal reign of Christ on the throne of David, to raise his ransomed ones from the grave, and give them to reign with him on the earth. To restore the ancient people of God to the land of promise, and with the left of the nations, joyfully submit to him whose right it is to reign. To espouse these unpopular truths, and to teach men so, will expose us to the ridicule and contempt of an apostate church, and a corrupt and sin-doomed world. It will deprive us of friends, relatives, reputation, and confidence in the church and community: to sum up all in one word, it will leave us *alone!*

Brethren, are we willing to bear all this for Christ and his truth, or is the cost too heavy? This is the test of the present day: who has stamina enough to abide it? Many, alas! have failed in the day of trial, and after having tasted of the good word of God, and the power of the world to come, have made shipwreck of their faith, and of a good conscience; and are now ruminating in Doubting Castle, full of perplexity, uncertainty and distrust; they have sold their birth-right for a mess of pottage, have buried their talent in their earth; hidden their light under a bushel; and if they are now in darkness, and their talent is taken from them, they are only reaping the just reward of their cowardice and want of faith. Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. Mark viii. 38.

No, blessed Saviour, this must not be; let us resolve in hope of the promises, like Joshua of old, as for me and my house, we will serve the Lord, cost what it will. Let friends forsake us and cast out our name as evil; let the church cut us off from its fellowship, call us fools, infidels, and apostates; let the world accuse of garrulous dotage, and imbecility. Welcome reproach and shame; the servant is not greater than his Lord; to follow in the footsteps of our Master, to be baptized with the baptism that he was baptized with, to suffer with him; this will make amends for all, even in this present life; and in the life to come, to see his face, to hear his voice in loving accents say to us, Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord! No more weeping the loss of friends and kindred; no more forsaken and desolate in a cold and selfish world; no more deceived and betrayed by those we loved and trusted but too well; no more *alone.* The goodly fellowship of the apostles and prophets; the noble army of martyrs; the good and faithful of all ages, nations, and tongues, will constitute that blessed society. Above all, Jesus, our LIFE-GIVER, our prophet, priest, and King, our all in all, will be there, on the throne of David, ruling in righteousness and peace, over a renovated earth; when all nations, kindreds, tongues and people shall joyfully submit to his righteous government, and lay their glory and honor at his feet. Let all the earth and heaven respond the long and loud—*Amen.*

Sandy Hill, N. Y.

THE SOURCE OF TEMPTATION.

BY S. E. HOFFMAN.

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed."—James i. 13, 14.

If the theology of the present days be true, that there is an invisible, personal, angelic devil, that can and does tempt men to evil, on all sides of the earth at the same instant of time, how strange it is that the apostle James did not tell us something about that being; and that, too, when he was so definitely describing the source of temptation.

He first warns us not to ascribe our temptations to God. If a preacher of the present day's theology was preaching on the subject of temptation, would he not think of telling the people that the devil was all the time insinuating evil in their hearts? Yes, that would be the mainspring of his subject. How different the apostle's doctrine. He tells us that every man, no matter who he is, whether high or low, rich or poor, when he is tempted, is drawn away of his own lust, and enticed. Lust is inordinate desire, covetousness, vain wantonness, gratifying self-appetite, pride, worldly honors, unrighteous gain, &c. and the enticement is the hope of attaining these unhallowed things. It is no sin to be tempted with any of these things; but the sin lies in yielding to them. For, "when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death."

Here, then, man is tempted in a way that we can understand. No mysteries about the matter.

Let the reader now mark one thing, and he will forever be satisfied on this subject. There never was a temptation to do wrong, but there was a moving, visible cause for that temptation. What tempts you to get angry? Why, some one has told a lie about me, or tried to injure my character, or injured my property, or my work is going wrong. Incidents, almost without number, are daily passing to tempt us to anger; all visible and plain to be seen. What tempts one to cheat or defraud another? The love of money; his lust. And so it is with every temptation: not some unseen being insinuating these things into our minds; but "Thou art the man," and there is no blame that you can lay on any other being but thyself.

"From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members? From whence came the war and fightings of the South? Was it not the lusts (not from an angel, but) that war in your members; an insatiable thirst to keep the colored people in bondage, that they might satiate all their lusts in the wealth of pleasure? Perhaps some one may say, Does not James say, "Resist the devil and he will flee from you"? Most certainly he does. Can any one tell how to undertake to resist a being, a force, a power, or an enemy, that he doesn't know where he is, and that no information has ever been given about that being, and that he doesn't know what he is like, nor what his forces are? Suppose when the declaration of war against the South was made, that we had been ordered to resist the South, and we did not know where the South was, nor what the South was like, would we not look like fools, or consider the order a fool order? To resist an enemy successfully, we want to know that enemy's power, his place of abode, and all about his forces. If you don't know all about this, you are as "one beating the air."

O, but, says one, we are "not ignorant of satan's devices." Let me ask you, Did you ever talk with satan [i. e., satan, a spirit]? Did you ever see him? Can you tell whether he is material or immaterial? At all events, you never saw him; and there is no revelation that tells where his habitation is. So your resisting such a devil is but, as I said before, "beating the air." But, dear reader, I will tell you what kind of a devil you can resist; and that you have every promise in the Bible that you will be successful in making him flee from you, if you only wield the sword of the Spirit aright.

The devil, in the singular, is one thing all over the world, and through all dispensations of time. In the plural, devils, there are as different grades of them as there are different leaves on the trees, or spires of grass. The human propensities and passions, which flow from mortality, or the animal nature, when uncontrolled, unsubdued, and let loose to all their gratifications, are, in the singular, *the* devil, or enemy, or demon. That devil is a visible devil. You know now just how to go to work to oppose, or resist him. "*Him,*" so often personified in the Bible.

You can meet this devil every day; you can talk with him; and in this way you need not be ignorant of satan's devices. In the plural, devils, it is the different spirits, or dispositions. Hence, Mary Magdalene had seven devils [dispositions] cast out of her.

An orthodox once asked me the question, what I thought of this passage of scripture—"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and finding none, he saith unto himself, I will return unto my house from whence I came out; and when he cometh he findeth it swept and garnished. Then goeth he and taketh seven other spirits, more wicked than himself, and they enter in and dwell there," &c. Now, the question was, Who is this that is here personified?—"he." Is it the man, or is it the unclean spirit? I answered, I take it just as it reads—an "unclean," impure "spirit," or disposition. From this fact, I take it to be that, because it is utterly impossible that it, [he] could be your kind of a devil. For, "he goeth and taketh to himself seven other spirits, more wicked than himself." It is impossible that there could be seven other spirits more wicked than the devil, in your sense of that word. This closed the question, and my orthodox friend said do more.

Middleville, Minn., Jan. 17, 1867.

THE TWO COVENANTS.

The two covenants are a part of the great plan of salvation; so great, man could not comprehend it without a diagram or pattern. Also, his affections had become so alienated that this present state, contrasted with what God had prepared for him in the future, is necessary as an incentive to faith, love, and obedience, whereby man is begotten again, by the word of truth, and God can be just, and yet justify those that believe in Jesus. God planned, and so perfected it, that man can be saved from, or continuing in, actual death. St. Paul calls it a great salvation. It is great, and broad enough to save all that are interested, and willing to be saved by it; not only the Jew, but through Abraham the blessing is to extend to all the nations of earth. St. Paul says, The scriptures, forseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blest. This good news unto Abraham was an inheritance in the land of Canaan; therefore the idea of going away from earth to enjoy heaven, at death, is another gospel.

First: The gospel was preached unto Abraham, which was a promise unto him and his seed of an everlasting possession on this mundane sphere. At this point the great plan began to be revealed; for Abraham understood the promise to point to a future inheritance; for Paul says, By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. First, then; the promise. Second: The commencement of action on the part of God in fulfilling the promise, by laying out the work and submitting it to the inspection and government of the descendants of Abraham, in the shape of a pattern, that delineated the form, manner, and purity of the promised inheritance. From Adam to Moses death reigned, even over them that had not sinned after the similitude of Adam's transgression; who is the figure of him that was to come. Rom. v. 14. That is, Moses was the figure of Christ, the Son of God, who was to come; constituted a plenary leader, as the visible head over the house of Israel; being a servant, his commission to reign over the house of God represented, or pre-figured, the reign of Christ as a Son over his own house.

The first covenant was figurative of the second. The first was made with Israel and Judah under the reign of Moses. The second is to be made with Israel and Judah under the reign of Christ. If the first covenant is a pattern, it is necessary to understand what constitutes it, to a consistent understanding of what the new will be. In the investigation of this subject, we find that when Moses had led Israel out of the house of bondage and arrived at mount Sinai, God there met with them and gave unto them his commands, statutes, and judgments; they agreed, or covenanted, to obey. Death had reigned up to this time, because there had been no action. The typical, yearly atonement had not been given. The description of the meeting is given in these words, "And mount Sinai was altogether on a smoke because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. xix. 18. The Lord talked with them face to face in the mount, out of the midst of the fire. Deut. v. 4. After rehearsing the ten commands, the 22d v. says, "These words the Lord spake unto all your assembly in the mount, with a great voice; and he added no more."

Now, the question arises, Was the giving of the law, statutes, and judgments, the covenant styled the old covenant? or, was the law, statutes, and judgments the covenant? Or, again, Was the law aside from the statutes and judgments the covenant spoken of? I am inclined to think the perpetuating of the law on two tables of stone is what is meant; for they prepared the stone, and God engraved the law on the two tables, as he promised Moses. The tables are called, the tables of the covenant; and the new covenant is the law of God written on the heart; the old, was the law perpetuated on stone. Under the old, was the dispensation of types and shadows, reaching down to the coming of Christ and the atonement. Rom. v. 11. From thence on, the tarrying time; the time of grace to the Gentiles, under the dispensation of the Holy Spirit, our schoolmaster; being conceived, or begotten again by the word of truth, are to grow up into him as new born babes, by faith; looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ, Titus ii. 13, whom he raised from the dead; even Jesus, which delivered us from the wrath to come. 1 Thes. i. 10. Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Tit. ii. 14.

Again he says, For our conversation is in heaven; from whence, also, we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. iii. 20, 21.

This is our present state; occupying a space of time between the two covenants, and by the signs that were to precede the coming and kingdom, the day star will soon appear. The two-horned beast, a separate and distinct nationality from all others, is to be further developed, and then comes the end of those things that precede the coming of Christ and the 144,000, as John saw. Then comes the resurrection: the setting up of the kingdom, and the visible reign of Christ over the church, which constitutes the kingdom phase; and the apostles will be judges over the 12 tribes of Israel. When Christ reigns and the apostles are judges, there will be rules and law, and it will be the law of God written on the heart; then none will have need to say to his neighbor, Know ye the Lord; for all shall know him from the least to the greatest. God has once proclaimed his law to Israel. Will it be another law that he writes on the heart? I do not see anything to point me to such a conclusion. Is this fiction? To me it appears to be truth.

K. S. P.

Grand Rapids, Mich.

It is again announced that Garibaldi will go to Crete to aid the insurrection by the *prestige* of his name. His sons have already gone there. According to a correspondent from Constantinople, the insurgents were, in the beginning of February, in possession of the larger portion of the Island.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

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The Herald of Life

AND OF THE COMING KINGDOM.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 165. — NEW YORK, WEDNESDAY, MARCH 20, 1867. — VOL. IV.—NO. 23.

THE HERALD OF LIFE.
IS PUBLISHED WEEKLY BY
"THE LIFE AND ADVENT UNION,"
AT
No. 37 Park Row,
(Fourth Story, Room 22), NEW YORK.
GEORGE STORRS, Editor.

INSTRUCTED CHRISTIANS.

"Are there not good christians in the churches?" I have never heard it disputed. There have been good philosophers, good pagans, and Romanists; possibly, good deists. That is, circumspect, moral, kind, obliging, philanthropic, and so on. Good, but ignorant of the way of eternal life.

It is supposed, by those making this inquiry, that goodness (such as they have in their minds) will qualify for heaven; "heaven" being the place, in their fancy, for good people.

I would not discourage people from being good; but will say, goodness only, will not save, or ensure eternal life. A good man might go to sea in a very bad ship; but she is not the less liable to be wrecked because he is on board, except we suppose special divine interposition. A good man might take a wrong road to a certain destination. His being good does not make it less certain that he is going wrong, and increasing the distance between himself and his desired resting place.

According to the scriptures, one must be a believer, and a confessor. As Paul prescribes, "That if thou shalt with thy mouth, confess the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x.

The nominal churches receive their communicants on profession of faith. True. But what do they profess? To be converted. Doubtless some of them are. From what I know of the good people of the sects, in an experience of more than 40 years, the conversions have not been according to Paul's receipt, just quoted above.

Penitents are encouraged to believe in Christ without the reasons for it, or the whys, and wherefores. They come up to this place in their experience all wrong. "Not having their senses exercised," their convictions are created from misrepresentations of God and their own case. They are taught that God's law demands the eternal torment of the impenitent; and they fear it: when, in truth, they are in danger of no such doom. Also, their solicitude is for their souls—a supposed independent entity—and not for a pledge of resurrection after the pattern of our risen Lord. Their convictions, exercises, fears, hope, faith, and whatever else in the matter, are all superinduced by a false alarm. This false notion, that has happened to christendom, supposes, also, that Christ can be appropriated, and be available to the saving of an abstraction of a man, that leaves him at death. But Paul's receipt for conversion makes the whole virtue of faith depend upon its connection with the belief in the resurrection of the man—the saint; because Christ rose from the dead; thereby illustrating the whole question: "Brought life and immortality to light."

In another place, Paul says, If this is not so, we have been false witnesses; and your faith is vain; and ye are yet in *your sins.* What a tremendous doctrine! No penitence or pardon, if there is no resurrection. If this is so, can there be true penitence and pardons but for the sake of the resurrection? but for this, "we are of all men the most miserable." Going into all the expense and outlay of religion, and never get the returns. Suffer, but never reign; sow, but never reap; plant, but never eat of the fruits.

Another text. "If we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him." "For this end Christ both died and rose."

It must be, therefore, that independent immortality, so universally preached and insisted upon, is grossly untrue, dishonorable to God, and a fraud upon Jesus. Who could have invented the subtelty, but a savage, or a pagan, who had never heard of Jesus and his triumphant resurrection? Moreover, how can a professor of christianity believe in immortality through Adam, the "earthy man," and not ignore Jesus, the "quickening Spirit." If a man has a religion with no resurrection in it, he has a show of excuse for trying to believe in his own native immortality. The notion may befit a blank heathen; but is most unbecoming, if not scandalous, for a christian to entertain.

Any person of fair discrimination ought to see that a religious faith with two ways of immortality in it, must be a cumbrous thing, and not a little embarrassing to manage, having in it the seeds of eternal conflict.

If either of the two ways, or the two kinds of immortality, is necessary, then the other is not. If natural immortality is the right thing, why did not God know it, and reserve that most precious and expensive gift, his beloved Son to die the just for the unjust? who abolished death by his resurrection, and brought life and immortality to light.

If this gift of God was necessary, as it proves to be, then all this parade about immortality through Adam goes for nothing. He could not keep himself alive, being shut out from the tree of life; doomed to be *all* mortal, despite any contingency.

Now if the good christian people, of whom we speak, persist in harmonizing these two ways, they will "fall between two stools," and very soon be nowhere.

"But, there are good people." Pity they will not grow in knowledge. They are supposed to live near to God; pray much; are faithful to the means of grace; pay divine *honors* to Jesus; but unwittingly rob him of the exclusive honor of giving eternal life to his friends. But there is a mystery in this matter; in these close walkers with God. It is in this: If they are so intimate at court, why are they not better informed of doctrines? If the Bible is profitable for doctrine, they ought to have this benefit. But they seem to read with the "evil on their hearts, unto this day." Jesus declares, "I give eternal life to my sheep;".... and "I will raise them up at the last day." But these good christians believe that they, and all mankind, would not, and could not, do any thing else but live forever, if Jesus had not been.

The Bible teaches, that God has given the earth to the children of man, but they insist that it is heaven that was given. The Lord rewards christians in the last day, when Jesus comes in his kingdom, according to the word. But they teach it is at death. The Bible teaches that the righteous live for ever in glory on earth, under the reign of Jesus their elder brother; while the wicked are everlastingly destroyed; that they die, perish, and shall be consumed out of the earth.

In these doctrines *they* differ from God and his word. In their ignorance, or stupidity, or something else not very creditable to them, they think God's word can be broken; that he can defer or break his promise to the patriarchs and saints for the sake of their purile enterprise for converting the world.

The word teaches that the restitution of all things, the coming of Jesus, the kingdom, and the resurrection of the saints, is of the first consequence with God. He has given his word and oath, "that by these two immutable things, whereby it is impossible for God to lie, the heirs of promise might have strong consolation," &c. He has set the whole creation groaning for that day. He has given an intimation of his own feelings in reference to it, in that every intelligent believer groans in himself, "waiting for the adoption; to wit the redemption of our body."

As I have no design or wish to doubt the goodness of many members of the sects, notwithstanding the prevading barbarous ignorance of scripture doctrines among them, I will suggest a few gentle hints, after saying one word more. Goodness will go for all it is worth with the supreme judge.

1. It is duty to know, as well as to be innocent, or justified. The scriptures are profitable for doctrine, &c., that the man of God may be perfect, &c. Cornelius was a good man. It was not enough in his case. Two visions were given for his sake; and perhaps a train of providences, beside, to have Peter at Joppa at the right time. See the account, Acts x. Apollos was mighty in the scriptures and eloquent, yet he needed further instruction; "Whom, when Aquila and Priscilla had heard, they took him unto them and expounded the word of God more perfectly." And he did not think he compromised his dignity by accepting these teachers.

2. If then these good christians are willing, like Cornelius and Apollos to be better informed, they give evidence that they are disciples. If not, then let them take care of the rest. To their own Master they stand or fall."

3. There are serious defects in their likings and longings, that require a little notice, which is manifest in their indifference to the second coming of our Lord, with all his saints. A perilous indifference! It puts them out of sympathy with God, Jesus, angels, and the best and wisest kind of good men, and the whole creation thrown in, ALL IN AN AGONY FOR THE NEW BIRTH OF CREATION.

Furthermore, Paul says, crowns are to be given in that day, "To *all* them that *love his appearing.*" The Rheimish Testament reads, 1 Cor. xv. 23, "But every one in his own order; the first fruits Christ; *then they who have believed in his coming.*" It seems necessary to speak beforehand for a resurrection. We have examples of this on record. Job is one case. "Appoint me a set time, and *remember me.*" The famous thief, whatever his crime, apprehended the hope, and understood the work of Jesus. He, like Job, prayed to be remembered. His words are, "when thou comest into thy kingdom." Jesus prayed for a resurrection. "Who in the days of his flesh, when he had offered up prayers and supplications with *strong crying and tears* unto him that was able to save him from death, and was heard, in that he feared." Heb. v. 7.

David also spoke a word for Jesus in the Psalms, according to Peter's testimony, "He being a prophet"—"Therefore did my heart rejoice," &c.... "Moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. *Thou hast made known to me the ways of life.*" No doubt David spoke a word for himself, also, of which he will receive the benefit, at the time! The following is of the same faith. "I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." David once more: "But wilt deliver my soul from the power of the grave; for he shall receive me." Psa. xlix. 15. Stephen also spoke for a resurrection when dying, saying, "Lord Jesus, receive my spirit." Paul says, "Your life is hid with Christ in God." Peter, speaking for us all, says, "We are begotten again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible."

It is comfortable to know that the "Judge of all the earth will do right." But we will do well to remember, that probation is our school time; and we ought to be ambitious to earn a fair literary fame; graduate with honors like men, and not as whining babes. It would be awkward, indeed, for men of opportunity in this world, to be ushered into the society of that cloud of witnesses, of whom Paul wrote, Heb. xi. These were well educated, and left a good report. To come into the new earth without ever having believed in it; to sit at the Lord's table and eat the supper of the Lamb; a thing they used to think too gross for *heaven.* To build, to sow, and plant, they now think is too much like work. Every thing else will be peculiar and strange to them. But I suppose they can adjust themselves to the situation.

B. MATTHIAS.

THE DOCTRINE OF GENERAL JUDGMENT.

BY W. S. CAMPBELL.

There are some who make their main objection to the important inculcation of "No life out of Christ," the view, so long held, of a "general judgment." This is considered sacred from its age. It supposes that there will be an assembly of all men who have ever lived before a Judge—upon a literal judgment-seat—to pass an examination, and receive sentence. This doctrine is a part of the theory that men are dead and alive at the same time; that they are in torments or in happiness, as the case may be, till the resurrection; which is only necessary to such a judgment; and the judgment is necessary, only as a demonstration! No difference being found in the condition of the individual, afterwards, and no new fact elicited by the trial; for God knew the whole before.

To such I wish to offer a few considerations. I do not like to see any part of the gospel, or of the divine administration, presented as a farce. It will be easy to harmonize the Bible, in its testimony on this subject, with quite another view.

The judgment is classified, in scripture, and from this simple fact may be easily understood.

There is a judgment of nations.
There is a judgment of individuals.
There is a judgment of the living.
There is a judgment of the dead.
There is a judgment at Christ's coming.
There is a day of judgment spoken of in the gospel, which is past.
There is a judgment of all men.
There is a declaration that we must all stand before the judgment-seat of Christ.
There is an administrative, or judicial judgment, and there is an executive judgment.

We will take up some of these points, and we hope enlighten the reader.

This text, Matt. xxv. 31, 32, is often quoted in proof of a future general judgment of all men who have ever lived; i. e., their trial and sentence.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them, one from another, as the shepherd divideth his sheep from the goats."

This is, manifestly the judgment of the living. "All nations" should be thus understood. By what rule of language or principle of interpretation can "all nations" be made to mean, all men who have ever lived, as well as all the living? Poets may talk of the "pale nations of the dead," but I know of nothing in scripture that would thus denominate the dead. Nor is there anything in the usages of language which can, by any possibility, make the dead, literally, nations. The very idea of nations would be destroyed by it. Nations signifies not only living men but men organized in governments.

Again, he refers the different classes before him, in this instance, to the action on which his regard for them, and consequently their future condition, is based; and thus, while it may present the individual, looks strongly to the idea of a collective or national relation.

He manifestly speaks to those, in either class, who have not known him or his condition in the flesh. This, of itself, is sufficient proof that it is not of the dead that he speaks; nor does he address those who have been dead. Besides, the dead are to be judged without the least intimation being given that they reply at the time they are judged. The judgment of the dead is a distinct exhibition. The judgments of the living and dead are distinct operations. If the dead and the living are alive in the judgment, and together, where is the difference? What would be thought of a man's sense who should say that, all men must die to be judged, because it is said, "the dead stood before God; and the dead were judged"?

Is it any better sense to say that, all the dead must be made alive to be judged; because he is the judge of the living? and this judgment is illustrated by his separating one from another—of the nations—which is certainly executive.

This is the especial instance in which, by a striking figure of speech, the Lord of man has shown how he will judge the living nations at his coming.

The condition may be the same, in point of fact, morally, of the righteous and the wicked, individually, and the award the same, as with the dead; but he is not talking of the dead here. The more strking manifestation is exhibited in this case, because of the time in which they are considered, the coming of the Lord in his glory; which, in view of the *time in which* they live, involves greater blessings and responsibilities.

Furthermore; it is agreed that he speaks of the destruction of the wicked, by a strong figure. Hence we claim that, by the figure of a judgment throne he shows the justification of the righteous and the destruction of the wicked.

The wicked who are dead need not be raised from the dead to be declared in that condition of the dead called destruction, in the "final issue;" any more than the righteous need to die that they may be declared in the resurrection state.

The living will be judged when he comes by a special manifestation; to say nothing of the judgment of God upon men, in the knowledge of men's actions, that is now going on.

If God takes knowledge of the actions of men, then he is cognizant of the character of each: and hence, every man must be in the judgment (*trial*), for his knowledge is the judgment. We cannot remove one fact, namely; God's knowledge of all things. Nor can we ignore the character of men's actions, the relation to God, and the kingdom of God, being determined by position. No formal examination is needed.

All this is true, because "every man must give an account of himself to God."

On this point we offer, also, the fact of a recognition of the condition, now in the divine plan. "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth?" Here is a condition already existing. Does it need the form of an examination to show it? Nay, verily. If it be objected that this is spoken of a class, collectively, I may argue a sufficient reply in that the "Nations" are spoken of, and not, necessarily, individuals, in the text.

"Who art thou that judgeth another man's servant? To his own master he standeth or falleth." I am of opinion that this is a strong proof that the judgment is now passing upon individual character, by the great Judge, the great God, to whom we are come; God, the Judge of all. The judgment-seat of Christ is the one thing that some will insist upon. Well, the question is as to the *seat.* The very figure, for it must be a figure, "the throne of his glory." Christ is to occupy David's throne. It must be a figure of judgment, unless God shall endow all men, good and bad, with the faculty of immortality before they are *tried;* for how could the living all stand before a seat at once? How could the dead, unless infinite, be there? But the idea in a figure, is a beautiful one. All stand before the judgment-seat of Christ. And he is the judge of the quick as well as the dead; for he declares the Father hath committed all judgment to the Son. And the "word [or law] shall judge you at the last day."

The judgment-seat signifies the law; as the judge on the bench signifies the law. The law of Christ is the test, and that, by figure of speech, is called the judgment-seat of Christ. So that throne of his glory is a figure, showing his majesty and power in the execution of the judgments written.

I will enlarge here by introducing a passage that all our opposers are fond of quoting in support of the doctrine of an individual examination, at a future time of assize. "Every one of us must give an account of himself to God." This passage, like many others, is most sadly perverted. Instead of the mind being directed to a point in the future, when all men shall be examined, the great point is, manifestly this—the accountability of each to God, the judge of all. The form of the verb makes the passage emphatic. Every one must give an account. Now it is much more emphatic. It shows certainty. It presents obligations which we cannot avoid. Besides, it is more strictly correct, if a future idea is given, as being accountability under the gospel, for the great proportion of those who were to be judged, under the gospel economy, were to live after this language was uttered.

"If our heart condemn us not, then have we fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin." How could the believers be justified more fully?

"But if our heart condemn us, God is greater than our heart." Is not this judgment final, and decisive? If the faith is justifying, God knows and declares the acceptable state of the "just by faith." It is enough.

If the heart condemns, God's condemnation is more complete and definitive; for he is greater in his knowledge of us than we are of ourselves. This gives the idea of completeness of condition in either case. The judgment upon all such could not, then, be examination. Here is the judgment itself. He will manifest his judgments.

THE ABOMINATION OF DESOLATION.

BY CHARLES C. TUCK.

"When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,") &c.—Matt. xxiv. 15.

In my former article, I endeavored to show from the explanation of the angel to Daniel, what was meant by the term "abomination of desolation," as referred to by Christ in the above quotation; and in doing so, I was under the necessity of examining at some length, the testimony of the angel concerning the power to whom the term "abomination of desolation" is applied. I found that the "little horn," spoken of in Daniel viii. (which "magnified himself against the prince of the host," took away the *daily sacrifice,* and cast down the *sanctuary*) was explained by the angel to be "a king of fierce countenance, and understanding dark sentences," who should, among other things, "stand up against the prince of princes." But as Daniel, after the angel had thus explained the vision, did not understand it, the angel was sent a *second* time, as recorded in chapter ix. 21, to give him an understanding of the vision; when he gave him to understand that "the king of fierce countenance," &c., represented a certain power which was to desolate Jerusalem; that the "prince of princes," against whom he was to "stand up," represented the "Messiah the prince." We found that the Roman civil power was the one which desolated Jerusalem, and crucified "the Messiah, the prince," or Christ. Consequently that was the power symbolized by the little horn of chapter viii.

Another distinctive feature of the little horn was this: it was said to represent a king (or kingdom) of "fierce countenance, and understanding dark sentences." By referring to Deut. xxviii. 49, 50, we see a kingdom brought to view having the same distinctive features, and which also was to do the same work, as the little horn, viz., desolate Jerusalem. The same power which was to "take away the *daily sacrifice,*" was also to "place (or set up) the abomination that maketh desolate." (See Daniel xi. 31.) What power took away the daily sacrifice? I have already shown that it was the Roman civil power. Consequently it was the Roman civil power which placed (or set up) the abomination that maketh desolate. How vain, then, is the attempt which is made to apply that term to the papal power?

Thus we find, by examining Daniel, that the daily sacrifice spoken of by him was taken away at the destruction of Jerusalem, by the Romans under Titus; and the abomination of desolation was set up, or stood "in the holy place," at that same time. Now let us examine the testimony of Christ concerning the matter, as recorded by Matthew. He says, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeath, let him understand), then let them which be *in Judea* flee into the mountains." But why this admonition to those disciples who should chance to be in Judea and not a word of warning for those in other countries? For the simple reason that, Judea was the place where that abomination of desolation was to stand and operate. I will give the operations of that desolating power as wide scope as Christ did, and no wider.

If Christ referred to the papal power, whose operations extended over all nations, why did he not give a single word of warning to those in any other country except Judea? But we see by the record that he gave warning to none but those in Judea, therefore we are under the necessity of letting it stand just as it is written in the Book. But many think that the term "abomination of desolation" could not apply to the Roman army around Jerusalem, because it was said to stand in the "*holy place*;" and Jerusalem, they say, could not be called *holy,* after the Jews had rejected Christ, and he himself had told them their house was left unto them *desolate.* But I find that the prophets, and the evangelists, applied the word "holy" to Jerusalem, as wicked and rebellious as the Jews were. In Daniel ix. 16, I read as follows: "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city, *Jerusalem, thy holy mountain*; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us." Here, we see that, although they had become a *reproach* to all about them, on account of their sin and rebellion; and although the curse, that was written in the law of Moses, had been poured upon them, yet Daniel, in speaking of Jerusalem, calls it the Lord's holy mountain. Also in chapter ix. 24, the angel Gabriel, in speaking of Jerusalem, which was then desolate, and under the curse, calls it the *holy city.* In Matt. iv. 5 we also read as follows: "Then the devil taketh him up into the *holy city* (referring to Jerusalem), and setteth him on a pinnacle of of the temple," &c. Also in Matt. xxvii. 52, 53, we read that, at the crucifixion of Christ, "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the *holy city,* and appeared unto many," &c. This was after the Jewish nation had utterly rejected Christ, and had been the means of his death; and yet their city is called by the evangelist the *holy city.* Thus we see that the objection that is raised to the abomination of desolation being the Roman army around Jerusalem, because of the term *holy place,* falls to the ground.

In Mark, the abomination of desolation is spoken of as "standing where it *ought not.*" Says the objector, "If the term abomination of desolation referred to the Roman army around Jerusalem, how could it be said that it was standing where it *ought not,* when it was there as an instrument in the hands of God to punish the Jews for their wickedness?" I answer: The reason why the Roman army ought not to stand around Jerusalem was, because that was their holy city, and the presence of an army of Gentiles, pagans, was considered a pollution, a defilement of the land. For proof, read Ezek. vii. 21, 22. There the prophet, speaking of the desolation of the land of Israel, because of their sins, says: "And I will give it into the hands of the strangers for a prey; and to the wicked of the earth for a spoil; and they shall *pollute* it. My face will I turn also from them, and they shall *pollute* my secret place; for the robbers shall enter into it and *defile* it." Also in Daniel xi. 31, the angel, speaking of that power symbolized in chapter viii. by the little horn which was to take away the daily sacrifice, cast down the sanctuary, and "for the overspreading of *abominations*" make Jerusalem *desolate,* says: "And arms shall stand on his part, and they shall *pollute* the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Thus it is seen that the Roman army was a cause of pollution to the land of Israel, and for that reason *ought not* to stand there; and would not have been suffered to stand there, had it not been as a punishment to the Jews for their sins.

Thus it will be seen that the expressions "stand in the *holy place,*" (Matt. xxiv. 15), and "standing where it *ought not*" (Mark xiii. 14), are no proof that the "abomination of desolation," spoken of there, does not refer to the Roman army around Jerusalem, and any argument founded upon those two expressions, on the ground that they are objections to my theory, must fall to the ground.

Jesus said to his disciples, when they came to him to show him the buildings of the temple, "See ye not all *these things*? Verily, I say unto you, there shall not be left here *one stone upon another,* that shall not be thrown down." The disciples saw that he predicted some great calamity that was coming upon the Jews, and associating the destruction of the temple with the end of the world, as they evidently did, they asked him, saying, "Tell us when shall *these things* be? and what shall be the sign of thy coming and of the end of the world?" Mark: here are two questions—one concerning when those stones should be thrown down, and the other concerning the sign of his coming and the end of the world. I see no reason why Jesus should not answer one of those questions as well as the other; and we see that he did answer them both; for he not only told them the signs which were to precede his coming, but also told them when *those things* should be, viz., when they saw the abomination of desolation, spoken of by Daniel the prophet, stand in the *holy place.* Mat. xxiv. contains an answer to both questions.

Last summer, after listening to a discourse on the abomination of desolation, by one of the ablest time brethren, I rose and asked some questions, and made a few remarks, and spoke of those two questions propounded to Jesus by the disciples, saying, I thought it nothing more than reasonable to expect that Jesus should answer one question as well as the other. The brother, seeing that if Jesus *did* answer the question concerning the stones being thrown down, it must be when he spoke about the abomination of desolation, in the 15th verse (and that would overthrow the definite time argument), said that Jesus did not answer that question, for those stones had

not been thrown down yet, and would not be thrown down till the end of the world; and as proof that they were not thrown down at the destruction of Jerusalem, he said the missionaries or travellers in Palestine had reported that there were stones *now lyiny there*, one upon another. I did not consider the reports of missionaries or travellers in Palestine of sufficient weight to invalidate the word of God, therefore, upon going home from the meeting, I looked up some more of Christ's predictions, which had slipped my mind, which read as follows: "And when he was come near, he beheld the city (Jerusalem), and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with ground, and thy children within thee; and they shall not leave in thee *one stone upon another*, because thou knewest not the time of thy visitation."

In my next I shall examine the subject further, and also notice some of the objections which are brought against my position.

Bangor, Me., Feb. 17, 1867.

Who is a Christian?

BY S. E. HOFFMAN.

"Knowing this, that the law is not made for a righteous man." Who then? "But for the lawless, and disobedient; for the ungodly, and for sinners," &c. 1 Tim. i. 9, 10.

"Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty."

It is a doubt in many minds whether we can tell who a christian is, or not. If such is the case, why this exhortation, to come out from among them, and to be separate? But the question is, Can we, and how can we know a genuine, true, sincere christian from a formal professor, or one that has put on the garb of religion, for the sake of appearance, or for any other motive? I hear one say that he who has strong faith, and earnestly contends for the faith that was once delivered to the saints, has a mark sufficient to prove him a christian. There are as various ideas in the christian world about the true christian character as there are different denominations and different opinions. But I ask the solemn question, Is there not a line drawn in the Bible by which we may know who are real christians? I will state a few things that are not evidence that a man is christian. A person may have all the theoretical wisdom, and understand it, too, and yet be no christian. Hear Paul's testimony on this, 1 Cor. xiii. "Though I speak with the tongues of men and of angels and have not charity (or love), I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and have not charity, I am nothing." But how much further may a person go in attainments and still not be a vital christian? Hear Paul—"Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." But still further than this a man may go in services, and not be the efficient means of salting the world so that they may be saved to life eternal. Hear Paul again. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

How plain then it is, that none of the above mentioned things are positive evidence of a real christian. Where, then, says one, is the line of distinction? "By their faith ye shall know them." Hold, friend. Is that the way to read it? No. "By their *fruits* ye shall know them." Now for what the fruits are. Gal. v. 19–24. The apostle first describes the evil fruits. Hear him. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which, I tell you, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Now for the dividing line that makes a separation, as unmistakable as the finger-board that points the way to a city, or the letters on a soldier's cap, which tell what company or regiment he belongs to. Hear Paul—"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law; and they that are Christ's have crucified the flesh, with the affections and lusts."

The Saviour says, "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit; therefore, by their fruits ye shall know them." O, may the Spirit of God stir up the professed people of God to the inmost soul to live out these heaven-born principles, that God's people may be known and read of all men, is the prayer of your isolated friend.

Middleville, Minn.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

"KRUPTOS."—In making out a list of the articles by KRUPTOS, Feb. 20th, we omitted one, Oct. 24, viz., "CHRIST THE LIGHT OF LIFE."

The Herald of Life.

NEW YORK, MARCH 20, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will est where it ought.

ARTICLES "TO BE CONTINUED."—Our usual course has been to require that all such articles shall be sent to us completed before we commence to publish them; or else we use our discretion on the several parts as they are sent, without saying they are "to be continued;" for we cannot promise that parts shall appear in our columns that we have not seen, and coming from those with whom we, perhaps, have no personal acquaintance. To this course we must adhere, otherwise we become the mere tool of those who choose to write things entirely foreign to the objects for which this paper was established. The first "ARTICLE" of the Constitution of "THE LIFE AND ADVENT UNION" expresses the *object* we have in view, *viz.*, "To promulgate the dotrines of Life only in Christ, the proximate advent of Lord Jesus," etc.

To suppose we shall turn aside from these objects to discuss the question whether the second advent did not occur eighteen hundred years ago, or whether the New Jerusalem was not then established on the earth, in some spiritual manner, and kindred subjects, we judge to be entirely aside from our object and work, and is making a claim on the paper not demanded. We must and we shall use our best judgment in reference to articles sent us, while we continue to occupy our present position as Editor. If any are not satisfied with this course, we are sorry, and regret to disoblige them: but "better one suffer than many." We consider the point settled, beyond all rational controversy, that the second advent of our Lord is yet future, and the New Jerusalem, also. We have examined the opposite views till we are satisfied all controversy in that direction is useless and uncalled for. If others think differently, we judge them not, but they must excuse us for declining to discuss these subjects in our columns.

TO JAMES BORTHWICK, ENGLAND.—DEAR SIR: Your note of the 28 ult., has just come to hand. There are none of the works in our *Catalogue of Books*, &c., to be had in England, that we are aware of. A draft on New York is the only means we know, to remit money here. Books and Pamphlets weighing over eight ounces are subject to letter postage. Pamphlets weighing less than eight ounces and over two are subject to a charge of four cents per ounce. This rate amounts nearly to a prohibition from the mail. The only way to send such works is to do it through some forwarding house in this city.

The Truth Advancing.

LETTER FROM HON. O. S. HALSTED.

NEWARK, N. J., Mar. 17, 1867.

REV. GEORGE STORRS:—*Dear Sir:*—I received yesterday from a clergyman who had before written for and obtained a copy of "The Theology of the Bible," a letter dated Mar. 14, from which I make the following extracts:

"For the short time I have owned your very valuable work I have perused it with much interest.

"I have, for some years, attributed the, I might almost say, jargon of Theological teaching to a want of an honest investigation of the original Scriptures. THE BIBLE THEOLOGY commences an era in this particular which will do much good by way of creating a stronger desire to know what the Word of God *really does say.*

"I now write especially to enquire whether you have seen a work by Samuel C. Bartlett, D. D., professor in Chicago Theological Seminary, published by the American Tract Society. It is written especally to overthrow the position you have [since] taken in your THEOLOGY OF THE BIBLE. The two works are antipodes, at least in object or teaching. I look upon them as representative works of their respective views. Doct. Bartlett's work was called out by the necessity of the times (in the estimation of those holding his views), and to meet that want it was prepared and published. It is looked upon by some as completely overthrowing the dogma (the word used by those some) of the unconscious state of the dead and non-resurrection of the wicked. No doubt many would like to see a review of that work from your pen—at any rate I should like to know your estimation of the work."

To the *enquiry* made in the above letter, I answer, through your paper, that I have it to say that I had never heard or known of the existence of Doctor Bartlett's work until I received that letter.

In answer to the writer's *suggestion* I will only say now, that "The Theology of the Bible," attentively read, will, I have no doubt, be the best review of Doctor Bartlett's work; inasmuch as it gives the *Theoslogos*—God-word—Theology—of the Bible. And I am very much of the opinion of another gentleman who wrote for a copy, expressed thus: "I have hoped, for years, to see some one, duly qualified by a knowledge of the originals, give to the world a correct and unbiased version of the Bible; but I had about given up the expectation. I think such a work will never issue from the theological schools."

From remarks of like nature, in many of the letters requesting copies, I have been made wiser than I was. I was not at all aware how extensively the doctrines established by "The Theology of the Bible" had become prevalent in the land. The American Tract Society and Doctor Bartlett were much wiser in that respect than I was. Hence they felt "the necessity of the times."

I am, Sir, faithfully, your fellow servant.

NOTE BY THE EDITOR.—We perfectly agree with Judge HALSTED that the best refutation of all such works as Prof. Bartlett's is a thorough study of THE THEOLOGY OF THE BIBLE. It roots up the last vestige of the immortal-soul theory, and of the future-torment system, whether temporary or eternal. It leaves the wicked dead where the Bible leaves them: they "shall *remain* in the congregation of the dead." Prov. xxi. 16. That is their *eternal doom*

"The Theology of the Bible."

JUDGE HALSTED, in this work after introducing remarks from Milton, Locke, and Archbishop Whately, showing that these eminent men did not believe in inherent immortality, says:

"From other parts of these writings of Milton and Locke, and Whately, I am disposed to think that they believed in the resurrection of both just and unjust. Now I ask: For what purpose? They all reject the notion of inherent immortality. They all hold that the whole man dies, is mortal. It is as mortal, therefore, that man sins, and as a mortal being that he dies. Is he to be raised from the grave a different kind of being, an immortal being; to have immortality thrust upon him, that he may be able to suffer eternal conscious misery for sins he committed as a mortal being? Certainly neither of them could hold this. The only other idea they could entertain would be this: that all, good and bad, will be raised up to be judged, and that the wicked will be again subjected to death. But death is the wages, that is, the penalty, punishment of sin. We are all condemned already, scripture saith; condemned to death; under sentence of death: and death is the execution of the penalty; from which executed penalty they who die in Christ will be redeemed. Are the wicked to be raised up after the execution of the penalty, to be subjected to a second execution of the penalty? The idea is absurd, and has no foundation whatever in the true scriptures, the Hebrew of the old Testament and the Greek of the New. If either of these writers entertain any such idea, it must have been because their other voluminous writings occupied so much of their life that they had not time to prepare themselves to consult properly the original scriptures; and so never got rid of the effect of early instructions as to Resurrection."

Judge HALSTED, speaking of Dean Alford's remarks on John v., says:

"When he comes to v. 28, 29, his orthodoxy impels him to the use of language nowhere to be found in the Bible, 'the general resurrection;' and he says, the general resurrection must be meant in these verses, because 'they who have heard, or, who hear,' is not given in them! He has the candor to tell us, that Olshausen says this verse 29, and Acts xxiv. 15, are the 'only direct declaration in the New Testament of a *bodily resurrection of the unjust* as well as of the just.' Alford then says, 'It is implied in some places, e. g., Matt. x. 28, and less plainly in Matt. xxv. 34, and the verses following that; Rev. xx. 5, 12; and directly asserted in the Old Testament, Dan. xii. 2. In 1 Cor. xv,—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies—no allusion is made to those who are not believers.' The words in Italics, as well those given from Olshausen as those of Alford, are in Italics in Alford's note. Here then we have from the Orthodox Doctor Olshausen, 'that this, and Acts xxiv. 15,' are 'the only *direct* declaration in the New Testament of a *bodily resurrection of the unjust* as well as of the just.' Well, Doctor, your term *direct* seems to imply that you think there are *indirect* declarations in the New Testamennt of a bodily resurrection of the unjust. If that is your meaning, where do you find what you call an indirect declaration of it? By indirect, do you mean what Alford means by 'It is implied?' And do you for this refer to the same passages Alford refers to? Again, Doctor, you say, 'that this and Acts xxiv. 15 are 'the only *direct* declaration in the New Testament of a bodily resurrection of the unjust.' Do you mean that we shall understand you to say, that there is some such declaration in the Old Testament, direct or indirect? If you do, do you rely, as does Alford, on Dan. xii. 2? And do you say, as does Alford, that the resurrection of the unjust is there directly asserted? Do you, as does he, and other Orthodoxists, read *all* for *many* in that verse, and read the rest of that verse to suit your word *all*? Did you or Alford ever read the Old Testament in the original? If you had done *that*, instead of expending so much labor, and so much of what you and he, no doubt, think to be *learning*, in attempts to chisel and square scripture to a theory, and *that* a theory prepared to your hand by the Romish church, you would have learned, that the Old Testament is full of direct declarations that the unjust will *not* be raised from the dead. And that would have taught you, that your reading *all* for many in Dan. xii. 2, and your reading the rest of that verse so as to suit your word *all* and to suit your theory, is a boldness of interpretation which you might not have been willing to exhibit. You would hardly have had the boldness to attempt, by such a reading as you give that verse, to make it contradict all scripture. Is it that you, Doctors, and all Orthodoxists, are so inflexibly bent on immortal-soulism and the resurrection of the unjust to eternal conscious misery, that you insist on reading this verse Dan. xii. 2, in the way you read it? Do you really, from a single passage in the Old Testament, and *that* from the way in which you would have us read it, mean to say that the Old Testament teaches the resurrection of the unjust, and *that* to eternal conscious suffering? Again, Dr. Olshausen, what do you mean by 'bodily resurrection of the unjust?' There is no such language in the Bible as the resurrection of the body. Of course your language 'bodily resurrection' is used to match your immortal-soulism.

"Alford does not tell us whether Olshausen reads the chapter xv. of 1 Cor. as he, Alford does. Very likely he does; for I heard, very lately, a distinguished Orthodox D. D., (with whom I had never before conversed) say, that Paul's argument in that chapter was not an argument on the general subject of resurrection, but only an argument to prove that the just would be raised!

"I now repeat what Alford says of that chapter: 'The object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers,' Italicising the words above Italicised.

"The overwhelming argument of the logical Paul in that chapter, both for the resurrection of the just and the non-resurrection of the unjust, must be got rid of by orthodoxy in some way or other. When we come to that chapter we shall see the puerility of the effort made to evade it. And when we come to Acts xxiv. 15, we shall see that the effort made to derive the notion of the resurrection of the unjust from that verse is equally puerile. And equally so is the effort to derive that notion from John v. 29, given above. It is well for us, reader, thus to have driven orthodoxy to its cover, its fancied but easily penetrated fastness: well for us thus to have learned that on these two verses last mentioned, and in the face of all scripture as we have now learned it from the originals, orthodoxy builds its erroneous theory: attempting, indeed to bolster it by a bold mis-reading of Dan. xii 2, and an utter misconception, or misteaching, as to the scope of Paul's argument in chapter xv. of first Corinthians."

On the text John v. 28, 29, Judge HALSTED speaks as follows:

"Gr., Do not wonder at this: for shall come (an) hour in *he*, which *hoi*, those, in *tois*, those, *mnemeiois*, secure places where precious things are stored up and preserved, shall hear the word, or voice, of him, v. 29, And shall be caused to go out of, or emanate from, *hoi* those, the good having done, *eis* in, (a) resurrection of life: those but the bad having done in (a) resurrection of *krisis*, final issue: Lat., of *judicium* judgment, doom: Rheims, unto the resurrection of judgment: Ital., in resurrection of condemnation: E. V., unto the resurrection of damnation. [This verse cannot, and was not intended by the Christ to show that the wicked will be raised: it would overturn the uniform and unbroken testimony of scripture to the contrary. The word *mnemeiois* used by him disproves any such intention. Again: It will not be known to whom the grave is the final issue, the condemnation, but by their not rising: hence, it is not the wicked who will rise, but their condemnation, final issue: and the text in the Gr. is in entire accordance with the Christ's *usus loquendi*—mode of speaking.

Adam vs. Albert; or, Which Misinterprets?

In his work, "Life from the Dead," the Editor of this paper starts out with the "principle" that "*Punishment* cannot justly exceed the Threatening." An obvious application of this would be to say, that, if *endless misery* was not affixed to the Edenic prohibition as the penalty of its violation, the infliction of so dire a punishment upon our sinning first parents would have been an infringement of justice. Theologians, however, affirm that this terrible penalty was comprehended in the primitive menace, "thou shalt surely die." But, in assuming this ground, there is one point to which they do not seem very generally to have given their close attention. It is this: *How may we suppose the threat was probably understood by Adam himself?* To believers in immortality only through Christ the answer to this question seems a plain one; and right here, we may add, they plant themselves with unbounded confidence in their warfare upon the penal code of a creed-bound, traditional theology. "*Unto dust shalt thou return*" they maintain is an explicit refutation of the post-mortem torment dogmas of the Church. They cannot conceive that the Supreme Lawgiver would say unto Adam, "Because thou hast done this thing" thus and so it shall be, unless He designed to announce the highest consequences of disobedience. And while they are unable to conceive this, they at the same time *know*, beyond the possibility of mistake, that in the announcement of consequences which was actually made, torment in an after life was not included. To them, therefore, the conclusion is inevitable that the first sin did not involve the peril of suffering beyond the grave.

But we designed merely to offer an introductory word. We wish to lay before the reader the remarks of the eminent commentator, Albert Barnes, on the point respecting Adam's interpretation of the original Death penalty. Mr. Barnes believes that said penalty, in its actual intent, did include eternal misery; the proof that he thus believes appears more fully in remarks of his which we do not now transcribe. But he is clear in the opinion that *Adam* did not so understand the matter. As between Adam and Albert, therefore, we ask, *Which misinterprets?* The following is from Mr. Barnes's Notes on Romans v. 12. R. W.

"*And death by sin.*" Death was the consequence of sin; or was introduced *because* man sinned. This is a simple statement of an obvious and well known fact. It is repeating simply what is said in Gen. iii. 19, "In the sweat of thy face shalt thou eat bread, till thou return into the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." The threatening was (Gen. ii. 17), "Of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." If an inquiry be made here, how Adam would understand this; I reply, that we have no reason to think he would understand it as refering to any thing more than the loss of life as an expression of the displeasure of God. Moses does not intimate that he was learned in the nature of laws and penalties; and his narrative would lead us to suppose that this was *all* that would occur to Adam. And indeed, there is the highest evidence that the case admits of; that this *was* his understanding of it. For in the account of the *infliction* of the penalty *after* the law was violated; in God's own interpretation of it, in Gen. iii. 19, there is still *no* reference to any thing further. "Dust thou art, and unto dust shalt thou return." Now it is incredible that Adam should have understood this as referring to what has been called "spiritual death," and to "eternal death," when neither in the threatening, nor in the account of the infliction of the sentence, is there the slightest recorded reference to it. Men have done great injury in the cause of correct interpretation by carrying *their* notions of doctrinal subjects to the explanation of words and phrases in the Old Testament. They have usually described Adam as endowed with all the refinement, and possessed of all the knowledge, and adorned with all the metaphysical acumen and subtlety of a modern theologian. They have deemed him qualified, in the very infancy of the world, to understand and discuss questions, which under all the light of christian revelation, still perplex and embarrass the human mind. After these accounts of the endowments of Adam, which occupy so large a space in books of theology, one is surprised, on opening the Bible, to find how unlike all this is the simple statement in Genesis. And the wonder cannot be suppressed that men should describe the obvious *infancy* of the race as superior to its highest advancement; or that the *first* man, just looking upon a world of wonders, imperfectly acquainted with law, and moral relations, and the effects of transgression, should be represented as endowed with knowledge which four thousand years afterwards it required the advent of the Son of God to communicate! The account in Moses is simple. Created man was told not to violate a simple law, on pain of death. He did it, and God announced to him that the sentence would be inflicted, and that he should return to the dust whence he was taken. What else this *might* involve; what *other* consequences sin might introduce, might be the subject of future developments and revelations. It is absurd to suppose that *all* the consequences of the violation of a law can be foreseen, or must *necessarily* be foreseen, in order to make the law and the penalty just. It is sufficient that the law be known; that its violation be forbidden; and what the consequences of that violation will be, must be left in great part to future developments. Even we, yet know not *half* the results of violating the law of God. The murderer knows not the results fully of taking a man's life. He breaks a just law, and exposes himself to the numberless unseen woes which may flow from it.

From a Leaf of my Diary.

Sept. 16, 1865. Thoughts turn on a scene in the winter of 1815, Feb. 20. There seemed to be a voice that said "Step lightly over the threshold, for the inmates' hearts are full of grief." Why? In the habiliments of death lay our infant boy; hushed is the tiny wail; closed was the speaking eye; but beautiful in death was the image, with its high, placid brow, its lily whiteness, its dreamless repose. O my Saviour, when I contemplate this incident in my life, my tears will flow. When I look back over half a century, and feel that then I was but a child, and standing by the grave of our second child, our darling William H., my mind is overflowing with the events of the years that have wheeled their rounds since then, and have gone with all their sorrows, their darkness, and sin; and their light, and joy, and faith, with all the years that have been since creation. But bless God, my hope, my faith, my joy remains; and the bright side of the picture is so glorious by the reason of the glory God has shed upon it, that it has given to the dark side a borrowed light that makes the contrast beautiful. O, it is Thy hand dealing with us, and the mercy to us through Jesus Christ our Lord, that makes all time reflect thy goodness. Give me a thankful heart for this life, for in it I see many way-marks to glory; many an Ebenezer that I have raised, because thus far the Lord has helped me. Thou hast given me long life, almost 71 years. Yes, it seems very long. O, how much has been crowded into that 71 years! When I look over the thousand things that are laid up on memory's shelves, perhaps carelessly, I often disturb many little things, and down they come like falling leaves, claiming a passing notice. To-night one leaf demands more than a passing glance. Why? Because there is a name written upon it that touches a chord in the sweet music of our hearts, that no other earthly name can; it is "My mother." O, how many will in the end bless God for a praying, godly mother. O how full of meaning are those beautiful lines,

ROCK ME TO SLEEP, MOTHER.

Backward, turn backward, O Time, in your flight;
Make me a child again *just for to-night.*
Mother, come back from the echoless shore,
Take me again to your heart, as of yore;
Kiss from my forehead the furrows of care,
Smooth all the silver threads out of my hair;
Over my slumbers your loving watch keep,
Rock me to sleep, mother, rock me to sleep.

POLLY G. PITTS.

"The Atonement."

TO ELD. C. B. TURNER, BY MRS. L. R. K. BISHOP.

DEAR BR.:—The *Crisis* of Feb. 20th contains an interesting article from your pen on the "Atonement," which doctrine you justly style "The great sun or centre around which other doctrines revolve." In reading your article I was more than pleased to see that one step at least, and that an important one, had been taken in the right direction; and especially so as it presented such a striking contrast to the "babel of confused tongues" that has seemed to pervade the columns of that paper, on the Adamic penalty, and consequently on the atonement.

After an effort, kindly and gently put forth, to clear away some of the rubbish that had accumulated, you planted your feet on the foundation which a Greater than human hands had laid, in these emphatic words, "I affirm it (the penalty for Adamic sin) to be an *eternal forfeiture of Adamic or blood life.*" This is a solid foundation on which to build, but in rearing the superstructure, permit me to say, I thought you made use of considerable "wood, hay, and stubble," which greatly marred the beauty of the edifice. The object of this article is to remove, if possible, some of these materials (which being *light*, even weak hands may suffice to do) and see if the building will not thereby be improved. It should be an enduring structure—built on such a foundation. And I look with "infinite yearnings," to see it go up as though every stone had been hewn in the mountain by the hand of the great Architect; and so fitted as to come together without the sound of a hammer.

The first point I will notice is contained in the following paragraph:

"If it (the Adamic penalty) was an *eternal forfeiture*, and Christ did not design to bring back the forfeited life, but only to give another kind of life (or eternal life), then there is no need of Christ dying, for he could give the dead another kind of life (eternal life) without dying, and let the law eternally hold the Adamic or blood life. The dead would have as good a right to accept another kind of life, as you would have to accept another farm, after you had lost your own by forfeiture, and could not redeem it."

That "the dead have a right to accept another kind of life" (eternal life) I freely admit; and if pressed for the proof, should urge the fact that just that kind of life, and *no other*, has been offered for their acceptance. "This is the record that God hath given us *eternal life*, and *this* life (not blood life) is in his Son. Every one that taketh hold of the Son, taketh hold of" this very kind of life. Again. "The bread of God is he which cometh down from heaven and giveth life to the world." What kind of life does this bread give? "If any man eat of this bread, he shall live forever." "This is the bread which cometh down from heaven, that a man may eat thereof and not die." ("Not die" in the sense in which the maid was "not dead, but sleepeth.") "Whoso eateth my flesh and drinketh my blood, hath eternal life;" and as a result of having this kind of life, "I will *raise him up* at the last day." From these, and a multitude of other texts, we learn that it *was* "*eternal life*" which Christ came to bring to that perishing race, whose only life is eternally forfeited to the law. But does it therefore follow that "there is no need of Christ dying"? I think not. In the second paragraph of your article, you truly say, "The Adamic life is a forfeited life, whether it be found in Daniel, David, Job, or any of the posterity." Christ "was made of the seed of David according to the flesh." "He took not on him the nature of angels, but he took on him the seed of Abraham." "The children are partakers of flesh and blood, he also himself likewise took part in the same,"

or in other words, was made "in the likeness of sinful flesh."

Now the moment that Christ, for benevolent purposes toward us, took on him our nature, and was made in the likeness of sinful flesh, that moment he *virtually* laid down his life for us, and might well say, "No man taketh it from me, but I lay it down of myself:" for the life of that nature being forfeited, the law will surely claim it, "whether it be found in Daniel, David, Job," the infant, or in *the Son of Mary!* But more on this by and by. In your remarks on the atonement you say:

"The Adamic life being in the blood, and that being lost forever, how can Christ make an atonement or reconciliation? By giving his (blood) life a ransom for the life of the world. And as Christ makes a voluntary sacrifice of his blood life, he does it 'once for all;' and, as the result, purchases the Adamic family. The law takes hold of the life of Christ, and lets go of the life of the race of Adam. The law is satisfied, and every one in the Adamic family is justified to life by Jesus Christ. Therefore the Adamic or blood life, *and that alone*, stands redeemed....And as Christ only makes a sacrifice of a blood life, his Father has a right to give, and Christ has a right to receive, another kind of life; therefore his Father raises him to life, to die no more."....As the penalty was the eternal forfeiture of the Adamic or blood life, and Christ having met the claims of law for man by the eternal sacrifice of his own life blood, all men have a right to a blood life through Christ, as a free gift."

Now I must object to the idea that "the law takes hold of the life of Christ, and lets go of the life of the race of Adam;" being thereby satisfied. You maintain, and it is vital to your argument, that the life of Christ is not forfeited to the law. Now the law demands not merely *a* blood life, but *the blood life* OF THE OFFENDER: and any arrangement that lets the blood life of the offender slip through the fingers of the law, can never satisfy its demands. Neither could it "declare"—make manifest or apparent—God's "righteousness; that he might be *just*, and the justifier [not of the whole Adamic family, but] of him which believeth in Jesus."

Another objection. With this view, Christ makes an eternal surrender of his blood life, and receives from his Father another kind of life; while the church have their blood life restored to them; which would present the strange anomaly of a head quickened and vitalized by another life principle than that which flows through the body!

One point more I will notice. You say:

"As forgiven sins are never punished, therefore none will die the second death but the *unrepenting sinner*."

If you mean by this that forgiveness always implies a remission of penalty, I must demur. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you," is doubtless as applicable to parents in dealing with disobedient children, as to others; and yet who shall say there are not instances, where the majesty of parental law absolutely demands a faithful execution of the penalty of disobedience? Again: the case of Moses is in point. God was angry with him at the waters of strife, and refused to let him go over Jordan, as a punishment for his sin; and no amount of pleading, on the part of Moses, could change his purpose or cause him to remit the penalty. But I have got to learn that Moses died an unforgiven sinner.

Once more. "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity is *pardoned; for she hath received of the Lord's hand double for all her sins*." The idea of pardon, then, or forgiveness, does not *necessarily* imply a remission of penalty; but may relate to certain feelings and dispositions of the heart which the offended party entertains toward the offender.

I will now cease trying to pull down, and endeavor to build up. We have seen that the race of Adam is a condemned race; a race of sinners in the eyes of the law. "We are by nature," says the apostle, "children of wrath, even as others:" and the penalty of that law under which the race was tried and condemned, in the person of their head and representative, is the eternal forfeiture of blood life; which is the only life man possesses by virtue of his creation. What a lost, hopeless, perishing condition is this; and the question before us is, How "can these dry bones live"? or, in other words, How can this race, or any portion of it, ever be brought again from the dust of death, where the law leaves it when it claims its own, and thus be saved from perishing; and yet God be just? The problem is solved—the answer given. He whose justice is infinite, is infinite also in his resources; and "God so loved the world that he gave his only begotten Son, that *whosoever believeth* on him should not perish, but have *everlasting life*." The Son himself thus announces the object of his mission. "I am come that they might have *life*, and that they might have *that which is excellent*." (Syriac.)

The better to bring this "excellent," "everlasting life," within the reach of man, Christ was sent into the world. He came—a light—that believers might not walk in darkness. He came as an example, that we should follow in his steps. Destined to bring "many sons to glory," through scenes of "suffering," he refused not to be "made perfect" as "the Captain of their salvation," by taking lessons in the same school. He knew our griefs by experience. He took upon him our sorrows with our nature. He could "be touched with the feeling of our infirmities," because "he was tempted in all points like as we are." He overcame by virtue of that divine nature which he possessed. That nature the plan of redemption designs making us partakers of, thereby enabling us to perfect a character like his, to overcome as he overcame, and with the same results.

Thus we have before us, in the life of Christ while here in the flesh, a perfect illustration of the practical working of the only plan ever devised to save perishing man. But every reason above hinted at, yea, every reason that exists in the economy of God, why Christ should take upon him our nature, are just so many reasons why he should die. "The blood life of the offender" animates that nature; and consequently flowed in the veins of him" who did no sin, neither was guile found in his mouth." Therefore, though he came to give "another kind of life," even "eternal life;" and "the dead have a right to accept" it; yet there is a necessity for his death.

But if the law had a claim on the life of Christ, how are we "justified by his blood?" Clearly, "*through faith* in his blood," and through faith only. Faith is the medium through which "the redemption that is in Christ Jesus" must come to us; if it comes at all. The second Adam, like the first, was the representative of a race. The first Adam represented a race of animal beings only; the second, a race of animal beings after a spiritual element has been introduced. When we believe in Christ, and accept him as our Saviour, we are thereby "made partakers of the divine nature:" and he becomes not only our example in his life, but our representative in his death and resurrection. And when on the cross of Calvary he magnifies the law by giving it just what is its due, we, in a sense, are crucified with him: that is, his blood poured out not only satisfies the law's claims on him, but becomes a standing pledge that its claims on those he represents shall eventually be met; so that the law looks as kindly on us who believe as though its demands were already satisfied. Thus we are "justified by his blood;" and "being justified by faith (in his blood) we have peace with God, through our Lord Jesus Christ."

But we must not forget that the *resurrection* of Christ occupies as important a place in the divine scheme of justification as does his death; inasmuch as, though his death were a certainty, yet had he failed of a resurrection we had been "yet in our sins," and they also that had fallen asleep in Christ had perished. "He *rose* AGAIN *for our justification*." But how so? His resurrection becomes the pledge of ours, and demonstrates its practibility; if we sustain a given relation to the divine arrangement; if, like him, we are partakers of the divine nature, and are possessed of a principle of spiritual life, he becomes truly our representative; and like him we can give the law its just due, and yet "not perish," but be raised to immortality by virtue of that divine life-principle on which the law never had any claim. Thus God is *just*, even while he justifies to life "him that believeth in Jesus."

Here we have harmony; a fitness of things, not only as respects the agent employed in bringing "again from the dead our Lord Jesus Christ," and those who are his followers, but also as respects the *state* into which a resurrection shall usher them. He was "put to death in the flesh, but *quickened by the Spirit*;"—while to them it is said, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall *also quicken your mortal bodies by his Spirit* that dwelleth in you."

The Head being raised from the dead, "*dieth no more*; death hath no more dominion over him." The body being "accounted *worthy* to obtain that world, and the resurrection from the dead....neither *can they die any more*, but are the children of God, being the children of the resurrection."

But what can be said of those who have failed to secure the life proffered in the plan, by refusing to comply with the clearly revealed conditions? Those who have *not believed* on him "who was lifted up," nor eaten "the bread which came down from heaven?" What *can* be said of them, only that they have "*no life in them*"? no principle of life to bring them again from the dead when the law shall claim its own; and they must utterly, absolutely, and eternally perish. "THEY SHALL NEVER SEE LIFE, but the wrath of God abideth on them."

Thus the building is reared in harmony with its foundation, and "the cap-stone" (Christ, our only source of life) has been brought forth "with shoutings of grace unto it!"

All of which is submitted for the truth's sake, by MRS. L. R. K. BISHOP.

Warner, N. H.

The Catacombs: Their Testimony.

In Judge HALSTED'S work on "The Theology of the Bible," pages 628–630, we find the following remarks:

A short time since, a gentleman showed me a notice in a newspaper of a book entitled, The Resurrection of the Dead, by Rev. H. Mattison, D. D. I procured it. It was published in 1866. Bishop Simpson, in an Introduction, highly recommends it. I have read it. I soon found that the author was only an E. V. scholar, and that he was loaded with the dogma—the immortal soul. But the first part of his third chap. afforded me great satisfaction. It gave me a third witness to the testimony which the Catacombs of Rome give of what primitive christianity was. He says: These Catacombs are the burial place of the early christian martyrs during the first three centuries of the christian church. He then gives Bishop Kip's account of his visit to them. He quotes the Bishop as saying: We were wandering among the dead in Christ: in that subterranean city where are deposited the ashes of hundreds of thousands who died in the faith of Christ, and whose remains were deposited there by their friends and brethren of like precious faith. Upon the slabs or the adjoining rock are numerous inscriptions and symbols indicative as well of the faith of those who were buried as those who buried them. That some of these inscriptions date back to less than 40 years after the crucifixion. That these inscriptions furnish conclusive evidence, not only that the christians of that period believed in a resurrection, but that they looked for a resurrection of the identical bodies laid in the tomb. Hence the Phœnix, fabled as rising to life from its own ashes, is one of the common symbols upon their tombs. That the cock, suggesting the morning of the resurrection; and a fish, or sea-monster, ejecting a man from his stomach, are often to be met with; the latter an allusion to Jonas, says the Bishop. That another symbol is, a sculptured representation of the resurrection of Lazarus. That though many of the inscriptions speak of the "rest," or "sleep" of the dead, they also speak of their future resurrection. "You will arise; a temporary rest is granted you." That a number of the symbols represented the resurrection of Christ.

This witness,—Bishop Kip, like the other two witnesses whose testimony we have before had, did not find a single inscription or symbol that gives any countenance to the dogma—the immortal soul, or the resurrection of the unjust. If he had, we may be sure he would not have omitted to give it. The Bishop seems to have seen the effect of the absence of any such inscription or symbol: for he takes care afterwards to say: "So full was the hope of the martyrs of the first three centuries of the christian church with the idea of immortality for the body as well as the soul, that, &c." The Bishop's word *soul* means, of course, Orthodoxy's immortal soul. Thank you, Bishop. We don't want your orthodoxy. You have given us the testimony of the Catacombs: no word from you can affect *that*.

The idea pervading Scripture is, restoration of mankind to the state before the fall, in a repaired, renewed, earth and heavens. Whately, p. 192, says: "The eternal habitation of the blest is described by the Apostle as 'new heavens and a new earth,' meaning by 'heavens' the air we breathe and sky over our heads, as he means by 'earth' the place on which we dwell." In 2 Pet. iii: 13, Peter says: "We look for new heavens and a new earth wherein dwelleth [shall dwell, present for future,] righteousness:" [i. e., a righteous mankind]; where the Christ, or that righteousness of which he was the pre-eminent example, shall reign. Orthodoxdy's system is, a touch for an instant on this planet, and thereby a change into another kind of creature, to go to some other orb or place; some to the orthodox hell, and some to the orthodox heaven.

A single further remark as to the testimony of the Catacombs: All know the character of the inscriptions put on tombstones of dead by immortal-soul believers. If the christianity of the primitive christians had been that which afterwards came to prevail and now prevails, their inscriptions would necessarily have been of the same character. That they are what they are, is conclusive proof that their christianity was:

"*The just by Faith, shall live again.*"

Is it true?

Poets, by general consent, are allowed a license denied to others! A popular preacher or lecturer can say about as *much* as they please, *how* they please, and *when* they please. A man head and shoulders taller, intellectually, than his fellows, it makes no difference in what his superior talent consists, nor how used, his sentiments may be adverse to religion or good morals, or they may have high sound, and *more* than pass muster in a religious point of view; but how many among men stop and consider as to the truthfulness of the sentiments sung by poets or declaimed by orators? For a moment let us deal with some of the religious poetry, which passes current; is gulped and sung by the tens of thousands calling themselves christian; and with what ecstasy of feeling we who have sung it know.

Vital spark of heavenly flame!
Quit, O quit this mortal frame.
Trembling, hoping, lingering flying,
O the pain, the bliss of dying!
Cease fond nature, cease the strife,
And let me *languish into life*.

Hark! they whisper: angels say,
"Sister spirit, come away."
—What is this absorbs me quite,—
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death!
The world recedes: it disappears!
Heaven opens to my eyes; my ears
With sound seraphic ring.
Lord, lend your wings! I mount! I fly!
O grave! where is thy victory?
O Death! where is thy sting?

Alexander Pope wrote this, and how many have questioned the truthfulness of it? It is doubtless good poetry, but a shameful perversion of the Bible account of death. Surely no such language is found in God's Book.

Another, and still another, and more yet can be offered on this subject:

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.
* * * * * * * *
Fight on my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode.

Heath, wrote this, and in it expresses the sentiments of the masses. The question is, Is it true? For one, I contend against all such heathenism. Yes, worse than heathenism! Why, and how do you know it is untrue?

"To the law and the testimony; if they"—*any*—"speak not according to this word, it is because there is no light" (margin, *morning*) "in them."

"How readest thou?" is the question; not so much, What do you hear? In *my* reading of the lively oracles, I find nothing therein about "vital spark of heavenly flame," nor about "sister spirits," nor "drowning of spirits," nor of the borrowing of wings in order this drowning spirit may mount and fly; nor that when death—which the scripture styles "the last enemy"—takes hold on its victim, *then* we sing,

"O grave! where is thy victory?
O death! where is thy sting?"

Nay, verily, the apostle Paul intimated *no such thing* when he quoted Hosea xiii. 14. He says, 1 Cor. xv. 51, "Behold I show you a mystery, we shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye at the *last* trump"—not at death—"for the trumpet shall sound, and *the dead*"—NOT the "vital spark"—"shall be raised incorruptible. and we shall be changed"....."So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall be brought to pass the saying that is written" (in Isaiah xxv. 8,) "Death is swallowed up in victory." And Paul closes his admirable argument by giving God—*not death*—the thanks for deliverance and victory through our Lord Jesus Christ.

If the Bible is true—I believe it is—then Pope, Heath, Wesley, and others who have written poetry, have done *much* harm in giving the mind a bias for that which is not true, thereby leading poor mortals into all kinds of vagaries about "deathless spirits"—"undying worms"—"immortal souls"—"death that never dies," and all such expressions, *none* of which are contained in God's Book. Having referred to C. Wesley, I will quote from:

A charge to keep I have;
A God to glorify;
A never dying soul to save,
And fit it for the sky;
* * * * * * * * *
Help me to watch and pray
And on thyself rely;
Assured if I my trust betray
I shall *forever die*.

How a "*never* dying soul," can yet "*forever* die," puzzle me; and were it not that the word of the Lord discountenances all such trash, and offers a clearer view of what the soul is, and when the reward is given, then might we attach such importance as the foregoing poetry claims. Thanks be to God for a happy deliverance from orthodoxy—so-called—on this subject, and also from spiritualism, the outgrowth of the fable of the soul's inherent immortality.

G. W. Y.

Obituary.

FELL ASLEEP IN JESUS, Feb. 28, Emily, wife of DAVID W. WHITE, Philadelphia. She had been a great sufferer for many years, and often seemingly at the point of death, but endured as seeing Him who is invisible. We first became acquainted with Br. WHITE'S family about 1842. At that time we hardly supposed Sister WHITE could live but a short time; but the Lord prolonged her life till the present year. Her sufferings were terrible when the crisis arrived; but when informed that they would soon end, she received the tidings calmly and resignedly. She said, she knew in whom she had trusted, and that she loved her Saviour, and that all things work together for good to them that love him. She called her children—an only son and daughter—and her husband around her and gave them loving messages, hoping she might meet them all in the better land. She specially desired that "Br. Storrs" should speak at her funeral. We regret that we felt unable to go at that time.

Br. White had written us a letter of sympathy, on the death of our Son, dated Feb. 27th, and in a P. S. added, "Mrs. White was taken suddenly and seriously ill day before yesterday." This letter was detained till March 1st, and then his son added to it the intelligence of his mother's death and the few facts stated above. We have waited to hear from some one in Philadelphia before giving this notice, but have received no new information for the public.

Br. White's letter of sympathy, to us, contains the best we could say to him, and shows that he understands where true consolation is to be found. May our gracious and covenant God grant him and his bereaved children that divine support which their sore trial calls for.

Summary of News.

BY W. M.

DOMESTIC.

Congress has been busy closing up its labors preparatory to adjournment to next fall. A bill has passed to provide for the more careful carrying out the great Reconstruction measure to restore the South back to the Union. A resolution has been adopted to have a survey made for a ship canal between Lakes Erie and Ontario.

The wisdom of the Reconstruction plan, stringent as its provisions are, and so offensive to the old prejudices of the Southern whites, is amply justified by the great success it has already met with all over that long disturbed and suffering portion of our country. Instead of breeding increased discord and contention between the two races, it has had directly the opposite tendency. South Carolina, always regarded the most ultra in its prejudices against conceding anything like social or political equality to the blacks, not only acquiesces in the plan adopted by Congress, but is heartily engaged in giving it effect in accordance with its spirit and intent. We give elsewhere an account of a meeting held in the capital of that State, to show how cordially the leading fire-eaters and their late slaves can fraternize.

COLUMBIA, S. C., March 18.—One of the most remarkable meetings ever held in South Carolina took place to-day, the occasion being a celebration by the negroes of the passage of the bill enfranchising the black race. By invitation Gen. Wade Hampton, ex-U. S. Senator; W. F. Desaussure, Edward Arthur, the Hon. W. J. Talley, and James G. Gibbs addreseed the meeting; also, the Rev. David Pickett, and Beverly Nash, both colored. Sentiments were expressed highly honorable to both sides. The negroes are gratified with the spirit of political affiliation with which they have been met, and the citizens are equally pleased to find the colored men identified with the true interests of the State. Should a Convention be called, the latter will probably nominate and support the best men in the country, and, as declared by Mr. Nash, will urge Congress to repeal the disfranchising clause.

SAVANNAH, GA., March 18.—A meeting was held here to-day, at which about 3,000 negroes were present. Three white and five colored speakers addressed the assmblage. The speeches were confined to the topics of Universal Suffrage and the right to sit on juries. The affair passed off very quietly.

FOREIGN.

The Fenian troubles in Ireland continue as fierce as ever. No sooner is one insurrection put down than another breaks out, often in the same quarter as the previous one. A number of lives have been sacrificed, but no stand has been made where the insurgents can concentrate to organize their forces. The heroic efforts of the down-trodden people of Ireland against their oppressors is awakening a sympathy all over the world kindred to that felt for the struggling Cretans in Candia.

No one who watches the course of political events in Europe can fail to be struck with the strong revolutionary tendency which it manifests. Even the so-called constitutional governments are afflicted by it. The progress of education and the influence of newspapers, the electrice telegraph, railroads of steam navigation are unsettling all the old political ideas and originating new ones.

The later advices from Mexico do not yet bring us the expected news of the great battle at or near Queretaro. But the concentration of Imperial and Republican forces about that city continued, and Maximilian in particular seemed disposed to stake his all on the issue of the approaching battle. Should he be defeated, the whole Empire will collapse at once. A defeat of the Liberals might prolong the war, without, however, adding in the least to the Emperor's prospects of ultimate success.

It would not be surprising if—as a Cable dispatch states—Austria had joined Russia in advising the Porte to cede Crete to Greece. The present Ministry of Austria has abandoned the past policy of the Empire in the Eastern as well as in many other questions. But the alliance of France in this affair with Russia and Austria would take the world by surprise, for the utterances of the *Moniteur* have until recently pointed in a quite different direction.

The shame of selling intoxicating liquors in the country's Capitol is now definitely prohibited by a joint resolution, which has passed the Senate and the House. Congress has thus shown its self-respect.

An Inquiry.

PAWLING, N. Y., March 11, 1867.

If any of the readers of the HERALD OF LIFE will forward the address of John L. Bassett, formerly of *Bridgeport*, Conn. (*Greenfield Hill*), they will greatly oblige Charles S. Dodge, Pawling, Dutchess Co., New York, as all our efforts to hear from him have thus far been useless.

Yours most respectfully,
CHARLES S. DODGE.

"The Theology of the Bible."

GEO. W. YOUNG, 35 Ann St., New York, is prepared to furnish the above to any who may wish to obtain it. He has made arrangements with the author—HON. O. S. HALSTED—for a supply. *Price $3.*

APPOINTMENTS.

ELD. W. S. CAMPBELL will preach at NEWARK, N. J., Sunday, March 24. NEW YORK, Cooper Institute, March 31, and in 24th St. in the evening. ROCKY BROOK, R. I., April 7th and 14th.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by DR. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each: MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

THE OLD AND NEW EARTH.

BY ELD. J. PARRY.

A perfect church, or perfect state,
Will not in this world vegetate.
Whatever seed we mean to sow,
The wheat and tares together grow.
'Twixt good and bad, a constant strife,
That only terminates with life.
Six thousand years their course have run,
And still the battle's but begun.
It rages still, from age to age;
In spite of prophet, priest, or sage.
Every year, some new invention,
Much to tedious to mention,
The product of some addled brain,
Now promises the goal to gain.
It starts with expectation high,
Only to wither, blast, and die.
Lies buried in the vasty deep,
Where all its predecessors sleep.
Such are the efforts men devise,
To gain the long expected prize.
The *ignis fatuus* of the brain,
That proves its votaries insane;
And leads them into pits and bogs,
The domicile of croaking frogs.
Man's history, since the days of Cain,
Is one of sorrow, guilt, and shame.
His glory buried deep in mud,
Written in characters of blood.
War and commotion, strife and wrong,
Have been the burden of his song.
He is the greatest hero still,
The greatest number who can kill.
While he who only kills one man,
Is branded as a villain.
The little sinner all despise;
The big one carries off the prize.
One is exalted with a rope,
The other worshiped like the Pope.
When darkness men mistake for light,
When day is turned into night,
The good and noble we despise;
And raise the guilty to the skies.
Can such a state as this be bless'd,
Or ever lead to peace or rest?
While coming storms portentous roar,
And earth is rotten to the core.
No healing balm has yet been found,
To cure this deep and dangerous wound.
No human skill, no earthly power,
Can long protract the fatal hour,
When sleeping vengance shall awake,
And all the powers of nature shake:
The King in flaming fire decends,
To judge his foes, and save his friends,
Who shall abide that dreadful day,
When earth and heaven shall flee away;
And perish in the depth profound,
Where they can never more be found?
But a new heaven and earth shall rise,
To cheer the heart, and bless the eyes,
Of those who worthy shall be found,
To tread that holy, happy ground.
May you and I, dear friend, be there,
That blissful paradise to share
With Christ our Lord, our Life divine;
And in his likeness ever shine.
Let those who choose enjoy a race,
"Beyond the realms of time and space:"
And give their gassy fancy vent,
Heathenish fables to invent.
Immaterial phantom sprites;
Borrowed from the Arabian Nights,
Floating in the ambient air,
Of body, parts, and substance bare.

All these visions die away,
In the light of coming day:
In the resurrection morn,
From the grave, the saints are born,
Live forever, on the earth,
Subjects of the second birth,
In the new Jerusalem,
They with Christ for ever dwell.
This is heaven enough for me:
May I soon that glory see.

Sandy Hill, N. Y.

Children's Department.

THE LOST PURSE.

A friend related to me a simple story, not long since, which I think is worth telling over. The parties of whom he spoke were near by, and it was the presence of the hero that called the circumstance to mind.

Abel Morton was a youth about seventeen. His mother was a widow and he an only child. They lived in a small hut in the outskirts of the village, and were very poor. During the long winter the widow had been quite sick, so that Abel had been obliged to spend most of his time with her. The youth had never learned any trade, as various circumstances had combined to prevent his leaving home. He worked whenever he could get work to do, and thus far had managed to find food enough to keep himself and mother alive, though they suffered much with cold.

As the spring opened, Abel tried to find work, but was not successful. He picked up a few odd jobs now and then, but the proceeds were barely sufficient to purchase enough of the coarsest, cheapest food. Clothing they could not buy, and poor Abel began to fear that he must beg a suit of clothes, or, what was worse, leave his mother. But the latter he could not do.

One afternoon he went into the village and spent several hours in hunting for work, but he found nothing to do. Some seemed to turn him away because he looked so ragged, while others said they never employed any one outside of their own households.

Faint and sick at heart, Abel turned his steps homeward. He left the village, and was turning into the narrow lane that led to his home, when he detected something peculiar upon the roadside. He picked it up, and found it to be a small knit purse. It was quite heavy, and the jingle of the contents was too sharp and clear for copper.

The poor youth did not stop to open it then, for it was already dusk, and he knew his mother would be anxious. So with strangely beating heart he hastened homeward. He entered the little room in which his mother was sitting, and sank down in a chair.

"Alas! no work," the widow murmured, as she saw the cloud upon the boy's face.

"No," he replied, "I tried all round, but it was of no use."

"Never mind, Abel. God is good. We shall not suffer as those who do not trust in him."

"But how does he help us, mother?" asked Abel, in a faltering voice.

"In many ways, my son. He has preserved us in many trials, and has given us hope and courage. He has preserved to me a true and virtuous chid, and held us clear of many sufferings which afflict our fellows. Look at Mrs. Tyndal: see her with all her wealth suffering what I would not suffer for worlds. See her only son, a poor, miserable inebriate, and in prison for a drunken crime. For what would we exchange our humble consciousness of right and honor?"

Abel made no reply. There had been something bearing down heavily upon his soul, something that lay in his pocket, and sent forth a serpent song of plenty. But the load was removed. He drew the purse forth from his pocket and laid it on the table by his side.

"What is that?" said the widow, as she heard the sharp clink of the coin.

"A purse—I found it on the road."

"Found it! Oh! did you *find* it?"

"Yes, my mother—in the road just at the turn of our lane. It lay on the footpath."

A candle was lighted and the purse emptied. It contained twenty silver half dollars.

"Ten dollars," whispered Abel. "Perhaps we can find who lost it."

"Isn't there some name to the purse?" asked the mother.

She took it as she spoke, and upon the inside of the clasp, which was lined with red morocco, she read, "John Thompson."

John Thompson was one of the wealthiest men of the place. He owned a very large farm, and besides supplying a large amount of milk to customers, he raised large quantities of garden sauce and fine fruit, which he sent to a neighboring city.

"Ah, how easily he could spare it?" whispered Abel. "It would be no loss to him."

"That is so in a measure, my son," said the widow, solemnly. "His would not be the loss, but *we* should lose—oh, how much!"

"We, mother?"

"Ah! my boy, should you keep this—should we keep it—where would our honor be? The next time you met Mr. Thompson, you'd fear to look him in the face. You could not look at him with the happy consciousness of your own innocence. There would be a taint upon your character, a sting in your soul. Oh, would you keep it, Abel?"

"No, my mother, I would not. No, no—I'll carry it back this very night."

"You might wait till morning; you must get some wood now."

The purse was laid away in a place of safety, and on the following morning Abel set out bright and early, and walked with a buoyant step, for he was satisfied with the work he was doing.

Mr. Thompson lived in a large mansion on the top of a gentle eminence, at a short distance from the road, which was surrounded by a park of noble trees. Abel took his way up the neatly gravelled walk, and met the owner upon the broad piazza.

"Do you wish to see me, sir?" said the host. He was a kind, generous-looking man, stout and corpulent, with a face full of health and good humor.

"Yes, sir," answered Abel, promptly, at the same time ascending the piazza. "I found a purse last evening, and, on opening it, we found your name upon it."

"And who are *we*?"

"My mother and I, sir."

"Then you did not think you needed the money?"

"Sir?" said the youth, with inquiring gaze.

"Seeing that you bring the money to me, I suppose you had no use for it?"

"Use for it, sir?" repeated Abel, at a loss how to understand the man. "Oh, God knows we had use for it, but not so much as we had for our honor and truth."

"Were you afraid to keep it?" pursued Mr. Thompson, in the same peculiar tone.

"Afraid! what do you mean? Do I love my mother because I am afraid to hate her? I brought your money back because it was yours, and not mine."

Thus speaking, Abel handed the gentleman the purse and turned away. Mr. Thompson did not say a word, and the youth kept on, feeling glad that he had done right; yet at the moment almost ready to cry at the reception he met.

When he reached home he sank into a chair and leaned his head upon his hand.

"Why, what's the matter, Abel?" asked his mother, in alarm.

But before he could answer they were both startled by hearing a horse trot up to the door. It was Mr. Thompson. He dismounted and, as the door was open, entered without ceremony. He bade the widow a cheerful good morning, and then took a seat.

"I've come on business, and I may as well proceed at once." Then turning to Abel, he asked:

"Are you engaged at present?"

"No, sir," replied the youth eagerly, for the man spoke very kindly.

"Wouldn't you like something to do?"

"Oh, yes, sir. I spent all day yesterday in looking for work. My mother is not well, and I must earn something."

"Can you write?"

"Yes, sir."

"Pretty well?"

"Yes, sir. My mother has taught me more than I should have learned at school."

"Can you cipher, then?"

"Yes, sir; I have been pretty thorough as far as cube root."

"Can you drive two horses?"

"Yes, sir. I drove the stage coach from here to Grantborough a good many times last winter."

"Then I think you are just the man I want. In a few days I shall send some sauce to the city, and as yet I have no one to take charge of that department. For the last ten years I have lost considerably by dishonest men. The man who carries my produce to market has considerable money to collect; sometimes it will average a hundred dollars a day, for a week at a time. When I buy up fruits and berries to send to the city, the receipts are considerable. How should you like the place?"

"I could be with my mother at nights, sir?"

"Yes."

"Then I should like it very much—very much, sir. And if I serve you I shall serve you faithfully."

"I have no fears on that account," said Mr. Thompson, with a peculiar look. "I am fully satisfied of your honesty. I saw you pick up my purse."

There was a slight shudder passing through the youth's soul, for he could not help thinking what would have been the result had he kept the money.

"You are not the first one I have tried," resumed the gentleman. "First, I looked upon Samuel Stephens. He is poor, and I thought him capable. I dropped my purse, with my name plainly written upon it. He did find it, and he kept it. Next I tried Lot Poole, and he did the same. Some might say I had no business to place temptation in a poor youth's way; but I would give employment to those who most needed it, and as there is ample temptation in the work I must have done, I thought I had a right to try them. But you have proved yourself trustworthy, and I am glad of it. And now, if upon trial you suit me, I will pay you forty dollars a month and board you. What say you to that?"

But poor Abel knew not what to say. The sum named was enormous to him. He had wondered if he should get as much as fifteen.

"Forty!" he whispered, fearful that he had misunderstood him.

"Yes, forty dollars a month. Will not that answer?"

"Oh, yes, sir. It is more than I expected—much more."

"Then you will be better satisfied. I like to have those who work for me satisfied, and then if they do wrong, I am not to blame. So, suppose you come up and look around; we commence the first month to-day."

The poor widow felt it her duty to say something before the kind man left, so she turned towards him and opened her mouth, and then—began to cry. Mr. Thompson understood it, took her by the hand, and bade her be of good cheer, and then hastened away.

Until the sound of the horse's tramp had died away in the distance, both mother and son sat in perfect silence. At last the widow rose and sank upon her son's bosom.

"O, Abel! God has blessed us wondrously."

"Suppose I had kept the money," whispered the youth.

"Not that—not that, my son. O, it was not the money; though the money, like the mirror, reflected yourself. It was the stern integrity of your soul. You couldn't have kept it. The simple carrying back of ten dollars was little to be compared with the principles to be involved. He saw your honor—your truth—and for what you are he has hired you."

Abel went up to the great house and soon found something to do. When he returned home at night, Mrs. Thompson sent a covered basket for his mother, and Mr. Thompson gave him an order on the tailor for a new suit of clothes.

The busy season came on, and Mr. Thompson was not long in discovering that he had won a treasure in his new hand. Abel sold more produce than had been sold before; at least, he returned more money, which was far better. That was not all. The business was kept square to the fraction of a penny every day, so that at any moment Mr. Thompson could tell just how he stood.

But there was one difficulty.

The producer often wished for the assistance of his agent in the evening, especially when he had accounts to make out. So he talked with his wife, and it was soon arranged that the widow Morton should come and find a home beneath their roof. She had grown stronger, and the flush of health was upon her cheek, since her son had afforded her the many comforts that she needed, and she accepted the offer with pleasure. Abel could now spend all his time in his employer's interest, and the happiness of all concerned was greatly enhanced thereby.

I saw a wealthy man walk to his house, and as he stood and gazed around upon his broad acres, half a dozen children broke away from an old lady who had been playing with them, and bounded to his side; and I could hear the happy cries of "Papa."

It was Abel Morton, and the old lady was his mother. He was an honest, happy man, for strict honor and truth had been his guide through life.—*Christian Advocate and Journal.*

Hannah More says, "Idleness among children, as among men, is the root of all evil, and leads to no other evil more certainly than to ill-temper." Little Willie seemed to know this, for whenever he had nothing to do, he would say, "Now, mamma, I have nothing to do; I am on Satan's ground, you know."

"IS ELIJAH YET TO COME?"

BY ELD. J. S. WHITE.

I write with reference to an article under this head of Feb. 20. I do not believe that any person who believes Elijah is yet to come, but what also believes in the "speedy redemption at the appearing of Jesus Christ." If there be such an one, I have no knowledge of it. All that is said of Elijah's work may be done in a very short time, and will be, as I think. "Paulo" says that John fulfilled Mal. iv. 5. If so, then John did all that is said of Elijah's work; and that occupied about six months. Surely this is not a long time. Or, does "Paulo" see that it *must* require a long time for Elijah to do what Malachi says he will do, and so conclude that John did not do it all; and hence a part of Elijah's work will never be done? There have been some who have called themselves Elijah, who were not; and whose influence, in all respects, may not have been good. But if this is an objection to the belief that Elijah is yet to come, then do we have an objection to our Saviour's future coming; for there have been at least twenty-four men, since Christ went away, who said they were Christ, and drew many disciples after them. It has not been shown that John just as much denied being a prophet as he denied being Elijah. John did not say that he was not a prophet. They did not ask him if he was *a* prophet? That question is not in the Greek text. The question there is definite, referring to some *one* prophet, and not *in*definite, *a* prophet. They did ask, art thou *that* prophet, or *the* prophet? which would be the same thing. Before "Paulo" solemnly avers again, will he be ready to give one competent man who says the Greek text should be rendered *a prophet*? Besides, the Jews wanted to know who John was, and they sent to him the question in John i. that they might know *definitely*. If they had said, Art thou a prophet, it would have been like asking him if he were a Jew. If he had said, he was not a prophet, it would have been an indefinite answer to the definite object they had in view. It was not to find out whether he was a man, a Jew or a prophet; but to ascertain who he was definitely. No reference was made in the question, nor in John's answer, to any but those the prophets said should come. He was not the Christ that was promised, nor the Elijah who was promised; nor that prophet or *the* prophet. There need be no question that they referred to the prophet of which Moses spake. To us, it is evident that Moses referred to Christ, while the Jews made a distinction between that prophet and Christ. So after John said he was not Christ, they asked their questions. But suppose John did say he was not a prophet, then John did deny what Christ affirmed; for Jesus did say that John was a prophet. Luke vii. 26.

We are not aware that Gabriel ever said that John was Elijah. If "Paulo" can find it he may make out that John contradicted him. If by "darling theory, and preconceived opinions and theories," is meant, that a person has an opinion, before he writes it, we don't know who has not got a preconceived opinion. But if "Paulo" means an opinion long cherished, I would say to him, that my preconceived opinion has always been, until recently, that John fulfilled Malachi. iv. 5; and hence I am not expressing such an opinion when I say, in the language of Jesus, that "Elias truly *shall* first come, and restore all things." This is not saying that any one else has a "darling, preconceived opinion" to sustain, neither would I say this; for I have observed that some, when they are hard pushed in argument, will, in order to sustain themselves implicate the motives of those who oppose them. My reasons, in short, for believing that Elijah is yet to come, are the following: There is no statement in the Bible more positively and unqualifiedly stated than this. The Lord may have directed the prophets to say things that would not be understood at the time. But to move them to say things which, if believed, the people would necessarily be deceived, is quite another thing. The promise in Malachi iv. 5, is as plain as any promise in the Bible of the coming of Christ, either the first or second time. If this was all fulfilled in John, then the Jews must necessarily have been deceived for more than four hundred years, while believing that promise was to be fulfilled. They did believe Elijah was to come, and for this reason, they asked John if he were Elijah. John, as a Jew, must know they referred to this promise. John unqualifiedly, and in the most emphatic manner, said he was not Elijah. Jesus sustains the greatness and truthfulness of John by saying, that no *greater* prophet had been born, and that John *was a* prophet and *more* than *a* prophet. Jesus said, Ye sent unto John and he bare witness unto the truth.

Then what John said to those who were sent unto him was truth, our Saviour's word for it. What John denied referred to statements made by the prophets. He said I am not Christ, I am not Elijah, nor *that* prophet. John did tell who he was by quoting a passage that pointed out his work. The question put to John, Art thou Elijah? must be the same as if they had said, Are you the one named in Malachi? for no other was promised. As John said, I am not; if Jesus meant, in what he said of John that he was the Elijah promised, in all its fullness, it makes a plain contradiction between John and the Saviour. And more, this view of the subject makes the Saviour contradict himself; for he said, John bare witness to the truth. So John said he was not Elijah; and Jesus said, John spoke the truth. To deny this, is to deny both John and Christ. It will take more than I have yet seen to bring me to this. As John was to do some things that Elijah is to do, and as he had the spirit and power of Elijah, our Saviour could speak of him as he did. It is on this principle that Jesus could say, This bread is my body, and this wine is my blood, and that the apostle could say, that rock was Christ. For the same reason that Jesus could say, no man hath seen the Father, and at the same time say, that he that hath seen me hath seen the Father. Take this view of the subject, and all is simple and plain, removing all apparent contradiction.

These are my reasons for giving up my preconceived opinion, and coming to believe, as I now do, that Elijah surely shall first come, and restore all things, as Jesus has affirmed. This is not affirmed of John.

East Boston, Mass.

THE DORCAS MISSION.

The enrolled membership of the Sunday-school is two hundred and twenty-five. These colored boys and girls have been gathered from the worst section of our city. They live in poor tenements in various streets, alleys, and courts. These children are making progress in their studies. Those who can read are in Bible classes: those who cannot are taught the alphabet, to spell, &c. They are sweet singers, and their voices may be heard for a considerable distance from the hall where they meet. They learn readily, and appear to take delight in their lessons.

The day-school in the home numbers seventy. The blackest learn as readily as the lighter colored pupils. We hope to have an evening school for colored men and women, soon. A school held for them last winter by us was quite successful.

Our Home fund has been expended in furnishing the house with bedsteads, mattresses, sheets, cloth for aprons, dresses, pillow cases, undergarments; shoes, crockery, cutlery, tubs, clothes lines, pins; kettles, boilers, and other cooking apparatus; boards for tables, seats, bins, and shelves; rag and straw carpeting, sewing machine, medicine, whitewashing, washing, scouring, and cleaning, and painting; car-hire and express bills; pay of matron, teacher, and missionary; school books, pens, ink, slates, &c.; coal and kindling wood, shovel, and other steel and iron ware, &c. What was left, these purchased, was expended in tinning the roof of cook room, repairing stove and range, and in purchasing a barrel of flour, a barrel of syrup, codfish, potatoes, bread, milk, meal, salt, pork, mutton, liver, beans, etc., etc.

We commenced Home operations last October with four children. We have twenty-four under our care now. The children rise at half past five in the morning, and with the exception of three or four of the larger ones, retire at seven in the evening. Family worship morning and evening. The day-school meets forenoon and afternoon, and is under the care of Sister. S. D. S. Bussier, one who is well qualified for her work.

Our bill of fare is as follows: for breakfast, bread and syrup, warm milk and water; for supper, corn meal mush and milk; for dinner, Sundays and Mondays, baked beans; Tuesdays, fried beef liver and potatoes; Wednesdays, mutton soup; Thursdays, boiled mutton, cold, and potatoes; Fridays, roast mutton and potatoes; Saturdays, codfish and potatoes.

Sr. Rebecca Reeves is matron of the Home. Sr. Malvina Helginson is missionary. Thus with myself, our entire family numbers twenty-eight persons. The average cost of provisioning this family is about twenty-five cents apiece daily. The only difference in living is in my assistants who have tea, coffee, and butter. We have neither cakes, puddings, nor pies, excepting on holidays, when they are given to us.

To carry on this work I look to the Lord for grace. I write concerning the work, and leave the matter of giving between the reader and the Lord. I do not profess to be supported by especial miracles, neither do I think it wrong to ask the brethren for assistance. But there are so many calls for assistance in all directions, that I think it best to do my begging at the throne of grace, and then the brethren can assist as they feel that the Lord would have them. My matron, teacher, and missionary are paid twenty dollars per month each, by me, and have their board, room, and fuel. They earn their money, for all engage heart and hand in the work from morning to night, day after day. Provisions have to be bought constantly, also gas bills to pay, and all other general expenses connected with such an institution. Now I ask for your prayers that I may be kept faithful in all things.

[Br. Burbank here inserted a copy of the "lease" of the house, which we omit.—Ed.]

Our Home will accommodate thirty-six children. We have it now in good condition, and whenever the brethren, sisters and friends are on this way, would be pleased to have them visit our Home, and see what the Lord has done for us.

Yours in hope of the life to come,
F. H. Burbank.

708 Lombard St., *Philadelphia.*
P. O. Box 384.

The Jews in Jerusalem.—Rev. E.B. Frankel writes to the *Jewish Intelligence*, that the missionaries' recent intercourse with the Jews has been most friendly. Many have called upon them; many have been visited in their homes, and there is ground for hope that the seed scattered on all sides, among young and old, will eventually yield an abundant harvest. Nor are there wanting signs that the time to favor Zion draweth nigh, and that the thoughts of Jews throughout the world are directed towards Jerusalem. The Greek Christians are up buying every available plot of ground in the neighborhood of the Holy City, where they are planting olive and fruit trees, and gathering luxuriant crops. The whole city is now paved. The water from the Pools of Solomon is now flowing in different parts of the city, and, through the liberality of Sir Moses Montefiore, the underground work for draining the city has been commenced. These improvements may appear trifles in Europe, but they are of great significance in the east. On the other hand, our missionaries feel, in common with many of the Jews, that Jerusalem is a great stronghold of Satan; that the great enemy is very busy there; that the contest between light and darkness is gaining daily in intensity, and that a crisis is at hand.

VARIETIES.

Under this heading we propose to give such various items of interest to our readers which do not come properly under the heading of news.

The Roman Catholics are busy at the work of religious propagandism, and for this purpose have a religious order, who give themselves to the spread of tracts and large publications. Thus we are told large numbers of the young and fashionable in American families are induced to attend service at the various Catholic churches in this city, at first through curiosity, and then habitually, the magic of the "ceremonial" having its full effect upon the imagination. Societies of this character have long been established in England, and are sufficient to account for the thousands who renounce the Protestant for the Catholic service.

The President has approved the resolution to extend aid and facilities to citizens of the United States engaged in the survey of a route for a ship canal across the Isthums of Darien. It authorizes them to be furnished by the Secretary of the Navy, as far as he may be able to do so without prejudice to the naval service and without additional expense to the government.

Rev. H. A. Sawtelle, a popular Baptist preacher of San Francisco, has thrown a firebrand into the denomination, by openly espousing open communion. He has organized a Church entertaining his views, which is rapidly increasing in strength and numbers.

Reforms in the Society of Friends.—The *Friends' Intelligencer* has an account of an informal meeting, held last month, of members who were moved to a frank interchange of views on the best means of reviving the interest in the meetings for worship. Quotations from Barclay were read, showing the power with which the spirit moved in the minds of Friends in former days, insomuch that they would break out sometimes in the singing of hymns, as well as other evidences of deep and lively feeling.

Samuel Downing, the last of the noble army of the Revolution, died at his home, near Northville, Saratoga county, New York, on Monday, February 19. He was born in Newburyport, Massachusetts, November 30, 1761. He was, therefore, in the 106th year of his age when he died.

The Pope has two claims for American sympathy in his afflictions. He was the only potentate in the world who acknowledged the Confederacy, and the only one who denies American citizens the right to worship in their own way in his capital.

The prompt action of Congress in passing a joint resolution appropriating one million dollars for the relief of the people in the South, loyal and disloyal alike, will be cordially approved throughout the whole country. It is not merely want in its ordinary forms that exists at the South; it is starvation. The operations of private charity are too slow for the present emergency.

Both Houses of Congress have passed a bill allowing a deduction of one month, in case of good conduct, in each year's imprisonment of persons sentenced for offences against the laws of the United States.

In a recent discourse a clergyman said that Harvard appeared to be the only college in this country where no revivals occurred; that for a quarter of a century past there had not been a single revival or conversion in that institution.

The Cashmere, or more properly, the Angora goat, is being largely introduced in the West. There are now about one thousand in Illinois, as many more in Ohio, and several thousand in Kentucky.

Rev. Thomas Guthrie, D. D., is coming to this country in April, as one of a deputation from the Free Presbyterian Church of Scotland to the Presbyterian Churches of America. Dr. G. is perhaps the ablest and most eloquent of all the Scotch divines.

The Herald of Life

AND OF THE COMING KINGDOM.

TERMS:—Two Dollars a Year; or, 48 numbers; One Dollar for six months; or, 24 numbers; invariably in *advance*. When served by Carrier in New York city, 48 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy or their services.

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All Letters relating to the Herald of Life, whether on *business* or other matter, must invariably be addressed

"Geo. Storrs,
Box 4658,
New York."

Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

All names of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 166. | NEW YORK, WEDNESDAY, MARCH 27, 1867. | VOL. IV.—NO. 24.

THE HERALD OF LIFE
IS PUBLISHED WEEKLY BY
"THE LIFE AND ADVENT UNION,"
AT
No. 37 Park Row,
(Fourth Story, Room 22), NEW YORK.
GEORGE STORRS, Editor.

"MORTAL RESURRECTION."

CONSIDERED BY JACOB GRIM.

I am somewhat surprised that any man who professes to be a bible student should for one moment indulge in such an idea as a mortal resurrection, at the last day.

The first time I heard it indulged in, I could not help smiling; for it came from a man who had always been saying, "Give us one thus saith the Lord, The wicked shall never rise from the dead again, and we will believe it." And yet, this same individual quotes 1 Cor. xv. 44, "There is a natural body: and there is a spiritual body.... Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual," and says Paul is talking about the resurrection, and this animal, natural man comes up first in the resurrection, and then the good are changed into spiritual.

If this is not being pinched hard for a theory, then I do not know what is. For one moment allow us to examine this subject. "It (he) is sown in corruption: he is raised in incorruption." How any man, calling himself a bible student, in the face of such language as this of the apostle, dare change it to read, "it is sown in corruption, he is raised in corruption and then changed to incorruption," is unaccountable, and he is taking a liberty with the apostle's language that I should not like to be guilty of doing. Again, "he (the man) is sown in dishonor, he is *raised* in glory;" not changed afterwards. "He is sown in weakness, he is raised in power;" not changed to power afterwards. "He is sown an animal man, he is raised a spiritual man;" not changed afterwards. "There is a natural man, and there is a spiritual man; and so it is written, The first man (not body) Adam," (Paul is not speaking of Adam in the resurrection, but Adam in creation; therefore the first Adam) "was made an animal man. The last Adam was made a spiritual man. Howbeit that was not first which is spiritual," (that what? Why, evidently, that Adam; or, the spiritual Adam was not first) "but the natural, or animal Adam: and afterwards the spiritual Adam. The first man Adam is of the earth, earthy: the second Adam (or man) will be the heavenly man; and as we have borne the image of the earthy (man), we shall also bear the image of the heavenly (man). Now says Paul, "Behold I show you a mystery:" something which these mortal resurrectionists cannot comprehend. What is it, Paul? "In a moment, in the twinkling of an eye, at the last trump.... the dead shall be raised." How? mortal? No, "incorruptible." So says Paul.

Now we will inquire what Jesus says on the same subject. Luke xx. If ever there was an occasion when Jesus should have settled the question of the resurrection of the dead, it was at this time. The Sadducees came to him propounding certain questions touching the resurrection of the dead. And Jesus answered those questions,

First, "But they which shall be accounted worthy to obtain that world, and the resurrection of the dead." Here it is implied that some will not be accounted worthy of a resurrection of the dead.

Second, All that are counted worthy of the resurrection, "Neither can they die any more." Here Jesus stamps all "mortal resurrections," as contrary to God's designs and his teachings, "for, they cannot die any more." Where then is mortality? "For they are equal unto the angels: and are children of God, being the children of the resurrection." Now, if there was no other testimony in the scriptures, this alone is enough to stamp all such teachings as spurious. The children of the resurrection are the children of God; and as such, cannot die any more. All I ask is, like the Apostle Paul, "If by any means I may attain to the resurrection of the dead," I will run all risk of dying again; for Jesus says, "they *cannot* die any more."

Well, we have Paul saying, they rise incorruptible. The serpent says, according to the old saying, they rise corruptible, and die again!

Jesus says, the children of the resurrection "cannot die any more." The same serpent says, they are mortal and can die again. It seems to me, it savors of the same disposition, of being adverse to God's truth, as it was in the beginning; the only difference is, it was then "Ye shall not die," and now, when God says that they cannot die who attain unto the resurrection, the opposition say, "they shall die." Here then is the same opposing spirit.

The subject seems so foolhardy and devoid of argument that you will excuse me for taking up your time and paper.

Philadelphia, Pa.

A MORTAL RESURRECTION.

In the opening speech of my discussion, two years ago, with Elder Miles Grant, on the question, "Do the scriptures teach the non-resurrection of the wicked?" I started with this proposition: "*They that are Christ's at his coming" shall rise from the dead Immortal.* In remarking hereupon I proceeded as follows:

The doctrine of this proposition will be seen to have a very important bearing on the main question at issue in this debate. Hence the need of proving it true at the outset. The proposition is denied by the negative, who affirms (Discussion with Curry, p. 68) that the righteous dead "*have got to be brought up mortal.*"

My brother's view is a novelty in the christian world at large and in the Second Advent ranks. More than this, my brother on the negative has held it but a short time. I object to the view, 1. Because no direct scripture proof is offered or can be offered in its support. 2. Because the arguments that have been urged in its behalf by the negative in a former discussion have no force. 3. Because the opposite view—viz., the one stated in my proposition—is sustained by inspired evidence of the plainest and most positive character.

[My remarks on the absence of any direct evidence for a mortal resurrection in the Bible had not been committed to writing, and of course cannot be recalled. Passing this point, I quote as follows from my notes:]

II. Examine the negative's reason for asserting a mortal resurrection of animal life to the saints.

1. *Justice demands it.* If this be so it follows that the resurrection of the righteous is not an act of grace or favor. So, on the other hand, if the resurrection is an act of grace or favor, it is no longer a debt due to the saint on the score of justice. During the progress of the debate the testimony of God's word will be brought to bear on this point. But to proceed: *Why* does *justice* demand that the saint shall have back his animal life in the resurrection? The answer is, because the first death is not for what we have done, but for what Adam did. This reason, then, it will be seen, affects equally both classes of the dead—the wicked as well as the righteous. And this is precisely what my brother on the negative maintains. Bearing this fact in mind, let us consider the matter further. If the dead have a just claim to deliverance from death, their present condition is one by which, so long as it lasts, they are *wronged.* But if wronged, *who has wronged them?* If the wrong was self-inflicted—though this is denied by the negative—then of course they can have no claim against any one else. Did *Adam* inflict the wrong? Then against him, and him alone, is the claim for redress. But from him no help can come. *He* is *dead* and since *his* death was for *his own* sin, it will be for the negative to show on what principle *his* animal life is to be restored. In *his* case, certainly, the demand of *justice* will not be set up. But suppose him resurrected, he would still be powerless in the matter of rescuing his posterity from the power of the grave. Has the wrong under consideration been inflicted by the devil? If it has been, then the claim for redress is good only against him. But he, too, is powerless to correct the alleged injustice. It only remains, therefore, for the negative to affirm that God himself inflicted the wrong, and that He for that reason is bound to make reparation. But such an imputation against the Most High would be the rankest blasphemy. "*Justice* and judgment are the habitation of his throne." Ps. lxxxix. 14. "Shall not the judge of all the earth do *right?*" Prove that God has been unjust in the past, or is now unjust, and you destroy forever all ground for hoping that *right* will *ever* triumph. And here I may ask where in all the Bible is there a hint that God was under obligations, on the score of something *due* to man, to provide for a resurrection from the dead by sending his Son into the world?

But waiving what has been said, and admitting for a moment that all the dead will be raised *because* justice demands it, then I ask (and will my brother on the negative note the inquiry?) Does the resurrection come as a *blessing*, or as a *curse?* To *all* the dead it must come in one or the other of these ways. Is it as a *curse?* The idea is absurd. If the dead have been wronged, that which is a *curse* can be no *remedy* for the injustice. All must see this. Well, then, does the asserted restoration of animal life come as a *blessing?* If this question is answered affirmatively, then I ask,—*How* are the *wicked* benefited by it? Will the negative tell us? [This point was pressed further in extemporaneous remarks.] Again, *How* are the *righteous* benefited by it? If *not* benefited, of what avail will it be that the demand of justice is met? If it can do no more for the Lord's children than it does for the impenitent, and if it can bring no advantage to the latter class, it must be worthless, if not worse than worthless, to both.

The truth on this subject we shall find, as the investigation goes on, to be that a life in the future is not a debt which God owes to man. It is a provision of redemption, and comes, through his boundless love and mercy, to those who lay hold of Christ. It comes, moreover, as we shall see, not as a restoration of mortal life but as the bestowment of immortality.

Beyond this point my speech was not written out. I proceeded in the second place to answer the reasoning by which Eld. G. had attempted, on p. 68 of his discussion with Curry, to prop up the notion of a mortal resurrection. In the third place I replied to the following question of Eld. G., found on p. 83 of the G. and C. Disc.: "How are they [the righteous] to come up incorruptible, if mortal and corruptible are not applicable to them while dead?" And lastly, I proved my proposition by an appeal to the testimony of God's word found in 1 Cor. xv. 42–44, 52. It is raised in incorruption—it is raised in glory—it is raised in power—the dead shall be raised incorruptible. Here—said I—is more than one flaming sword of inspiration to guard the glorious truth which utterly overthrows the assumption of a mortal resurrection life for the saints of God.

Night after night, in speech after speech, I sought in every conceivable way to get from my opponent some explanation of these positive declarations of Paul, and the only approach he made to an attempt to harmonize them with his theory was a mere *hint* that their sense might be, It is raised *to be* in incorruption—it raised *to be* in glory—it is raised *to be* in power—it is raised *to be* a spiritual body—they shall be raised *to be* incorruptible! If this is not a most puerile trifling with the word of truth, then I owe Eld. Grant an apology for having in our debate denounced his notion of a mortal resurrection for saints as a "miserable fiction." R. W.

THE ABOMINATION OF DESOLATION.

BY CHARLES C. TUCK.

"When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains," &c.—Matt. xxiv. 15, 16.

In my last article I noticed the significant fact that Christ warned those who should be *in Judea* (and those only) to flee into the mountains, when they should see "the abomination of desolation spoken of by Daniel the prophet, stand in the holy place." But why must the disciples in Judea flee into the mountains? Let Christ answer. In the 21st verse he gives the reason: "For then shall be *great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be." So we see that the reason why he warned those in Judea to flee into the mountains, was because there was coming upon that country *great tribulation;* and if the disciples remained there, they would be exposed to its dangers; but if they fled to the mountains they would be in comparative safety.

How literally was that prediction of Christ fulfilled in the siege and destruction of Jerusalem by the Romans under Titus! Read the description of that awful tribulation, as given in Deut. xxviii., then read the history of it in Josephus, and in Milman's History of the Jews, and who would wonder that Christ said it would be the greatest tribulation since the beginning of the world to that time, and the greatest that ever should be? But, says the objector, "That tribulation at the siege of Jerusalem could not have been the one Christ referred to, because that only lasted a few years; whereas the papal persecution lasted twelve hundred and sixty years." But I answer that Christ did not say it should be the *longest* tribulation that ever was or ever should be; but he simply said it should be the *greatest*—the most *intense*; and there cannot be found upon the pages of history another tribulation so great, so intense, as the one upon the Jews.

The next verse (the 22d) reads as follows: "And except those days should be shortened, there should *no flesh* be saved; but for the elect's sake those days shall be shortened." What days does he refer to? The days of tribulation upon Jerusalem, when the abomination of desolation should stand in the holy place, and when the disciples in Judea were warned to flee to the mountains.

That tribulation was so great, especially upon Jerusalem, that unless it had been brought to a close just when it was, every soul would have perished in a very short time, so great was the distress on account of the famine and pestilence which raged there. Observe that the term *no flesh* comprehends only those upon whom the tribulation should come. Upon whom was the tribulation coming? Upon the land of Judea, and especially upon Jerusalem. So says the word of the Lord.

Those who hold that the abomination of desolation refers to the papal power, say that the days of tribulation which were shortened were the 1,290 days of Daniel, shortened to 1,260. Let us look at that idea. It is said that the two periods commenced in A. D. 532; and therefore the 1,290 extended to 1822, while the 1,260 days only reached to 1792. It is also said that the tribulation spoken of by Christ was to be upon the christians during the papal persecution. Consequently, according to that idea, if the papal persecution had continued until the close of the 1,290 days (in 1822), no christians would have been left alive. But that cannot be true, for there were christians in this country, and in other Protestant countries, over which the Pope had no authority, many years before 1822, and even long years before 1792. Therefore that tribulation must have been in connection with the siege of Jerusalem.

But, says one, "Christ said that, *immediately after* the tribulation of those days shall the sun be darkened, &c.; and therefore he could not have referred to the desolotion of Jerusalem, for the sun was not darkened until 1780; and that could not be said to be immediately after the destruction of Jerusalem." I answer, supposing the words "immediately after" were the correct rendering of the original in the text under consideration, even then why make them any more restricted in their application than many other similar expressions of Christ? For instance, in Rev. xxii. 7, after describing the new Jerusalem, Christ is represented as saying, "Behold I come *quickly*" &c. Also in the 12th verse of the same chapter he is represented as saying the same words again; and yet almost eighteen hundred years have rolled away, and he has not come yet. Which word is the most restricted in its application—"immediately" or "quickly"? But I contend that the word "immediately" is not a correct translation; and I am supported by good authority—unbiased authority. In Gibbon's Decline and Fall of the Roman Empire, page 533, is a note of M. Guizot, a French Protestant writer as long ago as 1828, in which he says, speaking of Matt. xxiv. 29, "In verse 29 we read, 'Immediately after the tribulation of those days shall the sun be darkened, &c. The Greek word....signifies *all at once, suddenly*, not *immediately*; so that it signifies only the sudden appearance of the signs which Jesus Christ announces; not the shortness of the interval which was to separate them from the days of tribulation, of which he was speaking."

Thus it is seen that if the word in the Greek had been translated suddenly instead of immediately, it would have made better sense in applying the tribulation where it belongs (on Jerusalem), and would have harmonized with the parallel passage in Mark xiii. 24. In the latter quotation it reads "*in those days*, after that tribulation," where the phrase "in those days" evidently has the same meaning as is expressed in Matt. iii. 1, where it reads as follows: "In *those days* came John the Baptist, preaching in the wilderness of Judea," &c. The expression evidently means, in that time.

I will notice one other objection which is often brought up by those who apply the abomination of desolation to the papal power, which objection is considered by them a very important one. It is this: they claim that the predictions recorded in Luke xxi. were uttered at a different time, and in a different place from where those recorded in Matt. xxiv. and Mark xiii. were uttered. It is said that those recorded in Matthew and Mark were uttered on the Mount of Olives, but those recorded in Luke were uttered in the temple. I claim that the predictions recorded by Luke are the same as those recorded by Matthew and Mark, the only difference being that Luke tells the story in plainer language than either Matthew or Mark. While Matthew and Mark speak of the "abomination of desolation, spoken of by Daniel the prophet," Luke speaks out in plainer language, and says, "When ye shall see Jerusalem compassed with armies," &c.; which agrees precisely with the angel's explanation to Daniel concerning the abomination of desolation.

The predictions recorded in Matt. xxiv. and Mark xiii. are acknowledged by all to have been uttered on the Mount of Olives, after Christ had been teaching in the temple. I think it can easily be shown that the predictions recorded in Luke xxi. were uttered in the same place, and at the same time. Turn to Matt. xxi. 23, where you will find the commencement of Christ's discourse in the temple. Read on until you finish chapter xxiii., where his discourse ends. Then turn to Mark xi. 27, where that discourse commences, according to Mark, and read onward through chapter xii., to where it ends. Then turn to Luke xx. 1, where the discourse commences according to Luke, and read that chapter through, and four verses of chap. xxi., and any one may see that the three evangelists recorded the same discourse, although they recorded it in slightly different language, and perhaps some of them speak more fully and particularly than the others do concerning certain subjects in that discourse. For example, Matthew speaks in chapter xxiii. at considerable length concerning the Scribes and Pharisees, while Mark and Luke barely allude to that subject. According to Mark and Luke, Christ finished his discourse in the temple by speaking about the poor widow who cast in two mites into the treasury; but Matthew omits that circumstance. After Luke has finished his record of the predictions of Christ, he says, "And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives." Thus it is seen that Luke agrees perfectly with Matthew and Mark concerning where that discourse was delivered. After Christ came out of the temple, he went upon the Mount of Olives, and there spake to his disciples concerning the abomination of desolation (or Jerusalem compassed with armies), and also spake of the signs which should precede his coming.

Thus we see, by examining the testimony of the angel Gabriel, as recorded in Daniel, that the term "abomination of desolation" refers directly to the Roman armies around Jerusalem. Christ also applies that term to the same object, when he answers the question of the disciples as to when those stones were to be thrown down. Any argument, therefore, founded upon the assumption that the papal power was the "abomination of desolation spoken of by Daniel the prophet," is built upon a sandy foundation, and consequently cannot stand.

May the Lord enable us to understand and rightly divide his word, and live out the example of our Master, and finally save us in his kingdom.

Bangor, Me., Feb. 29, 1867.

DEFINITE TIME.

We have received two communications in relation to our remarks on the meeting held at Middletown, Conn., at which a discussion on definite time took place between Elders Stewart and Pile, and Dr. Chase.

One of these writers lives in Middletown; he desires now to withdraw his article, which we should otherwise have published. He says that we attacked Brn. Stewart and Pile "in a very unfair and unchristianlike manner." Now we said not one word against these gentlemen or about them other than that they took part in the discussion. And all we said about any who are preaching "definite time" was in these words:

"We have nothing to say against the christian character of any of these teachers of definite time. They have a zeal without knowledge, and we oppose them because their mistaken efforts are calculated to do the cause of truth much harm."

And how such remarks can be tortured into smiting Elders S. and P., against whom we said not one word, we do not understand. He says that it was not contrary to expectation that these brethren preached definite time. We believe now that some did and some did not expect it. But if true, there was nothing wrong on the part of the preachers, as their position on that subject was well known, and they had a right to express their belief. He then gives the points of the discussion to show that the Doctor did not get the best of the argument. He thinks the illiterate and unlearned are more likely to understand the time of the Advent than men of learning and ability. We believe none of the various theories rest on the "inspiration of the Almighty," of which he speaks, but on the labors of men who have with pain and patience waded through profane history, drawing one conclusion from this fact, and another from that, an inference here, and a deduction there, and occasionally drawing on imagination to fill up a gap to make out a connected chain of incidents to bring out their argument to the right point. To go over ground such as is necessary to establish any prophetic date in connection with events of history, does require, as Dr. Chase unanswerably maintained, both learning and ability; and it also requires equal ability to follow out such theories and correctly criticise them. Elder Thurman, who is also a preacher of definite time, has successfully overthrown the argument on which Brn. Stewart and Pile base their belief, by pointing out some dozen fatal errors therein.

Prof. Hudson has likewise pointed out the blunders in Eld. Thurman's argument; and so it goes on through the whole list, simply because these theories rest on human calculations based on profane history and not on the word of God. We admit that whatever is revealed in the Bible God's children, learned or unlearned, may understand, and also teach. But our point is that the definite time of Christ's advent is not there revealed, and no one can cite a single text to show that it is, while there are many to prove the contrary. Our Saviour, in his account of his second coming, after detailing all the signs, thus addresses those who have seen them: "Now learn a parable of the fig-tree. When her branch is yet tender and putteth forth leaves, ye know that summer is near. So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is." Matt. xxiv. 36 onward. Also Mark xiii. 28, 29, 32, 33.

Such admonitions could not have been intended for those in his presence; they must be meant for us who live at this time. And if we proclaim Christ's coming as close as he there has to us, we shall do well, if we do it not to the exclusion of other teachings.

As to the interest excited by the preaching of definite time, we have our own opinion. We have seen great revivals in churches got up by preaching the hell-fire doctrine; the glories of heaven as the home of the saints; the preciousness of the immortal soul, and kindred fables, under which bad men have been converted. So, too, in the definite time movements of 1843–4, and various other periods, men heard then as they may hear now, something that is not true in itself, and be led to believe in that which is true to their salvation. But more harm than good must result from teaching what is wrong, or else we "may do evil that good may come,"—a fallacy on its face.

As already stated, the preaching of definite time is addressed almost entirely to Adventists, of whose piety there is no question, but who are ever ready to make any sacrifice the cause of Christ may seem to demand; and many are led, in their simplicity and confidence in the opinion of their brethren, to believe in "messages," and do things that work them great mischief. Such an example we have in the unfortunate colony that recently went to Palestine; and others that we know of we could cite, and we fear it will prove true to many who are shutting themselves up to their faith in the present time movement. But the power to awaken interest cannot again become great. In 1843 hundreds of thousands became interested in the preaching of definite time, but in each of the succeeding periods fixed upon the numbers became less with each disappointment, until now, outside of the ranks of Advent believers, but little interest is or can be awakened, notwithstanding the talent engaged, the great names paraded as supporters, and the power of the many prophetic tokens that bespeak the drawing near of the great day.

We agree with our brother in his estimate of the ability of Elders Stewart and Pile. The former has presented the ablest argument on the "Atonement" we ever heard, but we wish he did not mar its conclusions by after disclaimers; and we should rejoice if the latter would employ his brilliant talents in presenting the doctrines of Christ the LIFE-GIVER, and confine himself to the Bible evidence of the Advent, and we doubt not the blessing of God would attend their labors, and perishing men would be awakened and saved. As the case now stands they may awaken some interest by their preaching, but it will be entirely lost when the point of time fixed upon passes, and with it their influence will be impaired, those who have staked everything on their belief will be dismayed if not lost, as occurred in similar previous excitements, and the world will come to look upon the whole subject of the impending judgment day as a foolish delusion, and refuse to listen to anything on the subject.

We do believe and rejoice in the expectation of the second appearing of our Saviour, and that soon; and we are as anxious as any of our brethren that it should be proclaimed in strict accordance with the evidence presented in the Bible. But not to ignore, as some of these brethren have done publicly, the other truths of God's word as of no importance at this juncture. We contend against them as we do against those who believe in the resurrection to life of the wicked to be again destroyed, as we oppose the various fables of the religious sects, and every other error, not to smite those who thus differ from us, nor to deny them a christian character, but that the truth of God may be proclaimed in its purity and simplicity, that men may be enlightened and converted by its power in accordance with our Master's great commission—"Go ye into all the world and preach the gospel to every creature, teaching them to observe *all things* whatsoever I have commanded you, and lo I am with you always, even unto the end of the world." W. M.

"THE WAGES OF SIN IS DEATH."

What must I understand by wages? If I were seeking work in a distant manufactory, I first ask the proprietor if he wishes to hire me, provided I understood the business? He then asks me, what wages I desire? I would of course understand what he meant. Thus can we understand what the wages of sin is. It is what man receives for sin, viz., death. And what is sin? Sin is the transgression of the law, or disobedience to the command of God. When God placed Adam in Eden he gave him permission to eat of the trees of the garden. But of the tree of knowledge of good and evil he must not eat of it! if he did

he must surely die, or forfeit his life. In process of time, Adam transgressed, or disobeyed: sinned. Consequently he had to forfeit his life, or die. This was what God demanded for disobedience, or gave for the wages of sin. As life was given to him, or was to be perpetuated by obedience to God, so it was to be taken from him for disobedience. And what is death? It is the extinction of life, or cessation of life. What is life? It is something that keeps man, animals, trees, &c., from decomposition and decay. Then what is death? It is that which works decomposition and decay in any substance after the principle that preserves it has been taken away. Thus it is clear to the mind that the wages of transgression is decomposition and decay. It is preached in the church pulpits of our civilized and enlightened world, that the wages of sin is eternal life in fire and brimstone. If this be the wages of sin, why was it not made known to Adam? Peradventure he might not have disobeyed on account of the severity of the punishment. And if so be that eternal suffering is the punishment, then why did not Christ make such an atonement or sacrifice for sin? If this had been the penalty, then the human family would have had to suffer eternally, and Christ with them. But thanks be to God, the wages of sin is death only; and Jesus has suffered it freely for us, and has satisfied the demand of the law, that he might redeem us who believe on him from under the dominion of death and give us a life upon which death can have no power or claims.

SANFORD HART.

Unionville, Conn., Mar. 10, 1867.

The Gospel Plan.

O, how I love it; how its simplicity and beauty now shine forth! How easy it is to defend it; how the golden chain connects all its parts together; how its several notes chord, emitting a most beautiful harmony. Love is the key-note and the finishing doxology of the piece.

As never before, we can now declare while we deeply feel its meaning, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." We will notice some points relating to it.

The first man (Adam) is *of* the earth, *earthy;* his origin was in dust, he is constituted of perishable material, like all other natural things and animals with which we are surrounded. All things here have one common origin and destiny; springing from dust they return to dust again. This law of nature is constantly being fulfilled before our eyes. Facts everywhere teach the *mortality* of all created things. False theology, *doctors* of divinity, traditions, and superstition, headed up by "Thou shalt not surely die," teach *immortality* as a present possession. But the enlightened christian is satisfied to wait God's time for its bestowment, which is forthcoming in the second Adam. As we have borne the image of the earthly, and subject to the same law, of course death, so we (who are sealed with the Holy Spirit) shall bear the image of the heavenly. "The second man; the Lord from heaven." How intimate is this relationship; "as is the heavenly, such are they also that are heavenly." How plain Paul makes this subject in 1 Cor. xv. How it makes my heart glow with thankfulness and praise to think of God's mercy towards all men; yes, his *love*, in their destruction, whose course of conduct has rendered them incapable, consequently unfit for a future existence. Even this life is made almost insupportable by their abuse of God's mercies. How good to let them perish forever, sink into the tomb and "never see light."

I am not ashamed of this phase of gospel truth, but am bold to hold up its light; show its consistency and beauty; and it finds some who see a fitness in it not before appreciated. This view takes out all the kinks, makes all whole links, and presents a perfect chain, binding all God's purposes in love divine together.

A. BOYNTON.

Haverhill, Mass.

The Justice of God.

An old and celebrated theological lecturer, speaking of a certain class of Christians, says: "They deny the *vindictive* justice of God, which the heathen, with more sense, admitted. And, indeed, the greatest part of the law of God, as well as the history of Providence, contains little else than a display of God's *vindictive justice.*" VINDICTIVE—why the very word repels us. But what is its meaning? Webster says: "Revengeful; given to revenge." Such a character suits the unjust judge; but not the Judge of all the earth, who will do right. Such language represents the Holy One as possessed of the passions of depraved humanity. We can fear a vindictive man, especially if we are in his power, but it is impossible to repose confidence in him. It is impossible for the heart to love him. Clothe such a character with almighty power, and it is more to be dreaded than any being in the universe, and is the farthest from being the object of love.

But, as has been said, *Right* is the primary meaning of the word. Justice is that attribute of the Holy One, which leads him invariably to do that which is right, and nothing except what is right. It is his attribute of right-doing.—*Am. Presb.*

Nothing betrays so much weakness of understanding, as not to perceive the misery of man *without God.* Nothing is a surer token of extreme baseness of spirit than not to wish for the reality of eternal promises. No man is so truly a coward, as he that acts brave against heaven.—*Pascal.*

The Herald of Life.

NEW YORK, MARCH 27, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

This number completes the first half of the present volume. Those who have paid only to this time should remit for the last half immediately, or they may find a break in their file which cannot be supplied. We hope, also that all our friends will exert themselves to increase the number of subscribers for the remainder of this volume. The subject of "Life only in Christ" is becoming one of deeper interest, continually: the ranks of our opposers are manifestly giving way, and now is the time to push the battle against the walls of *Babylon*—or the *babel* of misnamed "Orthodoxy," which has so long dishonored the God of truth and love by its "vain philosophy" about "inherent immortality" and "future tortures," in the world to come, of wicked men." The corruptions of men, who have perverted the word of God, and made it "void by their traditions," have received a check and a wound, from which we trust they never will recover. Let every lover of the glorious truth of life future and eternal only through Christ come up to the work as men ought to do whom God has blessed with such light, and we shall have cause to bless him forever that He was pleased to use us in so noble, so God honoring a work. Our opposers have exhausted their arguments, and only deal in the stale, thread-bare, and worn out traditionary notes, which have *sound*, but neither sense or scripture to give them substance. Their Babel trembles to its base; and the armies of the truth of "Life only in Christ" have only to stand to their arms and push the battle like christians who have made up their minds to fight with the one cry of, "The Sword of the LORD and of His hosts," to cause the Midianitish army to fall back or surrender. Let our christianity be purged speedily from the shocking abomination of "immortal souls" and "future" useless "torments," whether "temporary" or "eternal:" both, alike, are a reproach on the government of that God who "so loved the world that He gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." Glory be given to God and the Lamb, "the day star" has arisen "in our hearts," and is shining on the world. May the Sun of glory soon follow its path-way; and the night of superstition and revenge, born in paganism and spunged on to christianity, in the dark ages since the days of the Apostles, soon be known no more, only in history as the blasphemy that so long marred the beautiful countenance of our heaven born religion—CHRIST THE LIFE-GIVER.

Acts xxiv. 14, 15.

This stronghold of those who affirm the wicked dead will have a resurrection is totally demolished by Judge HALSTED in his THEOLOGY OF THE BIBLE. His translation of the text confirms the position we have long held and maintained. We could not claim the ability to translate as he has done, but the whole connection, and Paul's universal teaching, shows that he held no such doctrine as a revival from the dead of wicked men. Judge HALSTED sets this text in its true light, with a masterly hand, and crushes to powder the blasphemous idea of a revival into life of dead sinners, either for temporary or eternal torture; or to die again.

He commences his approach to Acts xxiv. 14, 15 by introducing Paul before the council of Sadducees and Pharisees. We give his entire remarks, though somewhat lengthy. They are as follows:

Acts xxiii. 6: Gr., Perceiving but Paul that the one part is of Sadducees, but the other of Pharisees, he cried out in the council: Men brothers, I Pharisee am, son of Pharisee: *peri*, concerning (a) hope *kai*, but, or, and, of (a) resurrection *nekron*, of dead, I *krinomai*, am criticised, or judged: Rh., concerning the hope and resurrection of the dead I am called in question: E. V., the same, except *of* instead of *concerning*. Ver. 7; Gr., And this of [for, by] him being spoken, there became *stasis*, (a) discord, dissension, of the Pharisees and the Sadducees, and was spilt the crowd. Ver. 9; E. V., And there arose a great cry: and the scribes (that were) of the Pharisees' part arose, and strove, saying, We find no evil in this man. [We thus see that what Paul said in Acts xxiii. 6 had the effect to produce a difference of feeling and opinion in the Pharisees towards him; and he was taken away unharmed: the Pharisees being, for the time satisfied with his words: they no doubt understood from his words that his doctrine of resurrection was the same as theirs.]

Now, in chap. xxiv. 20, 21, Paul, in giving to Felix an account of what passed in the council, says v. 20, Gr., or let these themselves say, whether any they found in me offence, standing me in the council, v. 21, Whether of this one *phone*, word or speech, which I vociferated, standing *en*, among, them: That *peri*, concerning (a) resurrection *nekron*, of dead, I *krinomai*: Rh., Except it be for this one voice only, that I cried standing among them, concerning the resurrection of the dead am I judged: E. V., ... the resurrection of the dead.

We now have from Paul, in xxiii. 6, the words "(a) hope of (a) resurrection of the dead;" and in xxiv. 21 these words, "of (a) resurrection of the dead." By his words in xxiv. 21, he means, of course, just what he means by his words in xxiii. 6. Now between these two verses we have the two verses Acts xxiv. 14, 15, this v. 15 being one of the two verses which Olshausen, as before seen, imagines to contain a direct declaration of the resurrection of the unjust. We are now prepared to learn what Paul means in these two verses Acts xxiv. 14, 15: v. 14, Gr., I acknowledge, however, this to thee [Felix], that *kata*, after, or according to, the way which they count sect, so I serve to the paternal God, believing all those [things] *kata*, the law, and by the prophets written: v. 15, (A) hope having in God; [What hope? Of course the same hope he had expressed before the council, in xxiii. 6, (a) hope of (a) resurrection of dead; and the same hope which he expresses more shortly in xxiv. 21 by, "of (a) resurrection of dead I *krinomai*."] In xxiv. 15, after his words, "(A) hope having in God," Paul does not repeat in words what his hope was: it was not at all necessary that he should do so, he having before said what his hope was. He therefore, after his words "A hope having in God," leaves understood what his hope was, namely, the same hope he had before expressed—"of a resurrection of dead." The Gr. word for such leaving to be understood is *elleipsis*, defined, a leaving behind, a leaving to be understood something that is necessary to complete the sense: we call it ellipsis. This verse, therefore, is to be read and understood just as it would be if Paul had not left an ellipsis, but had spoken thus: A hope having in God of a resurrection of dead; the verse then proceeds, *hen* [the relative pronoun in the accusative feminine, agreeing with *anastasin* in the verse, and which two words are therefore to go together] *hen anastasin*, which resurrection [what resurrection? Certainly the resurrection before mentioned,—a resurrection of dead] even these themselves [the Pharisees] expect to be about to be, expect will be—of just *te*, indeed, *kai*, but, or, also, of unjust. And when called before Agrippa to answer the same accusation as to his doctrine of resurrection, Paul says, Acts xxvi. 4, 5, 6, 7, 8; v. 4, E. V., My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; v. 5; E. V. which knew me from the beginning, (if they would testify) that, after the most straitest sect of our religion, I lived a Pharisee. Ver. 6; Gr., And now concerning (a) hope *of the* to the fathers *promise* made by God I stood criticised, or, judged: v. 7; E. V., Unto which (promise) our twelve tribes, instantly serving (God) day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews. Ver. 8; Gr., Why incredible *krinetai*, is judged, by you, that God, *nekrous* dead, will raise? Rheims, and E. V., that God should raise the dead? [Observe that there is an ellipsis in xxvi. 6; Paul does not there state what his hope is.]

The Lat. in Acts xxiv. 15, is, (A) hope having in God (ellipsis, of a resurrection of dead), *quam* (accusative, agreeing with *resurrectionem* in the verse), which resurrection even these themselves expect to be about to be of just, *et*, also, even, of unjust: Rh., ... look for, in place of expect, Ital., as of just, so of unjust; the which [i. e., of unjust] they likewise expect: E. V., And have hope toward God which they themselves *allow*, that there shall be a resurrection of the dead, both of the just and unjust. [This E. V. verse is at once condemned by its use of the word *allow* instead of *expect*, and its use of "of the dead" instead of "of dead." And we have only to give, for the Gr. *kai*, *but*, which the Ital., and E. V., so often give for it, and the verse is still more plain. And the Ital of the v. is perfectly plain: and the Lat. of it sufficiently so. Why did not the E. V. here follow the Ital., which it follows so frequently?] We now read again the Gr. verse with the ellipsis filled: (A) hope having in God of [a] resurrection of dead, which resurrection [of dead,] even these themselves expect to be about to be of dead, of just indeed, but, or, also, of unjust: [i. e., the Pharisees expected a resurrection of dead, &c.] We now see why James's Ecclesiastics used the word *allow*, instead of *expect*, which even the three other versions use; the Rheims, *look for*, being equivalent to the Lat. and Ital. *expect*. By not filling the ellipsis,—not being willing to have "of a resurrection of dead" expressed or taken as understood, they would have Paul say, he had a hope in God (E. V., hope toward God) of a resurrection of all the dead, unjust as well as just. They thus make the whole verse to be governed and controlled by the first word in the verse, the Gr. (A) *hope* having. Hence they could not say, And have hope toward God which they (the Pharisees) also *expect*; to *expect hope* being absurd language. Therefore, instead of the true word, *expect*, they substitute the word *allow*. But it is plain from the two verses, 14 and 15, and the subject on which Paul was speaking, namely resurrection of dead, that the absurd idea, that Paul hoped in God for the resurrection of the unjust as well as of the just, was not the idea that governed the words Paul used in the subseqnent part of v. 15; but that the governing idea was, as shown in v. 14, such a resurrection as the fathers believed in, namely, that resurrection which *kata*, after, or, according to, the law and by the prophets written. And the language at the end of v. 14 necessarily gives to the words with which v. 15 begins the meaning—such a hope on the subject of resurrection as the law and the prophets taught, and as, consequently, the fathers believed in, namely, a resurrection of the just, and of them only: and we have seen, reader, that no other resurrection is taught in the law or by the prophets.

In v. 13, as the reader has observed, I have put together the relative pronoun *hen, which* (in the accusative), and the noun *anatasin* (in the accusative) to which *hen* relates; and have rendered, which resurrection [i. e., of dead] these themselves, &c. The rules of syntax require that the two be put together. In the Gr. and the Lat. it matters not how words are placed in a clause or sentence; the rules of syntax—agreement and government—determine how the clause or sentence is to be rendered in English. And in one of the very verses above cited from this chap. xxiv, of Acts we have another instance of such collocation of Greek words in a sentence. It is Acts xxiv. 20; where the Gr. is, ... whether any they found in me offence: we should say, whether they found any offence in me. And in Acts xxvi. 6, before given, we have another instance of such collocation in the Greek.

What Paul said before the council, Acts xxiii. 6, was for the ear of the Pharisees, who, he saw, constituted a part of the council, and who, he knew, believed in a resurrection of dead. But Paul does not say that even the Pharisees believed in a resurrection of *the* dead (i. e., of all the dead, as Orthodoxy would have the word *the*, in the E. V. of the verse to mean), both of the just and unjust. Paul had been a Pharisee, and knew what their belief was and knew that they believed no such thing. He knew that, contrary to the Sadducees, they believed in a resurrection of dead; and this Paul, too, believed. To this extent Paul and the Pharisees were agreed on the subject of resurrection. But Paul tells us that, beyond this, the Pharisees believed in a resurrection of unjust. Paul does not say that they believed in a resurrection of *the* unjust (which Orthodoxy would say means all the unjust). He does not impute *that* to them; nor does Paul say that he believed in such a resurrection as *that*; but he says they believed in a resurrection of dead, of just indeed, *kai*, but, or, also, of unjust. Did the Pharisees believe in a resurrection of all the dead, Gentiles and all? Certainly not. They believed that they themselves, by reason of their being of the flesh and blood of Abraham—would all be raised from the dead. Whether they believed from Isa. xlv. 25; lx. 21, and perhaps some other verses, that all Israel would be saved, as being of the flesh and blood of Abraham, I don't know. Did Paul believe that all Israel would be saved, or even that all the Pharisees would be saved,—raised from the dead? He had heard better teaching, and had accepted it; a teaching which his brother Pharisees had refused and still refused to accept. He had learned that flesh and blood, i. e., that being of the flesh and blood of Abraham,—children of Abraham—was not sufficient to entitle one to be a child of resurrection. Read E. V., Matt. v. 20; . . . ye shall in no case enter into the kingdom of heaven: Rh., you shall not enter into the kingdom of heaven: the Gr. is, you shall not come into *basileian*, sovereign rule, and government, of [i. e., proceeding from] the heavens. And at the end of v. 19, where the Rh., and E. V., have, the kingdom of heaven, the Gr. is, *basileia* of [proceeding from] the heaven: and in all other places where the Rh. and E. V. have the kingdom of heaven, the Gr. is, the *basileia*, &c. Read in E. V., Matt. ix. 11, 12; xii. 34; xv. 14; xvi. 6, 11, 12; where Jesus tells his disciples to take heed and beware of the leaven—of the doctrine—of the Pharisees, and of the Sadducees: thus condemning the doctrine both of the one and of the other; showing that the Sadducees were wrong in saying there would be no resurrection at all; and that the Pharisees were wrong in saying that unjust would be raised. And Paul was a disciple—a learner—scholar—of the Christ. And yet orthodoxy would have us so read Acts xxiv. 15, as to make Paul say that the Pharisees believed in a resurrection of *the* dead, i. e., as orthodoxy says, of all the dead, both of the just and unjust; and that he Paul believed just as they did. And the orthodox Olshausen says, as the orthodox Alford tells us, that this verse is "a direct declaration of a bodily resurrection of the unjust as well as of the just." Acts xxii. 8 shows that Paul, before he embraced the Christ, had been a persecutor of him, like his brother Pharisees.

To show that the Pharisees were deadly enemies of Jesus, and of course of the converted Paul who had deserted them, read in E. V. Matt. xii 14; xv. 12; xix. 3; xxi. 45, 46; xxii. 15.

Did Paul, when he stood accused before the council, Acts xxiii. 6, believe that there would be a resurrection of unjust? Not at all; as all his teaching on the subject of resurrection conclusively shows. If he did, why had he left the Pharisees? He left them because he embraced Christianity; that being what he means by "the way," in Acts xxii. 4; and so our Ed. says in the margin.

It is clear, therefore, that when Paul spoke what he said before the council, Acts xxiii 6, there was a point beyond which his doctrine of resurrection did not agree with that of the Pharisees. But what he said, and the way he arranged his words (even if we take it that they were put together as here reported by Luke, as they appear in my copy of the Greek), had the effect of dividing the crowd of his accusers into two opposing parties, Pharisees and Sadducees;—an effect to produce which he was at least excusable for an ellipsis and for the collocation he made of his words in the subsequent part of the verse; if indeed he had any such intention by the ellipsis and such collocation; for they were both perfectly natural and consistent with the usage of the language. Paul was a Hebrew, a learned Hebrew; and ellipses frequently occur in the Hebrew, and also in the Greek.

The Greek, as well as the Hebrew, was written without points. The E. V. verse uses the word *allow* with a comma after it, and has *a resurrection* in the nominative case, whereas in the Gr., and in the Lat., resurrection is in the accusative: and so the E. V., by putting *a resurrection* in the nominative, was compelled to insert *that there* before its words, *shall be a resurrection.* Now by inserting the true word *expect* instead of *allow*, and putting no comma after *expect*, and striking out the E. V. word *the* before *dead* and before *just*, and putting *which resurrection* together (they agreeing with each other in the accusative), the E. V. verse, without filling the ellipsis, will read thus: And have hope toward God, which resurrection they themselves [the Pharisees] expect shall be of dead, both of just and unjust. And this plainly shows that there is an ellipsis after the words *toward God.* And by filling the ellipsis (as before) and taking out the comma and the improper words used in the E. V. the verse is perfectly plain: And have hope toward God, of a resurrection of dead, which resurrection they themselves expect shall be of dead, both of just and unjust.

NOTE BY THE EDITOR.—Those who wish to procure Judge HALSTED's work, and have it sent them by mail, should send to him *direct*, as he offers to send it free of postage to the purchaser, on the receipt of $3. *Address*, "HON. O. S. HALSTED, No. 417 Broad St., *Newark, N. J.*"

GEO. W. YOUNG, of this city, keeps the work only for the benefit of those in the city, or whose business calls them here, and wish to take the book with them.

THE PASSOVER, OR LORD'S SUPPER.—The friends of Jesus in this city and vicinity, will meet to attend to that Supper, April 18th, probably in the Cooper Institute, where they have met for sevaral years past, corner of 4th Ave. and 8th Street. It will be free for all who choose to unite in it, who love our LIFE-GIVER. While we thus meet, let none suppose it is necessary to leave their own houses to make attention to the Passover Supper valid to them. If Providence prevents your associating with others, for this purpose, you can celebrate it alone to your comfort and to Divine acceptance. The hour, in this city, will be half past seven o'clock in the evening. We trust no believer in this yearly celebration will neglect it for the lack of associates.

The Metaphors of St. Paul.

[Concluded from No. 164.]

One part of the armor remains—the SWORD—"the sword of the Spirit, which is the word of God,"—i. e., the sword which the Spirit gives, and which is none other than God's revealed truth. This is the one offensive weapon. We are not sanctioned in the use of any other: all the rest of our armor is defensive; and this is very instructive. Our conflict is not with man, but with sin. We have no angry passions of our own to gratify. Our duty is steadfastly to resist: and when we strike, we must strike only with the weapon which God puts into our hands. All this is made more emphatic, if we observe that one weapon—the most characteristic weapon of the Roman soldier—the great *pilum* or pike, which Macaulay has introduced with strict truth into one of his "Lays of Rome"—this weapon is entirely omitted. Here the parallel is left incomplete. Can we doubt that this was done purposely? The silence of scripture has its meaning as well as its actual words.

I abstain from further and closer practical comments. These would enter into the regions of christian experience, and would belong to a treatise of a deeper kind. I will only now, through a few remaining paragraphs, follow the same thread of thought, where it conducts us to one or two other places, in which (as I have said) military metaphors are employed, less obviously at first sight, though not less forcibly.

Some of these relate to the long operation of *campaigning*, rather than the mere putting on of armor. Thus, when Timotheus is admonished to "endure hardness as a good soldier of Jesus Christ," it is added by the apostle: "No man that goeth on a campaign entangleth himself with the common affairs of life, that he may please him that hath chosen him to be a soldier." It is to be regretted that the expression "*this* life" should have found a place in the English version, inasmuch as it mixes the metaphor with the thing intended, besides stating what is not true. For if one thing above all others belongs peculiarly to this life, it is war. This, however, does not hinder war, in the form of a prolonged campaign, from furnishing most apt illustrations of three things which are expected from the christian—patient endurance, firm separation from those interests which are not compatible with his main purpose, and an earnest desire to please his Commander.

There is again a passage in the early part of the second Epistle to the Corinthians, which involves no difficulty as to its general meaning, but great part of the vividness of which we lose by not noticing how imagery, drawn from the conduct of a campaign, runs through the whole of the context. In the last passage the reference was to an individual soldier; here it is to a commander. St. Paul is speaking in peremptory language of his apostolic power and authority. The military phraseology starts suddenly to view in the third verse—"Though we walk in the flesh, we do not war after the flesh." This is clear enough. But in what follows it is not always remarked that every phrase to the end of the sixth verse is appropriate to some part of a campaign, and drawn in fact from the familiar experience of those terrible Roman wars which were well remembered in every region through which the apostle travelled. No one will question this as regards the words "weapons," and "warfare." But the "strongholds" are the rock forts, such as those which once bristled along the coast of his native Cilicia, and of which he must often have heard, when his father told him how they were "pulled down" by the Romans in their war against the pirates. Those "high things that exalt themselves"—those high eminences of the pride of nature—occupied in force by hostile troops—had been a familiar experience in many wars throughout Asia Minor, while one of the grandest of all was the Acropolis that towered over Corinth. But this is not all. Ancient warfare ended with the taking of prisoners who were carried into some safe place [such as this very Acropolis] where obedience would be secure. So the apostle speaks of "bringing into captivity every thought unto [or rather *into*] the obedience of Christ." And then, further, if in a country that had been conquered on the whole, rebellions were here and there to break out again, it was not the habit of the Romans to desist till complete subordination was established. So the apostle holds himself in readiness to "revenge all disobedience," even when on the whole (for this he will not doubt) the general "obedience" of the Corinthian church is "fulfilled." Here then are a series of phrases which describe the vigorous prosecution of a campaign, and the determined subjugation of the last symptom of rebellion. And who will say that we do not lose by failing to notice this character of the language? Who will say that we do not gain by allowing it to have its natural and close association with what history tells of the course and the consolidation of Roman military conquest?

And more yet remains to be said concerning even this section of the subject. St. Paul pursues the progress of the campaign till it reaches that which, in a Roman's eyes, was the most glorious of all consummations, the progress of the triumphal procession after final victory; and he introduces God himself as the victor and the leader of the triumph Twice we find this image expressed with the technical and classical word which belongs to the subject: once when the great conquest effected through the death of Christ is the topic of the apostle's enthusiastic sentences, and once when the progressive advance of the gospel of Christ is represented in language strictly suitable to the long procession of conqueror and captives by the Sacred Way to the Capitol. In the former case the words are brief and simple which describe the "open display" of the defeat of "principalities and powers." In the latter the description is prolonged and given in detail. The doctrine preached by the apostle "in every place" is compared to the fragrance which filled the streets from clouds of incense, while the fatal doom of the captives contrasted with the exulting joy of the citizens is an expressive image of the awful alternative which separates the hearers of the gospel into "them that are saved," and "them that are lost."

And still the whole subject of the military metaphors of St. Paul is not exhausted. There are other passages where the same expressive imagery occurs; as when he tells us that "without were *fightings*, within were fears," a description of his own experience which may well give encouragement to us: or as when he speaks of the "law in our members *waging* war against the law of the mind and taking us captive," and perhaps our own experience is enough to make us aware that no metaphor would be more suitable to the case than one derived from the dreadful realities of war: or as when he assures his most consistent converts that "the *peace* of God, which passeth all understanding, shall *garrison* their hearts and minds through Christ Jesus." It is a beautiful instance of holy irony, like that which we noticed before, when we saw that "the preparation of the gospel of peace" was an essential part of the "armor of God." And the natural conclusion of these remarks is an allusion to the Great Resurrection, when "the trumpet shall sound," and every faithful christian warrior shall have his place in his own "order" or "*division*" of the vast army of the Lord of Hosts. [1 Cor. xv. 23.]

"Alone," By Elder J. Parry.

This is a grand good piece. I feel it so, just now in particular; for it is within a few days of the 2nd anniversary of my son-in-law and my daughter's death. "Nature will mourn departed friends," and cause one to feel lonely. I can truly sympathize with you, Br. and sister, in your bereavement. "Alone," and yet I am not alone; my Saviour is near. He is, I sometimes think, just trying me to see whether I will still cleave to, and trust him or not. "Alone." No, not while I have brothers and sisters such as write for the HERALD OF LIFE. How I would love to meet with those of like *precious faith*, at the next anniversary of the

he must surely die, or forfeit his life. In process of time, Adam transgressed, or disobeyed: sinned. Consequently he had to forfeit his life, or die. This was what God demanded for disobedience, or gave for the wages of sin. As life was given to him, or was to be perpetuated by obedience to God, so it was to be taken from him for disobedience. And what is death? It is the extinction of life, or cessation of life. What is life? It is something that keeps man, animals, trees, &c., from decomposition and decay. Then what is death? It is that which works decomposition and decay in any substance after the principle that preserves it has been taken away. Thus it is clear to the mind that the wages of transgression is decomposition and decay. It is preached in the church pulpits of our civilized and enlightened world, that the wages of sin is eternal life in fire and brimstone. If this be the wages of sin, why was it not made known to Adam? Peradventure he might not have disobeyed on account of the severity of the punishment. And if so be that eternal suffering is the punishment, then why did not Christ make such an atonement or sacrifice for sin? If this had been the penalty, then the human family would have had to suffer eternally, and Christ with them. But thanks be to God, the wages of sin is death only; and Jesus has suffered it freely for us, and has satisfied the demand of the law, that he might redeem us who believe on him from under the dominion of death and give us a life upon which death can have no power or claims.

SANFORD HART.

Unionville, Conn., Mar. 10, 1867.

The Gospel Plan.

O, how I love it; how its simplicity and beauty now shine forth! How easy it is to defend it; how the golden chain connects all its parts together; how its several notes chord, emitting a most beautiful harmony. Love is the key-note and the finishing doxology of the piece.

As never before, we can now declare while we deeply feel its meaning, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." We will notice some points relating to it.

The first man (Adam) is *of* the earth, *earthy;* his origin was in dust, he is constituted of perishable material, like all other natural things and animals with which we are surrounded. All things here have one common origin and destiny; springing from dust they return to dust again. This law of nature is constantly being fulfilled before our eyes. Facts everywhere teach the *mortality* of all created things. False theology, *doctors* of divinity, traditions, and superstition, headed up by "Thou shalt not surely die," teach *immortality* as a present possession. But the enlightened christian is satisfied to wait God's time for its bestowment, which is forthcoming in the second Adam. As we have borne the image of the earthly, and subject to the same law, of course death, so we (who are sealed with the Holy Spirit) shall bear the image of the heavenly. "The second man; the Lord from heaven." How intimate is this relationship; "as is the heavenly, such are they also that are heavenly." How plain Paul makes this subject in 1 Cor. xv. How it makes my heart glow with thankfulness and praise to think of God's mercy towards all men; yes, his *love*, in their destruction, whose course of conduct has rendered them incapable, consequently unfit for a future existence. Even this life is made almost insupportable by their abuse of God's mercies. How good to let them perish forever, sink into the tomb and "never see light."

I am not ashamed of this phase of gospel truth, but am bold to hold up its light; show its consistency and beauty; and it finds some who see a fitness in it not before appreciated. This view takes out all the kinks, makes all whole links, and presents a perfect chain, binding all God's purposes in love divine together.

A. BOYNTON.

Haverhill, Mass.

The Justice of God.

An old and celebrated theological lecturer, speaking of a certain class of Christians, says: "They deny the *vindictive* justice of God, which the heathen, with more sense, admitted. And, indeed, the greatest part of the law of God, as well as the history of Providence, contains little else than a display of God's *vindictive justice.*" VINDICTIVE—why the very word repels us. But what is its meaning? Webster says: "Revengeful; given to revenge." Such a character suits the unjust judge; but not the Judge of all the earth, who will do right. Such language represents the Holy One as possessed of the passions of depraved humanity. We can fear a vindictive man, especially if we are in his power, but it is impossible to repose confidence in him. It is impossible for the heart to love him. Clothe such a character with almighty power, and it is more to be dreaded than any being in the universe, and is the farthest from being the object of love.

But, as has been said, *Right* is the primary meaning of the word. Justice is that attribute of the Holy One, which leads him invariably to do that which is right, and nothing except what is right. It is his attribute of right-doing.—*Am. Presb.*

Nothing betrays so much weakness of understanding, as not to perceive the misery of man *without God.* Nothing is a surer token of extreme baseness of spirit than not to wish for the reality of eternal promises. No man is so truly a coward, as he that acts brave against heaven.—*Pascal.*

The Herald of Life.

NEW YORK, MARCH 27, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

This number completes the first half of the present volume. Those who have paid only to this time should remit for the last half immediately, or they may find a break in their file which cannot be supplied. We hope, also that all our friends will exert themselves to increase the number of subscribers for the remainder of this volume. The subject of "Life only in Christ" is becoming one of deeper interest, continually: the ranks of our opposers are manifestly giving way, and now is the time to push the battle against the walls of *Babylon*—or the *babel* of misnamed "Orthodoxy," which has so long dishonored the God of truth and love by its "vain philosophy" about "inherent immortality" and "future tortures, in the world to come, of wicked men." The corruptions of men, who have perverted the word of God, and made it "void by their traditions," have received a check and a wound, from which we trust they never will recover. Let every lover of the glorious truth of life future and eternal only through Christ come up to the work as men ought to do whom God has blessed with such light, and we shall have cause to bless him forever that He was pleased to use us in so noble, so God honoring a work. Our opposers have exhausted their arguments, and only deal in the stale, thread-bare, and worn out traditionary notes, which have *sound*, but neither sense or scripture to give them substance. Their Babel trembles to its base; and the armies of the truth of "Life only in Christ" have only to stand to their arms and push the battle like christians who have made up their minds to fight with the one cry of, "The Sword of the LORD and of His hosts," to cause the Midianitish army to fall back or surrender. Let our christianity be purged speedily from the shocking abomination of "immortal souls" and "future" useless "torments," whether "temporary" or "eternal:" both, alike, are a reproach on the government of that God who "so loved the world that He gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." Glory be given to God and the Lamb, "the day star" has arisen "in our hearts," and is shining on the world. May the Sun of glory soon follow its path-way; and the night of superstition and revenge, born in paganism and spunged on to christianity, in the dark ages since the days of the Apostles, soon be known no more, only in history as the blasphemy that so long marred the beautiful countenance of our heaven born religion—CHRIST THE LIFE-GIVER.

Acts xxiv. 14, 15.

This stronghold of those who affirm the wicked dead will have a resurrection is totally demolished by Judge HALSTED in his THEOLOGY OF THE BIBLE. His translation of the text confirms the position we have long held and maintained. We could not claim the ability to translate as he has done, but the whole connection, and Paul's universal teaching, shows that he held no such doctrine as a revival from the dead of wicked men. Judge HALSTED sets this text in its true light, with a masterly hand, and crushes to powder the blasphemous idea of a revival into life of dead sinners, either for temporary or eternal torture; or to die again.

He commences his approach to Acts xxiv. 14, 15 by introducing Paul before the council of Sadducees and Pharisees. We give his entire remarks, though somewhat lengthy. They are as follows:

Acts xxiii. 6; Gr., Perceiving but Paul that the one part is of Sadducees, but the other of Pharisees, he cried out in the council: Men brothers, I Pharisee am, son of Pharisee: *peri*, concerning (a) hope *kai*, but, or, and, of (a) resurrection *nekron*, of dead, I *krinomai*, am criticised, or judged: Rh., concerning the hope and resurrection of the dead I am called in question: E. V., the same, except *of* instead of *concerning*. Ver. 7; Gr., And this of [for, by] him being spoken, there became *stasis*, (a) discord, dissension, of the Pharisees and the Sadducees, and was split the crowd. Ver. 9; E. V., And there arose a great cry: and the scribes (that were) of the Pharisees' part arose, and strove, saying, We find no evil in this man. [We thus see that what Paul said in Acts xxiii. 6 had the effect to produce a difference of feeling and opinion in the Pharisees towards him; and he was taken away unharmed: the Pharisees being, for the time satisfied with his words: they no doubt understood from his words that his doctrine of resurrection was the same as theirs.]

Now, in chap. xxiv. 20, 21, Paul, in giving to Felix an account of what passed in the council, says v. 20, Gr., or let these themselves say, whether any they found in me offence, standing me in the council, v. 21, Whether of this one *phone*, word or speech, which I vociferated, standing *en*, among, them: That *peri*, concerning (a) resurrection *nekron*, of dead, I *krinomai*: Rh., Except it be for this one voice only, that I cried standing among them, concerning the resurrection of the dead am I judged: E. V., ... the resurrection of the dead.

We now have from Paul, in xxiii. 6, the words "(a) hope of (a) resurrection of the dead;" and in xxiv. 21 these words, "of (a) resurrection of the dead." By his words in xxiv. 21, he means, of course, just what he means by his words in xxiii. 6. Now between these two verses we have the two verses Acts xxiv. 14, 15, this v. 15 being one of the two verses which Olshausen, as before seen, imagines to contain a direct declaration of the resurrection of the unjust. We are now prepared to learn what Paul means in these two verses Acts xxiv. 14, 15: v. 14, Gr., I acknowledge, however, this to thee [Felix], that *kata*, after, or according to, the way which they count sect, so I serve to the paternal God, believing all those [things] *kata*, the law, and by the prophets written: v. 15, (A) hope having in God; [What hope? Of course the same hope he had expressed before the council, in xxiii. 6, (a) hope of (a) resurrection of dead; and the same hope which he expresses more shortly in xxiv. 21 by, "of (a) resurrection of dead I *krinomai*"] In xxiv. 15, after his words, "(A) hope having in God," Paul does not repeat in words what his hope was: it was not at all necessary that he should do so, he having before said what his hope was. He therefore, after his words "A hope having in God," leaves understood what his hope was, namely, the same hope he had before expressed—"of a resurrection of dead." The Gr. word for such leaving to be understood is *elleipsis*, defined, a leaving behind, a leaving to be understood something that is necessary to complete the sense: we call it ellipsis. This verse, therefore, is to be read and understood just as it would be if Paul had not left an ellipsis, but had spoken thus: A hope having in God of a resurrection of dead; the verse then proceeds, *hen* [the relative pronoun in the accusative feminine, agreeing with *anastasin* in the verse, and which two words are therefore to go together] *hen anastasin*, which resurrection [what resurrection? Certainly the resurrection before mentioned,—a resurrection of dead] even these themselves [the Pharisees] expect to be about to be, expect will be—of just *te*, indeed, *kai*, but, or, also, of unjust. And when called before Agrippa to answer the same accusation as to his doctrine of resurrection, Paul says, Acts xxvi. 4, 5, 6, 7, 8; v. 4, E. V., My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; v. 5; E. V. which knew me from the beginning, (if they would testify) that, after the most straitest sect of our religion, I lived a Pharisee. Ver. 6; Gr., And now concerning (a) hope *of the* to the fathers *promise* made by God I stood criticised, or, judged: v. 7; E. V., Unto which (promise) our twelve tribes, instantly serving (God) day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews. Ver. 8; Gr., Why incredible *krinetai*, is judged, by you, that God, *nekrous* dead, will raise? Rheims, and E. V., that God should raise the dead? [Observe that there is an ellipsis in xxvi. 6; Paul does not there state what his hope is.]

The Lat. in Acts xxiv. 15, is, (A) hope having in God (ellipsis, of a resurrection of dead), *quam* (accusative, agreeing with *resurrectionem* in the verse), which resurrection even these themselves expect to be about to be of just, *et*, also, even, of unjust: Rh., ... look for, in place of expect, Ital., as of just, so of unjust; the which [i. e., of unjust] they likewise expect: E. V., And have hope toward God which they themselves *allow*, that there shall be a resurrection of the dead, both of the just and unjust. [This E. V. verse is at once condemned by its use of the word *allow* instead of *expect*, and its use of "of the dead" instead of "of dead." And we have only to give, for the Gr. *kai*, *but*, which the Ital., and E. V., so often give for it, and the verse is still more plain. And the Ital of the v. is perfectly plain: and the Lat. of it sufficiently so. Why did not the E. V. here follow the Ital., which it follows so frequently?] We now read again the Gr. verse with the ellipsis filled: (A) hope having in God of [a] resurrection of dead, which resurrection [of dead,] even these themselves expect to be about to be of dead, of just indeed, but, or, also, of unjust: [i. e., the Pharisees expected a resurrection of dead, &c.] We now see why James's Ecclesiastics used the word *allow*, instead of *expect*, which even the three other versions use; the Rheims, *look for*, being equivalent to the Lat. and Ital. *expect*. By not filling the ellipsis,—not being willing to have "of a resurrection of dead" expressed or taken as understood, they would have Paul say, he had a hope in God (E. V., hope toward God) of a resurrection of all the dead, unjust as well as just. They thus make the whole verse to be governed and controlled by the first word in the verse, the Gr. (A) *hope* having. Hence they could not say, And have hope toward God which they (the Pharisees) also *expect;* to *expect hope* being absurd language. Therefore, instead of the true word, *expect*, they substitute the word *allow*. But it is plain from the two verses, 14 and 15, and the subject on which Paul was speaking, namely resurrection of dead, that the absurd idea, that Paul hoped in God for the resurrection of the unjust as well as of the just, was not the idea that governed the words Paul used in the subsequent part of v. 15; but that the governing idea was, as shown in v. 14, such a resurrection as the fathers believed in, namely, that resurrection which *kata*, after, or, according to, the law and by the prophets written. And the language at the end of v. 14 necessarily gives to the words with which v. 15 begins the meaning—such a hope on the subject of resurrection as the law and the prophets taught, and as, consequently, the fathers believed in, namely, a resurrection of the just, and of them only: and we have seen, reader, that no other resurrection is taught in the law or by the prophets.

In v. 13, as the reader has observed, I have put together the relative pronoun *hen*, *which* (in the accusative), and the noun *anatasin* (in the accusative) to which *hen* relates; and have rendered, which resurrection [i. e., of dead] these themselves, &c. The rules of syntax require that the two be put together. In the Gr. and the Lat. it matters not how words are placed in a clause or sentence; the rules of syntax—agreement and government—determine how the clause or sentence is to be rendered in English. And in one of the very verses above cited from this chap. xxiv, of Acts we have another instance of such collocation of Greek words in a sentence. It is Acts xxiv. 20; where the Gr. is, ... whether any they found in me offence: we should say, whether they found any offense in me. And in Acts xxvi. 6, before given, we have another instance of such collocation in the Greek.

What Paul said before the council, Acts xxiii. 6, was for the ear of the Pharisees, who, he saw, constituted a part of the council, and who, he knew, believed in a resurrection of dead. But Paul does not say that even the Pharisees believed in a resurrection of *the* dead (i. e., of all the dead, as Orthodoxy would have the word *the*, in the E. V. of the verse to mean), both of the just and unjust. Paul had been a Pharisee, and knew what their belief was and knew that they believed no such thing. He knew that, contrary to the Sadducees, they believed in a resurrection of dead; and this Paul, too, believed. To this extent Paul and the Pharisees were agreed on the subject of resurrection. But Paul tells us that, beyond this, the Pharisees believed in a resurrection of unjust. Paul does not say that they believed in a resurrection of *the* unjust (which Orthodoxy would say means all the unjust). He does not impute *that* to them; nor does Paul say that he believed in such a resurrection as *that*; but he says they believed in a resurrection of dead, of just indeed, *kai*, but, or, also, of unjust. Did the Pharisees believe in a resurrection of all the dead, Gentiles and all? Certainly not. They believed that they themselves, by reason of their being of the flesh and blood of Abraham—would all be raised from the dead. Whether they believed from Isa. xlv. 25; lx. 21, and perhaps some other verses, that all Israel would be saved, as being of the flesh and blood of Abraham, I don't know. Did Paul believe that all Israel would be saved, or even that all the Pharisees would be saved,—raised from the dead? He had heard better teaching, and had accepted it; a teaching which his brother Pharisees had refused and still refused to accept. He had learned that flesh and blood, i. e., that being of the flesh and blood of Abraham,—children of Abraham—was not sufficient to entitle one to be a child of resurrection. Read E. V., Matt. v. 20; . . . . ye shall in no case enter into the kingdom of heaven: Rh., you shall not enter into the kingdom of heaven: the Gr. is, you shall not come into *basileian*, sovereign rule, and government, of [i. e., proceeding from] the heavens. And at the end of v. 19, where the Rh., and E. V., have, the kingdom of heaven, the Gr. is, *basileia* of [proceeding from] the heaven: and in all other places where the Rh. and E. V. have the kingdom of heaven, the Gr. is, the *basileia*, &c. Read in E. V., Matt. ix. 11, 12; xii. 34; xv. 14; xvi. 6, 11, 12; where Jesus tells his disciples to take heed and beware of the leaven—of the doctrine—of the Pharisees, and of the Sadducees: thus condemning the doctrine both of the one and of the other; showing that the Sadducees were wrong in saying there would be no resurrection at all; and that the Pharisees were wrong in saying that unjust would be raised. And Paul was a disciple—a learner—scholar—of the Christ. And yet orthodoxy would have us so read Acts xxiv. 15, as to make Paul say that the Pharisees believed in a resurrection of *the* dead, i. e., as orthodoxy says, of all the dead, both of the just and unjust; and that he Paul believed just as they did. And the orthodox Olshausen says, as the orthodox Alford tells us, that this verse is "a direct declaration of a bodily resurrection of the unjust as well as of the just." Acts xxii. 8 shows that Paul, before he embraced the Christ, had been a persecutor of him, like his brother Pharisees.

To show that the Pharisees were deadly enemies of Jesus, and of course of the converted Paul who had deserted them, read in E. V. Matt. xii 14; xv. 12; xix. 3; xxi. 45, 46; xxii. 15.

Did Paul, when he stood accused before the council, Acts xxiii. 6, believe that there would be a resurrection of unjust? Not at all; as all his teaching on the subject of resurrection conclusively shows. If he did, why had he left the Pharisees? He left them because he embraced Christianity; that being what he means by "the way," in Acts xxii. 4; and so our Ed. says in the margin.

It is clear, therefore, that when Paul spoke what he said before the council, Acts xxiii 6, there was a point beyond which his doctrine of resurrection did not agree with that of the Pharisees. But what he said, and the way he arranged his words (even if we take it that they were put together as here reported by Luke, as they appear in my copy of the Greek), had the effect of dividing the crowd of his accusers into two opposing parties, Pharisees and Sadducees;—an effect to produce which he was at least excusable for an ellipsis and for the collocation he made of his words in the subsequent part of the verse; if indeed he had any such intention by the ellipsis and such collocation; for they were both perfectly natural and consistent with the usage of the language. Paul was a Hebrew, a learned Hebrew; and ellipses frequently occur in the Hebrew, and also in the Greek.

The Greek, as well as the Hebrew, was written without points. The E. V. verse uses the word *allow* with a comma after it, and has *a resurrection* in the nominative case, whereas in the Gr., and in the Lat., resurrection is in the accusative: and so the E. V., by putting *a resurrection* in the nominative, was compelled to insert *that there* before its words, *shall be a resurrection.* Now by inserting the true word *expect* instead of *allow*, and putting no comma after *expect*, and striking out the E. V. word *the* before *dead* and before *just*, and putting *which resurrection* together (they agreeing with each other in the accusative), the E. V. verse, without filling the ellipsis, will read thus: And have hope toward God, which resurrection they themselves [the Pharisees] expect shall be of dead, both of just and unjust. And this plainly shows that there is an ellipsis after the words *toward God.* And by filling the ellipsis (as before) and taking out the comma and the improper words used in the E. V. the verse is perfectly plain: And have hope toward God, of a resurrection of dead, which resurrection they themselves expect shall be of dead, both of just and unjust.

NOTE BY THE EDITOR.—Those who wish to procure Judge HALSTED's work, and have it sent them by mail, should send to him *direct*, as he offers to send it free of postage to the purchaser, on the receipt of $3. *Address*, "Hon. O. S. HALSTED, No. 417 Broad St., *Newark, N. J.*"

GEO. W. YOUNG, of this city, keeps the work only for the benefit of those in the city, or whose business calls them here, and wish to take the book with them.

THE PASSOVER, OR LORD'S SUPPER.—The friends of Jesus in this city and vicinity, will meet to attend to that Supper, April 18th, probably in the Cooper Institute, where they have met for several years past, corner of 4th Ave. and 8th Street. It will be free for all who choose to unite in it, who love our LIFE-GIVER. While we thus meet, let none suppose it is necessary to leave their own houses to make attention to the Passover Supper valid to them. If Providence prevents your associating with others, for this purpose, you can celebrate it alone to your comfort and to Divine acceptance. The hour, in this city, will be half past seven o'clock in the evening. We trust no believer in this yearly celebration will neglect it for the lack of associates.

The Metaphors of St. Paul.

[Concluded from No. 164.]

One part of the armor remains—the SWORD—"the sword of the Spirit, which is the word of God,"—i. e., the sword which the Spirit gives, and which is none other than God's revealed truth. This is the one offensive weapon. We are not sanctioned in the use of any other: all the rest of our armor is defensive; and this is very instructive. Our conflict is not with man, but with sin. We have no angry passions of our own to gratify. Our duty is steadfastly to resist: and when we strike, we must strike only with the weapon which God puts into our hands. All this is made more emphatic, if we observe that one weapon—the most characteristic weapon of the Roman soldier—the great *pilum* or pike, which Macaulay has introduced with strict truth into one of his "Lays of Rome"—this weapon is entirely omitted. Here the parallel is left incomplete. Can we doubt that this was done purposely? The silence of scripture has its meaning as well as its actual words.

I abstain from further and closer practical comments. These would enter into the regions of christian experience, and would belong to a treatise of a deeper kind. I will only now, through a few remaining paragraphs, follow the same thread of thought, where it conducts us to one or two other places, in which (as I have said) military metaphors are employed, less obviously at first sight, though not less forcibly.

Some of these relate to the long operation of *campaigning*, rather than the mere putting on of armor. Thus, when Timotheus is admonished to "endure hardness as a good soldier of Jesus Christ," it is added by the apostle: "No man that goeth on a campaign entangleth himself with the common affairs of life, that he may please him that hath chosen him to be a soldier." It is to be regretted that the expression "*this life*" should have found a place in the English version, inasmuch as it mixes the metaphor with the thing intended, besides stating what is not true. For if one thing above all others belongs peculiarly to this life, it is war. This, however, does not hinder war, in the form of a prolonged campaign, from furnishing most apt illustrations of three things which are expected from the christian—patient endurance, firm separation from those interests which are not compatible with his main purpose, and an earnest desire to please his Commander.

There is again a passage in the early part of the second Epistle to the Corinthians, which involves no difficulty as to its general meaning, but great part of the vividness of which we lose by not noticing how imagery, drawn from the conduct of a campaign, runs through the whole of the context. In the last passage the reference was to an individual soldier; here it is to a commander. St. Paul is speaking in peremptory language of his apostolic power and authority. The military phraseology starts suddenly to view in the third verse—"Though we walk in the flesh, we do not war after the flesh." This is clear enough. But in what follows it is not always remarked that every phrase to the end of the sixth verse is appropriate to some part of a campaign, and drawn in fact from the familiar experience of those terrible Roman wars which were well remembered in every region through which the apostle travelled. No one will question this as regards the words "weapons," and "warfare." But the "strongholds" are the rock forts, such as those which once bristled along the coast of his native Cilicia, and of which he must often have heard, when his father told him how they were "pulled down" by the Romans in their war against the pirates. Those "high things that exalt themselves"—those high eminences of the pride of nature—occupied in force by hostile troops—had been a familiar experience in many wars throughout Asia Minor, while one of the grandest of all was the Acropolis that towered over Corinth. But this is not all. Ancient warfare ended with the taking of prisoners who were carried into some safe place [such as this very Acropolis] where obedience would be secure. So the apostle speaks of "bringing into captivity every thought unto [or rather *into*] the obedience of Christ." And then, further, if in a country that had been conquered on the whole, rebellions were here and there to break out again, it was not the habit of the Romans to desist till complete subordination was established. So the apostle holds himself in readiness to "revenge all disobedience," even when on the whole (for this he will not doubt) the general "obedience" of the Corinthian church is "fulfilled." Here then are a series of phrases which describe the vigorous prosecution of a campaign, and the determined subjugation of the last symptom of rebellion. And who will say that we do not lose by failing to notice this character of the language? Who will say that we do not gain by allowing it to have its natural and close association with what history tells of the course and the consolidation of Roman military conquest?

And more yet remains to be said concerning even this section of the subject. St. Paul pursues the progress of the campaign till it reaches that which, in a Roman's eyes, was the most glorious of all consummations, the progress of the triumphal procession after final victory; and he introduces God himself as the victor and the leader of the triumph Twice we find this image expressed with the technical and classical word which belongs to the subject: once when the great conquest effected through the death of Christ is the topic of the apostle's enthusiastic sentences, and once when the progressive advance of the gospel of Christ is represented in language strictly suitable to the long procession of conqueror and captives by the Sacred Way to the Capitol. In the former case the words are brief and simple which describe the "open display" of the defeat of "principalities and powers." In the latter the description is prolonged and given in detail. The doctrine preached by the apostle "in every place" is compared to the fragrance which filled the streets from clouds of incense, while the fatal doom of the captives contrasted with the exulting joy of the citizens is an expressive image of the awful alternative which separates the hearers of the gospel into "them that are saved," and "them that are lost."

And still the whole subject of the military metaphors of St. Paul is not exhausted. There are other passages where the same expressive imagery occurs; as when he tells us that "without were *fightings*, within were fears," a description of his own experience which may well give encouragement to us: or as when he speaks of the "law in our members *waging* war against the law of the mind and taking us captive," and perhaps our own experience is enough to make us aware that no metaphor would be more suitable to the case than one derived from the dreadful realities of war: or as when he assures his most consistent converts that "the *peace* of God, which passeth all understanding, shall *garrison* their hearts and minds through Christ Jesus." It is a beautiful instance of holy irony, like that which we noticed before, when we saw that "the preparation of the gospel of peace" was an essential part of the "armor of God." And the natural conclusion of these remarks is an allusion to the Great Resurrection, when "the trumpet shall sound," and every faithful christian warrior shall have his place in his own "order" or "*division*" of the vast army of the Lord of Hosts. [1 Cor. xv. 23.]

"Alone," By Elder J. Parry.

This is a grand good piece. I feel it so, just now in particular; for it is within a few days of the 2nd anniversary of my son-in-law and my daughter's death. "Nature will mourn departed friends," and cause one to feel lonely. I can truly sympathize with you, Br. and sister, in your bereavement. "Alone," and yet I am not alone; my Saviour is near. He is, I sometimes think, just trying me to see whether I will still cleave to, and trust him or not. "Alone." No, not while I have brothers and sisters such as write for the HERALD OF LIFE. How I would love to meet with those of like *precious faith*, at the next anniversary of the

Christian Passover. I feel thankful for the hope of meeting them where parting will never come. I remain truly your friend in sympathy.

URSULA EATON.

Leonardsburg, Ohio.

Letters and Extracts.

From Helen Robertson.

ALEXANDRIA, VA., March 20, 1867.

BR. STORRS:—Yours, with the money order enclosed, I got this morning all right. Thank you and the Lord very much. Thanks also to the friend in South Boston for the five dollars to help the poor. There are many poor needy ones, and I am exceedingly thankful to have something to give when they come saying they have nothing to eat, or they have no shoes, &c. I go among them too, at their destitute homes; so they can't impose on me very easily.

This is a cold, wet, stormy spring, and the poor creatures are indeed suffering. All acknowledge that this is the hardest season the poor in the South have yet had.

Lately an unknown friend in Auburn, N. Y., sent me one dollar. The Lord knows all such, and will reward. Sr. Mary J. Leonard, Pompey, N. Y., who before sent one dollar, has sent ten since. She says she got it mostly among the members of her own family. Br. Denny, and other friends in New Haven, Conn., have sent some clothing, and four dollars in money. Sr. Eliza J. Jackson, Oceanport, N. J., has also sent me two dollars. In the name of the suffering poor, I thank these dear brethren and sisters, and shall distribute all their alms as faithfully as I can. I wish they could see the thankful ones when their needs are relieved.

Who would not pray for the time to come when all this extreme poverty, suffering and degradation shall be at an end forever? Methinks all would, unless those who believe in eternal, unmitigated torture. *That* now appears so horrible that we wonder if any really sane mind *can* believe it. Suffering from extreme poverty only for a winter or two is truly hard; but what would it be if the old theological, *God-dishonoring* doctrine were true? Thank God our eyes have been opened to see that it is a lie on his government, and has *no* foundation in his blessed word. It is good to be free from it. The *truth* has made us free, and we are free indeed. Yes, and feel like standing fast in the liberty wherewith Christ has made us free, never again to be entangled with the yoke of bondage. It was a hard yoke indeed.

We are glad, too, to find that the Bible doesn't teach that the wages of sin is torment, even of the shortest duration; but death. Nothing more or less.

The majority think *that* is not sufficent punishment. God must have the poor victims brought back to life so he can pour out a revengeful spirit on them, and *thus* be satisfied! We are afraid many such measure God by themselves, instead of by the plain declarations of his holy word.

Let us be patient. The leaven is working, and the *truth will stand.* We are glad to see that another strong one has been added to our number, namely, Judge HALSTED, of Newark, N. J. Honest, *truth-seeking* minds are at work; and we believe the day will declare many such. Would that they had courage to take a bold stand for truth, and thus honor God and his word.

Your sister, desiring to be on the side of God and truth.

NOTE BY THE EDITOR.—The articles in "*The Truth Promoter,*" sent from Scotland, are too stale to be worth noticing on this side the Atlantic. The fallacy of their positions has been so often exposed and refuted, here, that our readers would consider it a waste of time and money to add another review of them. If the Scotlanders wish to *Promote Truth* let them send for "THE BIBLE THEOLOGY," by HON. O. S. HALSTED, Newark, N. J., and they will find they have more light on the *truth* than is ever likely to appear in the path they are now treading. What are the Life Believers in England and Scotland doing, that such stale arguments as appear in *This Truth Promoter* should dare be published by intelligent men? Where is Mr. ROBERTS, who battled with Mr. NIGHTINGALE so nobly last year? We have tried to draw him out, and have sent him the HERALD OF LIFE for months without eliciting a response. We would be glad to know that he and others have not settled down on their laurels of past victories. Up, men of God, on the other side of the Atlantic, and let us hear the sound of battle there, as well as in America. Fear not the Goliahs of immortal-soulism. They must, and they will fall by the hands of those whom they now "defy." God is against their vain traditions, and all good men must soon be against them, too. So onward to the battle.

From Eld. S. L. Walter.

HORNSBY, ILLS., March 11, 1867.

BR. STORRS:—I am, through the mercy of my heavenly Father, in good health; and so are all God's dear children out here. They are contending for the faith once delivered to the saints, and fearlessly proclaim that life is only to be obtained by belief in the LIFE-GIVER and being "Baptized by one Spirit into one body;" all such "are the body of Christ, and members in particular." Thank God that we see the body of Christ cannot be divided; but is one. Hence, the LIFE-GIVER prays for all believers, no matter by what name called, "that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me: and the glory which thou gavest me, I have given them; that they may be one, even as we are one." It is no wonder that the world do not believe, because they do not see the so called churches of God "made perfect in one." No, no; but they are a perfect "legion:" for they are many. And no one, from the manner in which they bite and devour one another, would think that they are the children of a God who is Love, and that one God created them all.

And how divided are the Baptists, who make so much ado about "Immersion being the outward sign of an inward work." It looks to me more like the sign to separate from all that have not been immersed, according to their order, no matter how holy the Minister, or the Brother. I cannot see any outward sign of an inward work in going down into the water. Praise the Lord, the world can see an outward sign in all that are baptized with the Spirit and walk in the Spirit, and do not fulfil the lust of the flesh; but bear the fruit of the Spirit: the outward sign, or fruits of which are, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And the reason is this, "that they are in Christ, and have crucified the flesh with the affections and lusts." These fruits are the sign, that can be seen, and tell all men, at all times, that the Spirit is doing an inward and glorious work. Yes, praise the Lord, it is like the leaven hid in three measures of meal; it leavens the whole lump, and will give new or more excellent life from the dominion of death. I pray that the Lord will give us all understanding according to his word; and hope we all may keep the unity of the Spirit in the bond of peace; to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints.

I am glad to hear from Br. R. Wendell, and to see Br. W. S. Campbell's name. I love to hear from them, and also Br. J. T. Curry. It seems strange, and out of place, not to be gleaning something from their pens. May the Lord bless them. I had a visit from our Dear Br. Fisk, of Kenosha, Wis. He was in good health, and strong in the faith of the gospel. 'Tis good to have old acquaintance drop in unexpectedly. May the Lord bless him, and may his last days be his best. He has gone to St. Louis.

I have been kept at home, because the roads were too bad for horses to travel, and are still. It has stormed all this day. I could not walk forty miles, because my boots would not keep out the water. I could not go on the cars because my purse was nearly emptied, and the wood-pile had all consumed into smoke; but, thank God, the "corn-sheller" was throwing out cobs in abundance, so that I could back all we wanted to keep us warm; and if it had not been for them, I do not know what we should have done. They could not draw wood. Thank the Lord, I have been warm, and have had enough; and I know I shall not want any good. I believe that if I am faithful to my Master, he will open the hearts of the friends to give; and I hope that my finance will improve so as to go forward to victory. Praise the Lord, the mighty God, even the Lord, has spoken, and his word will not return void, but will accomplish that for which it is sent. Yours, in hope of life eternal.

NOTE BY THE EDITOR:—We have sent to you and Br. Lewis, each, $6 worth of Books and Pamphlets, to be sold for your private use. Yours were mailed to Hornsby, and Lewis' to Mode. Have they been received?

From Elder J. Lewis.

MODE, Ill., Mar. 14, 1867.

BR. STORRS:—May the dear HERALD OF LIFE long live and triumph over error. May the Editor, and all the Board of Managers, together with those that write for its columns, be filled with all the fulness of God, which is love without dissimulation; love without alloy; love to God and all men. I will say, for the encouragement of my ministering brothers, that the prospects out here are brightening every day. Glory to God: praise his holy name for giving us the victory over error. We replied, by way of a review, to the christian minister that Br. Walter spoke of in the HERALD of Feb. 27. Well, we will just say, that he failed entirely to prove either point, his own members being judges. Well, the truth is, they have come to the conclusion that it is best to let the "old soul-sleeper" alone, with this exception, they will cry "mad dog," &c. But it recoils on themselves; and sometimes their heads get affected, and they threaten to "egg" us. But, unmoved, we press onward, and gain friends whilst they lose; and you may be sure they "howl," for their pasture (salary) is in danger of being "dried up." Keep up good courage; for the hardest of the battle is over. The field is ours.

From James H. Jacobs.

FREETOWN, N. Y., March 8, 1867.

BR. STORRS:—While thinking of you, the HERALD, and the goodness of God to men, and to myself and my family, I am led to say, O that men would praise the Lord, for his mercy endureth forever. We have been sick, but are better now; for which I thank God. Jesus said, "As the Father hath life in himself, so hath He given to the Son to have life in himself; that whosoever believeth in him should not perish." Though he may sicken and die, he cannot perish; that is, he will not become extinct; for his life is hid with Christ in God; two undying sources. Therefore, he cannot perish, if he is connected with the LIFE-GIVER. The only danger is in not having a union with him who has life in himself; for he says, he that believeth in me should not perish, but have everlasting life. Thank God. While reading of the death of your son, I thought he could not perish, but will have everlasting life. Thank God for the thought. May you and I, and all, with him, have the Spirit in us which raised Jesus from the dead. Then we shall live again, if overtaken with death; and if alive, it will change us from mortal to immortality. O that men would praise the Lord for his goodness to the children of men.

From Emeline T. Hobbs.

CAMBRIDGEPORT, MASS., March, 1867.

BR. STORRS:—I have been intending to write you for a long time; and this afternoon being rather more at leisure than I care to be, having literally "nothing to do," I have concluded to write. I was in Bergen, N. J., this winter, and called at your office, but you had gone home. I had no opportunity to call afterwards.

I would have been very glad to have seen you. I often think how largely, under God, I and scores of others are indebted to you for the light we have on the scriptures concerning the "state of the dead," and "non-immortality of the soul."

I often think what courage was needed, and what a reliance you must have felt on Him who is the source of truth. A great number have been benefited who do not know where the agitation arose, and therefore know not who first stepped in after the waters were troubled.

Last Sabbath I heard a noted divine of Boston assert the immortality of the soul and did not back it up, as he did most of the rest of his sermon, with scripture proof. Why? We know he could not. The Hymn-book would have been a help, but the Bible never.

I sympathize with you and your family in your loss; having known myself what the sorrow is which death causes. I feel like longing for the time when the LIFE-GIVER shall bring immortality and incorruptibility.

How do you think it would answer to have your Son's writings, which he prepared for the HERALD, printed in pamphlet form? If I had money I would pledge enough to make it an object to have it done.

P. S. March 19.—Last Sabbath I was at a Baptist Bible class, conducted by the pastor. The lesson was in Matthew xxvii. commencing at the 26th verse. After explaining the lesson according to *his* opinion, he asked us what was meant by the term "wailing and gnashing of teeth?" He said some people might say, "You believe they will really be plunged into fire and brimstone, there to weep and wail." He said, he did not think they would; but he said, their anguish would be so great, *mentally*, that the Saviour employed that figure to express intense suffering

Then he passed to the Saviour's coming, and he labored earnestly to show that Christ would come to this world, as described, and argued ably against the universalist's idea that he came at the destruction of Jerusalem. If I have opportunity I will try and hear him on the remainder of the chapter.

He took the ground that we have immaterial, immortal souls. Cannot you give a few words on this in the HERALD before long?

I think it was a clear case of the blind leading the blind. The hearers sat and swallowed it down without a word of comment or dissent. The immortal soul is served up quite often in the church by him, and his members.

With my best wishes for your success in your labors, I am as ever, yours.

"MRS. E. B.," in the far West writes:—The doctrine of "Life only in Christ" has appeared to me in a very clear light of late; so much so, that I could almost reduce to an algebraic formula, and make a mathematical demonstration thereof, thus:

Given: Animal life; probation; a Saviour accepted, equals immortality.

Animal life; probation; a Saviour rejected the result is death.

SAMUEL ROBB, Manchester, Iowa, writes:—I do not know how I could do without the HERALD, for it is truly a feast of fat things. For me it has given meat in due season and light to the weary traveler. I have also read your works on The Nature and Destiny of man; The Essential Baptism, and Human Depravity; which, after a careful examination, I can heartily indorse and recommend to all intelligent minds inquiring after truth. We have no preaching here, but light is on the increase. The HERALD does missionary work. Your brother in Christ.

A SISTER, in Ills., writes:—I have read your paper ever since it was published, and supported by my needle till two years past; since then I have received it gratis till January last, when it was discontinued. I am not able to work to pay for it, but I don't feel as if I could live without it. I am 73 years old, and am "knocking on the Lord," and hope I will get the paper again. Yours was the first advent paper I ever took, and you are the first one that ever gave me light on the "destruction of the wicked." Both my husband and myself are believers in the second advent. My husband is 75 years old; and we don't expect to be here much longer, for we are both very feeble. May the Lord bless you, and may you live to see Jesus come. That blessed hope supports us in our old age. I long to see our blessed Saviour.

NOTE BY THE EDITOR.—We have entered your name on our mail book again, and sent you what back numbers we could. The Lord hears your "knocking," dear aged pilgrim, and soon He will "knock" for us; and may we "be ready to open to Him immediately." Then our poverty and tribulation will be ended forever.

EDWARD KELLY, Hinesburg, Vt., writes:—I am trying to dig out and search after truth as it is in Jesus; and I thank God I find a little every day. It is worth all the world to know the truth: it is the only thing that makes us free. I am glad for humanity's sake that there is no suffering beyond death. Yes, God's love and mercy, even to sinners, is manifested in the truth that the wages of sin is death.

Summary of News.

BY W. M.

DOMESTIC.

Congress was prepared to adjourn till December, the Senate having passed a bill to that effect, when a reconsideration took place, at the suggestion of Gen. Grant, who intimated that he expected trouble in enforcing the new plan of reconstruction. This must mean from the President who has done his utmost to thwart Congress, vetoing every bill tending that way, passed by it. A bill has passed the House, which will be concurred in by the Senate, directing Congress to re-assemble in May, June, September, November, unless otherwise directed by joint proclamation of the President of the Senate and Speaker of the House, ten days preceding either of those dates, declaring such meeting unnecessary at such time, until each is passed. The Southern papers are very generally favoring the measures of Congress, and are urging the people to comply in good faith with every condition, and point out many advantages long overlooked, in giving the colored people political rights. Large meetings have also been held in many of the cities urging acquiescence in the Congressional measures. Gen. Longstreet and even Gen. Lee, advise a modified acquiescence. He thinks the people of Virginia should make every effort to avert their ruin; that it is idle to talk of resistance or inactivity. He acknowledges that the bill is a bitter one, but says he can suffer nothing more than Appomattox. Commenting on this, a Richmond paper says:—Who will now say that Virginia will degrade and dishonor herself by acting under the Sherman law? General Lee can now be placed among the advocates of reconstruction.

On St. Patrick's day there was a terrible riot in the streets during the procession. More blood was shed in the riot than all expended in every Fenian insurrection that has yet taken place.

The arrival of the Colorado at San Francisco on the 20th of March, on her return—the first round trip ever made by a steamship—from China and Japan, and the instantaneous transmission of her news to Europe by way of San Francisco and New York, suggest a prodigious revolution in the commercial history of the world.

It is said that the late Vice-President of the late Southern Confederacy has counselled the South to do nothing, but wait. This is bad advice from Mr. Stephens.

FOREIGN.

The accession of Wurtemberg to the treaty concluded by Prussia with Bavaria and Baden completes the military union between Northern and Southern Germany. No wonder that this news was received at Paris with great dissatisfaction, and was believed to have suggested the proposition from the Emperor, to the Governments of Holland, Belgium, and Switzerland, for a military alliance like the one concluded by Prussia with the minor German States, but Belgium has actually refused to accept the proposition.

M. Girardin predicted that the present Emperor would share the fate of Louis Philippe. Simultaneously, the Paris correspondents of the English papers hint mysteriously at renewed conspiracies in France, where republicanism and Orleanism are by no means quite extinct. M. Girardin is a gentleman of unquestionable talents, great wealth and high social position; he has been for many years prominent in French politics; he has been very intimate with Louis Napoleon, and the Prince Jerome. When a person of such standing deliberately recalls his adhesion to the empire the movement is ominous. But, beside this, M. Girardin is the first journalist in France; his writings influence many thousands of people.

The debate in the Corps Legislatif on the foreign policy of the empire has ended, as every one knew it must, in the endorsement of the Emperor's policy.

News from Crete is of more than ordinary importance. According to the most trustworthy accounts, the insurgents have been successful in two important battles, and the whole island was again in arms. The people were more determined than ever to be satisfied with nothing short of annexation to Greece. The insurrection will rage more fiercely than ever; the Government of the Sultan will be left without the sympathy of the European Powers; and it is not improbable that by this very means the solution of the Eastern question will be hastened.

A conspiracy has been discovered in Russia. The conspirators, being dissatisfied with the reforms of the present reign, are said to be aiming at the life of Alexander II.

Mr. Gladstone made a speech in which he declared against the Government plan of reform and opposed the second reading of the bill.

The British Parliament seems determined to rush the scheme for the kingdom of Canada through. Therefore, in as far as the Canadian Confederation can be affected on the other side of the ocean, we may look upon it as established. As a majority of the British American provinces have declared in favor of it, we may consider the new kingdom on our northern border as good as formally created. The sovereign, the throne and the titled nobility are, of course, to follow in due time.

So great was the personal popularity of General Garibaldi in the late Italian elections that he was returned for three different cities. This is ominous, because he has recently avowed his determination not to rest until Rome became the capital of Italy, even if it involved war with France.

Dispatches have been received from Thessaly which indicate that the insurrection against the authority of the Sublime Porte is rapidly spreading.

The war against Paraguay continues as a matter to be left to fortune or to capability of endurance. We often have reports that Paraguay is failing and must soon collapse, but later developments contradict the report. Last week the fleet ascended the river and for some hours bombarded Fort Curupaity, but there was no combined attack, and no great result.

Marshal Bazaine and the last of the French troops in Mexico left Vera Cruz for France on the 12th inst. All that remains of French intervention now is Maximilian and his few adherents. This is an ignoble termination to a grand programme. The Napoleonic ideas, which included the supremacy of the Latin race, the balance of power on this continent, the great scheme to develop the commercial and mineral resources of Mexico and establish a stable government there on the ruins of republicanism, have fizzled out with the last French soldier that embarked at Vera Cruz.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

"The Theology of the Bible."

GEO. W. YOUNG, 35 Ann St., New York, is prepared to furnish the above to any who may wish to obtain it. He has made arrangements with the author—Hon. O. S. HALSTED—for a supply. *Price* $3.

ELD. J. LEWIS' post office address is, OTTO, Fulton Co., Ill.

REUBEN CADWELL wishes us to say that his post office address, for a season, will be CORTLANDVILLE, N. Y.

APPOINTMENTS.

ELD. W. S. CAMPBELL will preach at NEW YORK, Cooper Institute, March 31, and in 24th St. in the evening. ROCKY BROOK, R. I., April 7th and 14th.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

BUSINESS MATTERS.

One Dollar each from—Thomas Hills, S. B. Hill (donation), Jacob Hallam, Emeline Wood, James Simpson, A. Boynton, Thomas Kenyon, W. Church, N. D. Wight, J. B. Littlehale, Eld. Z. Campbell.

Two Dollars each from—Alfred Annable, Geo. Busby, Mrs. Stephen Burrows, John H. Brayton, Edward Kelly.

Various Sums.

Mrs. D. Bush, $1.50, Roswell Hart, $10; Ann M. Benton, $5 on pledge; Jacob Libby, $5; John Holaday and John Wear, 50 cents each.

Donation for March.

"A friend," who wishes his name withheld $1.00

The Freedmen's Mission.

"From a friend," South Boston, Mass., (for necessities of poor) $5

Dr. Joseph Trever, Lockport, N. Y., for H. R. $5

Prof. J. F. Huber, Middletown, Conn. $2

Advertisements.

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62 East Twenty-First Street,
Near Fourth Avenue.
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Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

GEO. STORRS,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount *to* be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

"THY KINGDOM COME."

Come Jesus, "King of kings," Rev. xvii. 14.
And reign on David's throne, Isa. ix. 7. Lk. i. 32.
O come, and Life Eternal bring, Jhn. vi. 40, 44, 54.
And gather Israel home. Jer. xxxi. and xxxii.

Raise Abram from the dead, Lk. xx. 35—37.
Who did believe thy Word, Gen. xv. 6.
And for his "mighty Faith," was made Rom. iv. 8.
The "Friend," and "Heir" of God. Rom. iv. 14. Ja. ii. 23.

Gather his scattered seed Jer. xxxi. 10.
From every land and clime, Ezk. xxxvii. 21.
And settle them in very deed, Ezk. xxxvii. 25.
"In promised Palestine." Ezk. xxxvi. 24—38.

We Gentile pilgrims sigh 2 Cor. v. 4.
To be with Israel blest; Rom. xv. 10—13.
The long-sought, promised hour is nigh. Heb. x. 37.
Come, give thy people rest. Heb. iv. 9—12.

We long for sin to cease, Psa. civ. 35.
Oppression, death and pain, Isa. xxv. 6—10.
But we shall ne'er have health or peace, 2 Tim. iii. 13.
Till Jesus comes to reign. Rev. xvii. 14.

When pain and sickness seize Rom. viii. 22.
Upon our mortal frame, Rom. viii. 23.
We then, with heart-felt sorrow grieve, 2 Cor. iv. 4.
For Christ to come and reign. Rom. vii. 24.

O come, thou mighty King! Zech. xiv. 9.
Take David's regal throne; 1 Chron. xxix. 26, 27.
All power into subjection bring, 1 Cor. xv. 25—28.
For "all" thy power shall own. Phil. ii. 10, 11.

Let proud, vain Gentiles cease Rom. xi. 25, 26.
To boast o'er Abram's seed; Rom. xi. 18.
For Christ, the mighty Prince of peace, Isa. ix. 6.
Will come their cause to plead! Joel iii.

Cease then, poor mortal man, Isa.ii.22. Job,iv.19.
To curse whom God hath blest, Gen. xii. 3. Num. 24.
If you his judgments fierce would shun, Jer. xxx. 10.
Or gain his promised rest. Heb. iv.

Come, great Restorer, come; Acts iii. 19—22.
Cleanse earth from every stain; Num. xiv. 21.
Cause it like Eden yet to bloom. Ezk. xxxvi. 35.
Come Jesus, come and reign. Rev. xxii. 20.

ABBY A. PERRY.

Scotland, Conn.

Children's Department.

MISS WHY-WHY.

Little Kate asked a great many questions. "Why is this?" "What is that for?" "What makes it so?" were continually on her tongue's end, so that her big cousin called her Miss Why-why. Still, she was not like some children I have known, who asked such questions thoughtlessly and do not remember the reasons and explanations when they are given. I do not blame older people for being displeased with such impertinence; but when a little girl or boy asks, like Katie, because of real desire to know the truth, why then I say, answer the questions.

One day, at dinner-table, the company were talking about the diving-bell, and she eagerly inquired what kept the water from coming inside the bell. This was a very proper question, but it was a very improper time to ask it, for she ought not to suppose that the company would stop their conversation to explain this to her, and so her grown-up cousin said shortly, "O, such a little child can't understand such things. Don't ask questions."

Katie was very sensitive, and the tears came into her eyes, and she sat silent during the remainder of the meal. After dinner they all went out on the veranda, and a benevolent gentleman soon began to talk with Katie and explain to her a great deal about the diving-bell, for which she was very grateful. He then told her that it was not wrong to ask questions at the proper time, but neither little children nor big ones should interrupt conversation for this purpose. They should learn all they can by listening, and then afterward they will be likely to find some one who will explain what they do not understand.

Kate pursued this plan after that, and was delighted to find that it worked like a charm. She lost the name of Miss Why-why, and grew up to be a very intelligent and agreeable woman.

But, my little one, you should be careful how you ask questions. If you hear others talking about what you do not understand, don't break in with your questions as little Kate was in the habit of doing.

SOWING LITTLE SEEDS.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she; "why does the boy throw seeds into the water?"

"O! I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds look!" said Bessie. "It seems strange that such large plants should grow from such little things."

"You are just sowing such tiny seeds every day, Bessie, and they will come up large, strong plants after a while," said her father.

"O, no, father; I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to-day."

Bessie look puzzled, and her father smiled and said, "Yes, I have watched you planting flowers, and seeds, and weeds to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing the seeds of mercy. These are all beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of 'love to God,' and that she will tend and watch it, until its branches reach the skies and meet before his throne."

"And the weeds, father?"

"When you were impatient with baby, you sowed the seeds of ill temper. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up. Do not let them grow in your garden."

THE DOCTRINE OF GENERAL JUDGMENT.

BY W. S. CAMPBELL.

If none, as the apostle Paul plainly intimates, can lay anything to the charge of God's elect, since it is God that justifieth, and that justification is now being effected, as we believe, why is the judgment of men—their trial—deferred till a future great assize? The trial is now going on. What will be found for adjudication in that great day? I want only the common sense view of the matter; it is not what we may have believed; not what popular theology may assert. Not at all! Much less what the avowed enemies of the doctrine of life in Christ only, may declare; who will assert that the judgment-day is made nothing more than the destruction of wicked men and innocent children. It is what do the scriptures assert, in a plain and common sense view of the subject? That is the question. In some sense, and of some men, the judgment is certainly now. I shall abide by this decision, whatever may be said of the future general judgment, upon the *actions* of all men, viz., a trial after they all shall have lived, the force of which I never could perceive even in the strongest argument that could be found on this ground, upon Universalism which I, also, with others was able to bring against that doctrine; but I never could see the full force of it! The reason especially why I shall abide by this decision is that I shall believe the language of the Son of God, who, also, declares, that "all judgment is committed to him because he is the Son of man," who said, on this point, that one of the offices of the Holy Spirit, in the world, should be to convince the world "of judgment." "Of judgment, because the prince of this world is judged."

Here we have one of the distinct and distinguishing features of the divine plan made known to us. A state of things in the world, mark, in the absence of Christ. This present evil world, the prince of this world, of course we must understand as a figure representing the condition of the world, more or less fully as to its political relations, and consequently, the state of the world is brought to view. This brings into view the actions of men. Some people talk of the actions of men as if the action of nations should be entirely distinct. But the action of men constitutes the action of the governments of men; so that men are punished as men; but in a collective capacity, when the nations receive judgment: this has always been true. It is not any more true in fact under the gospel than it was before; but more strikingly manifest. His judgments are made manifest by the light of gospel. They are more fully made plain by the coming of Chirst and the establishment of the glorious kingdom of our God at the end of the dispensation.

Whatever the prince of this world may signify, particularly, it must be, in general, an opposition to Christ and his kingdom, for Christ says that "the prince of this world cometh and hath nothing in me." Therefore, being judged, it is found wanting. It may suggest, too, that all that is not in him is of the prince of this world; for he says, "My kingdom is not of this world," and ye (the elect), are not of the world. Of this class, he says, they are in him. So saith the apostle, in the following style: "If any man be in Christ, he is a new creature." Also, "Of him are ye in Christ Jesus."

We say, therefore, that the language of Christ cannot be referred to nations as distinct from the individuals who compose the population of the kingdoms. It is a figure, and we believe we have explained it. It presents the present evil world in its condition of opposition to the plan and work of God—the kingdom of our Lord Jesus.

This judgment is going on, and will be especially exhibited in the *execution* at the end, when the angry nations shall be removed because they are not in him or with him; and the kingdoms of this world become the kingdom of our Lord. We may illustrate this subject by the position of Paul, who was sent out by the same spirit to preach. Acts xxiii. 25. Paul reasoned before the governor, of righteousness, temperance and judgment to come. There is no intimation that the judgment to come, even taking the common version for authority, was preached as in the world to come, or in the end of this present world. Judgment to come, which here, we will grant, signifies punishment for sin, for it is very natural that Paul should have taken the occasion to present to Felix the consequences of a sinful life, but particularly, the result of failing to administer the government faithfully must be a judgment simply future. He speaks of justice to a ruler, remember; and hence we say he talked of a just administration. Felix's life and example are also brought up, in Paul's reasoning of righteousness. Now this all must have been from *law* or laws which had an admitted force with the distinguished personage whom he addressed, who had the keeping and administration of the law of the province. The penalty, therefore, of the law was brought before him in the administration of the truth by the great apostle.

If it were not that the doctrine of a future general judgment of the actions of men was held through a previous prejudice, no person would ever gather it from this text. Judgment to come may be an infliction upon the offenders at any time future to the declaration of guilt; and the more palpable and definite, the more should the exposed culprit tremble, if the judgment be terrible. An instance may be noted here. Herod, the wicked and abominable murderer, made an oration in which he arrogated to himself powers that should not be counted within the human sphere. The people cried, "It is a God." He was at once smitten with a disease in which living worms bred in the death-struck system, while the rotten carcass was eaten up alive. That was a judgment. There was a time, when *it was to come*. It came.

There are many instances in which the judgment "to come" upon individuals—that is; the punishment for their sins—is presented in this same light, only the judgments are seen or are specially specified, and not liable to be mistaken for something else by the style of rendering which is made to subserve a theory of truth. It is manifest that this passage is so rendered, in our version, as to serve the doctrine of a general future judgment, so far as it could possibly be made to. The emphatic Diaglot, which, by the way, we must remark, would not intentionally favor the doctrine of "No life out of Christ," renders this, "He reasoned of *justice*, self-government and judgment, about to come." It could not have been, therefore, the future general judgment, and the end of the dispensation. For it was something about to come. We need not remain in doubt as to what it was, if we consider the wars that were sown to devastate that region of the world, or the manifest punishment that would come upon the personal offenders, especially a prince.

GOD'S PURPOSES OF REDEMPTION.

BY ELD. A. F. PAWLEY.

There can be no subject of more importance to the christian than that of redemption. Sin and its consequences are seen and felt everywhere; but what God has done and will do to counteract the evil is but indifferently understood; and truth as she knocks at the door of ignorance is to its inmates as a vagrant in rags, and little regarded.

It would seem evident that deductions made from a wrong premise are the fruitful source of error; and that wrong deductions from a true premise are not so liable to occur; and if they do, are the more readily corrected. Hence the importance of correctly understanding the scripture premiss of God's purposes in redemption.

The plain truth of God has ever suffered and been sacrificed at the altar of human inventions, when men ignorant or regardless of the divine government and promise, have made their suppositions the premise of theory. It is nevertheless true that much has been done since Martin Luther by his publications exposed to public contempt the exotic plants of that hot-bed of error, the Vatican of Rome. It would seem that God was pleading his right of election among the sons of earth by raising up men to advocate his purpose and promise prior to a great dispensational era, soon to be ushered in, under which "all shall know the Lord from the least to the greatest." This work is, however, much hindred by the existence of patented errors; and more still perhaps by those who, embracing a *part* of the truth take it for the *whole*, which may prove a bed too short, and a cover too narrow. Many believe the Lord will come and reign on the throne of Isreal's King; but strange to say, give him nothing but immortal saints to rule over and give laws to; who, they concede, have passed into a state of perfection in which it is impossible to sin. Why then be subjects of a law they cannot transgress? Many believe the saints shall take the kingdom, and possess the kingdom for ever and ever; and yet nearly all the promises of the glory of the inheritance of the saints in light are rejected, because the Jews rejected Christ! It is urged, there would have been, *if* the jews had accepted him at his first advent. We ask, if such had been the case, how would his death and resurrection, according to the scriptures, have been accomplished! Oh, say they, the Gentiles would have put him to death! Of course, the burden of proof belongs on the side of the assertion. I would, in all charity say, it needs proof. Alas! if man has destroyed the purposes of God, woe unto us; we Gentiles have done no better than they; and if the gospel dispensation closes for ever God's conditions of salvation, the kingdom may be great, but the subjects few indeed. But here the failure would almost eclipse the success; and God in all his greatness, power, might, and love, would only just check-mate the devil, while he carries his millions down to the vale of eternal night. But can the *tithe* gathered from the *past* and *present* dispensations be the only party who are in any way benefited by the reign of Christ on Mount Zion? Can this be the climax of God's benevolence and love? The Bible says, No. "His mercy endureth for ever." This "*for ever*" surely, must take us further than the calling of the Gentiles. Reason says, No. Death has no right to the majority, if the great God has risen to the rescue.

It must be admitted, however, that the views held by many, who end God's purposes in redemption by Christ leaving his Father's throne prior to the second advent, are an improvement on the horrid dogma of immortality in sin and suffering; but, like all errors, does injustice to the judgment of God, and draws a veil over his honor, benevolence, and power. Every age has had its laws, and obedience thereto, were God's only conditions of justification. These laws always embraced the idea that God would make his promises good; and hence the righteousness of Abraham, who "believed in God." Each succeeding age has presented a widening, or development of his purposes, and enjoined the pledges of the past with the developments of the present as the safe guarantees of the future. It is true that voluntary transgressions against those laws have marked man on the page of history as ungrateful to God who has "waited to be gracious;" but this has not overthrown his purpose in redemption; the second psalm being a witness to the statement. Each age has recorded the fact that some believed in God and have ministered accordingly "of the grace that should follow." Whilst others thought that God had reached the climax of his benevolence, and could bless no others than themselves. The gospel, under which joyful sound we live, has its laws and conditions of salvation, and will bring those who comply to immortal life and glory. It is the greatest development yet made. It presents, as an object of faith, the first fruits of them who sleep. It has developed the heir to the throne of the kingdom of God, future. It will develop a peculiar people, zealous of good works; denominated, saints; who are accounted to the Lord for a generation; who shall ascend the holy hill, when the everlasting doors are lifted up and the king of glory shall come in. This generation shall, according to the 22nd Psa. "declare his righteousness unto a people that shall be born." But the text is not written that says, The gospel ends God's purposes in redemption. No pen has scribed the page of inspiration with the fact that mortality ceases on earth when Immortality takes the reins of state to legislate for the world. Judged by the gosgel we shall be; and if worthy, be rewarded according to promise. If unworthy, we have lost a saint's reward. Sad folly, when it was within our reach! If we are enemies, we shall perish. But who are enemies? is a question. Some may say, "all who have not complied." This might be true, had all, alike, equal opportunities. Let not clay cry out against the potter. A promise stands on the sacred page—it is a jewel of the first water from the river of life—O, wrest it not from its resting place in the purposes of the Almighty, by the puny arm of man's compliance to a condition. It is this: "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in.... As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes; for the gifts and calling of God are without repentance."

Oceanport, N. J.

"BE GOOD."

BY CHARLES A. HASTINGS.

"Be good, be good; it matters not what we believe, only be good." This saying (or something like it), we very often hear when we attempt to present the word of the Lord to a certain class of minds. It is made a sort of scape-goat to excuse themselves from feeling a responsibility to thoroughly search the word, to know what the Lord's will is concerning us; or what he intends to teach his people; or for fear there will arise some discussion, a little controversy, and some one's feelings may be hurt by having their darling theories assailed. Now I do not wish to be understood that I do not believe in people being just as good as they can; I do; for it frequently presents what spirit they are of; for the fruits of the Spirit present to us very many beautiful branches, under which it is a pleasure to recline. But I *do* object to people's placing *their* goodness in the scales, thinking that it weighs or merits anything. It may bring to some in this life, the applause of men. Then verily they have their reward. The prophet says, "All our righteousnesses are as filthy rags." Not worth much then.

One came to our Lord and said, "Good Master, what good thing shall I do that I might inherit eternal life?" Jesus said unto him, "Why callest thou me *good*? There is none good but one, that is God." He relied not on his goodness; the people were not astonished at his goodness; "they *were astonished* at his doctrine." He was as a root out of dry ground; they considered him a violator of the law; a Sabbath-breaker; they called him Beelzebub. He came not to receive the applause of men; he came to do the will of his Father which sent him. Shall a servant be greater than his Lord? And what is the will of the Father to us? It lies in his word before us; the command is, "search." "By the deeds of the law shall no flesh be justified in his sight."

Good works, then, without faith are of no avail; "for if there had been a law given which could have given life," (or a law by which some of our good works could have atoned,) verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise *by faith of Jesus Christ* might be given to them that believe."

The question was once asked Jesus, "What shall we do, that we might work the works of God?" He answered, "This is the work of God, that ye believe on him whom he hath sent."

Are we living in an age of the world that is better than it was in the days of Christ and the apostles? Do we not proclaim that the world is growing worse and worse, deceiving and being deceived? Were there not many then, in their days, who loved to pray in the synagogues, and in the corners of the streets and for a *pretence* make long prayers? And will it be any better just prior to his second coming? The apostle saith of Israel (and it might be with propriety said to-day of multitudes of church-going people), "I bear them record that they have a zeal of God, but not according to knowledge; for they being *ignorant* of *God's* righteousness and going about to establish their *own* righteousness" (that is relying on their own goodness) "have not submitted themselves unto the righteousness of God." "Abraham believed God, and it was accounted unto him for righteousness." Even so it may be with us. But will they not be saved? Possibly. They have a zeal of God. I am thankful the plan of salvation is so plain, "That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God raised him from the dead, thou shall be saved." Very plain, simple, easy to be understood; no hardness. God loves his people; he desires none should perish. He hath no pleasure in the death of the wicked. Whosoever *will* let him come. This is the foundation. "But let every man take heed how he buildeth thereon." "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay stubble; every man's work shall be made manifest . . . the fire shall try every man's work of what sort it is. . . . If any man's work shall be burned be shall suffer loss; but he himself shall be saved, yet so as by fire. If any man's work abide, he shall receive a reward."

The responsibility, then, rests on all who have the ability, and the means; and that is in our hand to-day, if we will. Then let us build with gold, silver, precious stones, so that we may have an *adundant* entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ. "Christ is the end of the law for righteousness to every one that believeth." Suppose we believe not on Christ? Suppose we set at naught his counsel and heed not his command to search the scriptures, and to know what his will is? What then? "He that receiveth *not my words*, hath one that judgeth him: the *word* that I have spoken, the same shall judge him in the last day."

What more? "He that believeth and is baptized shall be saved," (have *life*. Syriac,) "but he that believeth not shall be damned," (condemned not to see life. See John iii. 36.) Here is where we are all coming to; every soul of us, whether we believe yea or nay. Either "Modern Spiritualism," so called, is true, or our faith is true; and every thinking mind will ere long confess it; for there is no stopping place short of it.

Springfield, Mass.

THE DEVIL.

Is the devil a personal being? If he is, where did be come from? Som e say, he is a fallen angel. Others say, all the devil there is, is in man. Christ says, the devil is the prince of this world. What is a prince? A prince is a son. And if a son, he must have a father? Now, whose son is the devil, and who is his father? Some say, the devil has cloven feet, and horns in his head, and a spear-pronged tail. But if the devil is such a person, how strange it is that no one has seen the monster. I read that Christ cast seven devils out of Mary Magdalene. Were they horned and spear-tailed monsters? I would like to read the strongest evidence that can be produced, that there is a personal devil, separate from man. In the past, I have laid all my sins to the devil as a personal being. But of late I have been convinced by the spirit and word of God (which never separate) that sin came through the conception of the lust of the flesh. And since I have come to that conclusion, I have been enabled by the Spirit that raised up Jesus from the dead to overcome the flesh and the devil.

I have learned this about the devil, and everything else that I may write henceforth, since I began to read your works on the destiny of man and the atonement, &c. The greatest light that ever shone on the mind of man has shone on my mind of late. I shall endeavor to let my light shine through the HERALD; and hope soon to send you one dollar a month by the help of God. Shall try to commence on the 18th of March, 1867. So help me Lord Jesus.

SANFORD HART.

Unionville, Conn., March 3, 1867.

VARIETIES.

At the general election recently held in Italy, Gen. Garibaldi was returned at three different places. The manifesto issued by him shortly before the election leaves no doubt that he will be an uncompromising opponent of the policy which the Government intends to pursue with regard to Rome and the clergy. That he will also be a formidable opponent is amply proved by the unbounded enthusiasm with which he was recently received by the people of Venetia. Garibaldi insists on the union of Rome with Italy, even if it should involve a war with France, and he strongly objects to presenting the clergy with an enormous property which he thinks can be more profitably employed for meeting the wants of the people.

It appears that Egypt is about to secure her independence. Whether Ismail Pacha will assume the title of Caliph or Sultan is immaterial, in view of the fact that, freed from the control of the imperial government at Constantinople, he will be at liberty to yield to the influence of European thought which is destined at no distant day to revolutionize the entire country over which he rules. Egypt is already in possession of several lines of railway, telegraphic lines connect the principal centres of population, and the Suez canal promises to be a success. Under a wise government the wealth of the country will be more fully developed, and Egypt may yet surpass the splendor to which she attained under the wisest of the Ptolemies.

It was stated officially in the French Legislature that the French Emperor is in favor of the partition of the Papal debt among the Catholic Powers. This is an indirect way of pledging a number of the Continental governments to the maintenance of the present state of things in Rome. Napoleon seems to be passing from one political blunder to another. His desire to retain a power of intervention in the affairs of the Pope blinds him to the consequences of this eternal policy of intermeddling. The checks which he has received in Italy, Germany and Mexico seem to have produced but little effect upon him.

The time for the Jews to accept Christ as the promised Messiah does not seem to have come, especially if the following from the *Israelite*, the organ of the Hebrews, published in Cincinnati, expresses the belief of all. After "disavowing its belief in a coming Messiah," it discourses thus: "Israel is the Messiah to the nations, it is 'the covenant people, the light of nations.' We need no personal Messiah. The prophet predicted glory to the house of David, and it was fulfilled in Hezekiah, Joshiahu, Zerubbabel and his children. We know nothing of the pagan man-worship; we put our trust neither in this nor that man—God is our banner. 'Our Redeemer, the Lord of Hosts is his name, is the holy one of Israel.' We know that our Redeemer lives; he was, he is, and he will for-ever be, the One and Eternal God. 'Israel is saved in the Lord an everlasting salvation.' What benefit could we expect of any Messiah? We do not wish to go back to Palestine or submit to any king: what good can we expect of a son of David? We are children of the house; we go to no steward, need no guardian, require no mediator, and need none to plead our cause with our Heavenly Father. We are of Israel."

BACKBITING.—Some one has written: "The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters; 1. To hear as little as possible what is to the prejudice of others. 2. To believe nothing of the kind until I am absolutely forced to. 3. Never to drink in the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness which is expressed toward others. 5. Always to believe that, if the other side were heard, very different accounts would be given of the matter."

FRENCH INFIDELITY.—Irreligion is making considerable progress in France. A society has been established called "Solidaires," the members of which take a pledge to be buried without the prayers of the Church, and it has been "working" some time, to the great annoyance of the clergy, and of religious people generally. A further step has now been taken, and the Radical papers quote with great glee one instance of a young gentleman who had dispensed with the religious celebration of his marriage.

THE AMENDED REVENUE LAWS.—The following has just been issued from the office of Internal Revenue: "The act approved March 2, 1867, amending existing laws relating to Internal Revenue, requires the assessment of annual taxes heretofore made in the month of May to be made on the corresponding days in the month of March. The principal changes in the law respecting the income tax are those increasing the exemption from $600 to $1,000 and the repeal of the tax of ten per cent, on sums above $5,000, so that the law now imposes a uniform tax of five per cent, on incomes in excess of $1,000. Profits on sales of real estate purchased since December 31, 1863, are made taxable as income.

A large number of the citizens of Middletown, Conn., believe that the end of the world will take place on the 16th of June next, and are setting their houses in order for that event. So says the Boston *Universalist*.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Herald of Life

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ALL NAMES of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

Poetry.

"THY KINGDOM COME."

Come Jesus, "King of kings," Rev. xvii. 14.
And reign on David's throne, Isa. ix. 7. Lk. i. 32.
O come, and Life Eternal bring, Jhn. vi. 40, 44, 54.
And gather Israel home. Jer. xxxi. and xxxii.

Raise Abram from the dead, Lk. xx. 35—37.
Who did believe thy Word, Gen. xv. 6.
And for his "mighty Faith," was made Rom. iv. 3.
The "Friend," and "Heir" of God. Rom. iv. 14. Ja. ii. 23.

Gather his scattered seed Jer. xxxi. 10.
From every land and clime, Ezk. xxxvii. 21.
And settle them in very deed, Ezk. xxxvii. 25.
"In promised Palestine." Ezk. xxxvi. 24—38.

We Gentile pilgrims sigh 2 Cor. v. 4.
To be with Israel blest; Rom. xv. 10—13.
The long-sought, promised hour is nigh. Heb. x. 37.
Come, give thy people rest. Heb. iv. 9—12.

We long for sin to cease, Psa. civ. 35.
Oppression, death and pain, Isa. xxv. 6—10.
But we shall ne'er have health or peace, 2 Tim. iii. 13.
Till Jesus comes to reign. Rev. xvii. 14.

When pain and sickness seize Rom. viii. 22.
Upon our mortal frame, Rom. viii. 23.
We then, with heart-felt sorrow grieve, 2 Cor. iv. 4.
For Christ to come and reign. Rom. vii. 24.

O come, thou mighty King! Zech. xiv. 9.
Take David's regal throne; 1 Chron. xxix. 26, 27.
All power into subjection bring, 1 Cor. xv. 25—28.
For "all" thy power shall own. Phil. ii. 10, 11.

Let proud, vain Gentiles cease Rom. xi. 25, 26.
To boast o'er Abram's seed; Rom. xi. 18.
For Christ, the mighty Prince of peace, Isa. ix. 6.
Will come their cause to plead! Joel iii.

Cease then, poor mortal man, Isa.ii.22. Job,iv.19.
To curse whom God hath blest, Gen. xii. 3. Num. 24.
If you his judgments fierce would shun, Jer. xxx. 10.
Or gain his promised rest. Heb. iv.

Come, great Restorer, come; Acts iii. 19—22.
Cleanse earth from every stain; Num. xiv. 21.
Cause it like Eden yet to bloom. Ezk. xxxvi. 35.
Come Jesus, come and reign. Rev. xxii. 20.

ABBY A. PERRY.

Scotland, Conn.

Children's Department.

MISS WHY-WHY.

Little Kate asked a great many questions. "Why is this?" "What is that for?" "What makes it so?" were continually on her tongue's end, so that her big cousin called her Miss Why-why. Still, she was not like some children I have known, who asked such questions thoughtlessly and do not remember the reasons and explanations when they are given. I do not blame older people for being displeased with such impertinence; but when a little girl or boy asks, like Katie, because of real desire to know the truth, why then I say, answer the questions.

One day, at dinner-table, the company were talking about the diving-bell, and she eagerly inquired what kept the water from coming inside the bell. This was a very proper question, but it was a very improper time to ask it, for she ought not to suppose that the company would stop their conversation to explain this to her, and so her grown-up cousin said shortly, "O, such a little child can't understand such things. Don't ask questions."

Katie was very sensitive, and the tears came into her eyes, and she sat, silent during the remainder of the meal. After dinner they all went out on the veranda, and a benevolent gentleman soon began to talk with Katie and explain to her a great deal about the diving-bell, for which she was very grateful. He then told her that it was not wrong to ask questions at the proper time, but neither little children nor big ones should interrupt conversation for this purpose. They should learn all they can by listening, and then afterward they will be likely to find some one who will explain what they do not understand.

Kate pursued this plan after that, and was delighted to find that it worked like a charm. She lost the name of Miss Why-why, and grew up to be a very intelligent and agreeable woman.

But, my little one, you should be careful how you ask questions. If you hear others talking about what you do not understand, don't break in with your questions as little Kate was in the habit of doing.

SOWING LITTLE SEEDS.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she; "why does the boy throw seeds into the water?"

"O! I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds look!" said Bessie. "It seems strange that such large plants should grow from such little things."

"You are just sowing such tiny seeds every day, Bessie, and they will come up large, strong plants after a while," said her father.

"O, no, father; I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to-day."

Bessie look puzzled, and her father smiled and said, "Yes, I have watched you planting flowers, and seeds, and weeds to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing the seeds of mercy These are all beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of 'love to God,' and that she will tend and watch it, until its branches reach the skies and meet before his throne."

"And the weeds, father?"

"When you were impatient with baby, you sowed the seeds of ill temper. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up. Do not let them grow in your garden."

THE DOCTRINE OF GENERAL JUDGMENT.

BY W. S. CAMPBELL.

If none, as the apostle Paul plainly intimates, can lay anything to the charge of God's elect, since it is God that justifieth, and that justification is now being effected, as we believe, why is the judgment of men—their trial—deferred till a future great assize? The trial is now going on. What will be found for adjudication in that great day? I want only the common sense view of the matter; it is not what we may have believed; not what popular theology may assert. Not at all! Much less what the avowed enemies of the doctrine of life in Christ only, may declare; who will assert that the judgment-day is made nothing more than the destruction of wicked men and innocent children. It is what do the scriptures assert, in a plain and common sense view of the subject? That is the question. In some sense, and of some men, the judgment is certainly now. I shall abide by this decision, whatever may be said of the future general judgment, upon the *actions* of all men, viz., a trial after they all shall have lived, the force of which I never could perceive even in the strongest argument that could be found on this ground, upon Universalism which I, also, with others was able to bring against that doctrine; but I never could see the full force of it! The reason especially why I shall abide by this decision is that I shall believe the language of the Son of God, who, also, declares, that "all judgment is committed to him because he is the Son of man," who said, on this point, that one of the offices of the Holy Spirit, in the world, should be to convince the world "of judgment." "Of judgment, because the prince of this world is judged."

Here we have one of the distinct and distinguishing features of the divine plan made known to us. A state of things in the world, mark, in the absence of Christ. This present evil world, the prince of this world, of course we must understand as a figure representing the condition of the world, more or less fully as to its political relations, and consequently, the state of the world is brought to view. This brings into view the actions of men. Some people talk of the actions of men as if the action of nations should be entirely distinct. But the action of men constitutes the action of the governments of men; so that men are punished as men; but in a collective capacity, when the nations receive judgment: this has always been true. It is not any more true in fact under the gospel than it was before; but more strikingly manifest. His judgments are made manifest by the light of gospel. They are more fully made plain by the coming of Christ and the establishment of the glorious kingdom of our God at the end of the dispensation.

Whatever the prince of this world may signify, particularly, it must be, in general, an opposition to Christ and his kingdom, for Christ says that "the prince of this world cometh and hath nothing in me." Therefore, being judged, it is found wanting. It may suggest, too, that all that is not in him is of the prince of this world; for he says, "My kingdom is not of this world," and ye (the elect), are not of the world. Of this class, he says, they are in him. So saith the apostle, in the following style: "If any man be in Christ, he is a new creature." Also, "Of him are ye in Christ Jesus."

We say, therefore, that the language of Christ cannot be referred to nations as distinct from the individuals who compose the population of the kingdoms. It is a figure, and we believe we have explained it. It presents the present evil world in its condition of opposition to the plan and work of God—the kingdom of our Lord Jesus.

This judgment is going on, and will be especially exhibited in the *execution* at the end, when the angry nations shall be removed because they are not in him or with him; and the kingdoms of this world become the kingdom of our Lord. We may illustrate this subject by the position of Paul, who was sent out by the same spirit to preach. Acts xxiii. 25. Paul reasoned before the governor, of righteousness, temperance and judgment to come. There is no intimation that the judgment to come, even taking the common version for authority, was preached as in the world to come, or in the end of this present world. Judgment to come, which here, we will grant, signifies punishment for sin, for it is very natural that Paul should have taken the occasion to present to Felix the consequences of a sinful life, but particularly, the result of failing to administer the government faithfully must be a judgment simply future. He speaks of justice to a ruler, remember; and hence we say he talked of a just administration. Felix's life and example are also brought up, in Paul's reasoning of righteousness. Now this all must have been from *law* or laws which had an admitted force with the distinguished personage whom he addressed, who had the keeping and administration of the law of the province. The penalty, therefore, of the law was brought before him in the administration of the truth by the great apostle.

If it were not that the doctrine of a future general judgment of the actions of men was held through a previous prejudice, no person would ever gather it from this text. Judgment to come may be an infliction upon the offenders at any time future to the declaration of guilt; and the more palpable and definite, the more should the exposed culprit tremble, if the judgment be terrible. An instance may be noted here. Herod, the wicked and abominable murderer, made an oration in which he arrogated to himself powers that should not be counted within the human sphere. The people cried, "It is a God." He was at once smitten with a disease in which living worms bred in the death-struck system, while the rotten carcass was eaten up alive. That was a judgment. There was a time, when *it was to come.* It came.

There are many instances in which the judgment "to come" upon individuals—that is; the punishment for their sins—is presented in this same light, only the judgments are seen or are specially specified, and not liable to be mistaken for something else by the style of rendering which is made to subserve a theory of truth. It is manifest that this passage is so rendered, in our version, as to serve the doctrine of a general future judgment, so far as it could possibly be made to. The emphatic Diaglot, which, by the way, we must remark, would not intentionally favor the doctrine of "No life out of Christ," renders this, "He reasoned of *justice*, self-government and judgment, about to come." It could not have been, therefore, the future general judgment, and the end of the dispensation. For it was something about to come. We need not remain in doubt as to what it was, if we consider the wars that were sown to devastate that region of the world, or the manifest punishment that would come upon the personal offenders, especially a prince.

GOD'S PURPOSES OF REDEMPTION.

BY ELD. A. F. PAWLEY.

There can be no subject of more importance to the christian than that of redemption. Sin and its consequences are seen and felt everywhere; but what God has done and will do to counteract the evil is but indifferently understood; and truth as she knocks at the door of ignorance is to its inmates as a vagrant in rags, and little regarded.

It would seem evident that deductions made from a wrong premise are the fruitful source of error; and that wrong deductions from a true premise are not so liable to occur; and if they do, are the more readily corrected. Hence the importance of correctly understanding the scripture premiss of God's purposes in redemption.

The plain truth of God has ever suffered and been sacrificed at the altar of human inventions, when men ignorant or regardless of the divine government and promise, have made their suppositions the premise of theory. It is nevertheless true that much has been done since Martin Luther by his publications exposed to public contempt the exotic plants of that hot-bed of error, the Vatican of Rome. It would seem that God was pleading his right of election among the sons of earth by raising up men to advocate his purpose and promise prior to a great dispensational era, soon to be ushered in, under which "all shall know the Lord from the least to the greatest." This work is, however, much hindred by the existence of patented errors; and more still perhaps by those who, embracing a *part* of the truth take it for the *whole*, which may prove a bed too short, and a cover too narrow. Many believe the Lord will come and reign on the throne of Isreal's King; but strange to say, give him nothing but immortal saints to rule over and give laws to; who, they concede, have passed into a state of perfection in which it is impossible to sin. Why then be subjects of a law they cannot transgress? Many believe the saints shall take the kingdom, and possess the kingdom for ever and ever; and yet nearly all the promises of the glory of the inheritance of the saints in light are rejected, because the Jews rejected Christ! It is urged, there would have been, *if* the jews had accepted him at his first advent. We ask, if such had been the case, how would his death and resurrection, according to the scriptures, have been accomplished! Oh, say they, the Gentiles would have put him to death! Of course, the burden of proof belongs on the side of the assertion. I would, in all charity say, it needs proof. Alas! if man has destroyed the purposes of God, woe unto us; we Gentiles have done no better than they; and if the gospel dispensation closes for ever, God's conditions of salvation, the kingdom may be great, but the subjects few indeed. But here the failure would almost eclipse the success; and God in all his greatness, power, might, and love, would only just check-mate the devil, while he carries his millions down to the vale of eternal night. But can the *tithe* gathered from the *past* and *present* dispensations be the only party who are in any way benefited by the reign of Christ on Mount Zion? Can this be the climax of God's benevolence and love? The Bible says, No. "His mercy endureth for ever." This "*for ever*" surely, must take us further than the calling of the Gentiles. Reason says, No. Death has no right to the majority, if the great God has risen to the rescue.

It must be admitted, however, that the views held by many, who end God's purposes in redemption by Christ leaving his Father's throne prior to the second advent, are an improvement on the horrid dogma of immortality in sin and suffering; but, like all errors, does injustice to the judgment of God, and draws a veil over his honor, benevolence, and power. Every age has had its laws, and obedience thereto, were God's only conditions of justification. These laws always embraced the idea that God would make his promises good; and hence the righteousness of Abraham, who "believed in God." Each succeeding age has presented a widening, or development of his purposes, and enjoined the pledges of the past with the developments of the present as the safe guarantees of the future. It is true that voluntary transgressions against those laws have marked man on the page of history as ungrateful to God who has "waited to be gracious;" but this has not overthrown his purpose in redemption; the second psalm being a witness to the statement. Each age has recorded the fact that some believed in God and have ministered accordingly "of the grace that should follow." Whilst others thought that God had reached the climax of his benevolence, and could bless no others than themselves. The gospel, under which joyful sound we live, has its laws and conditions of salvation, and will bring those who comply to immortal life and glory. It is the greatest development yet made. It presents, as an object of faith, the first fruits of them who sleep. It has developed the heir to the throne of the kingdom of God, future. It will develop a peculiar people, zealous of good works; denominated, saints; who are accounted to the Lord for a generation; who shall ascend the holy hill, when the everlasting doors are lifted up and the king of glory shall come in. This generation shall, according to the 22nd Psa. "declare his righteousness unto a people that shall be born." But the text is not written that says, The gospel ends God's purposes in redemption. No pen has scribed the page of inspiration with the fact that mortality ceases on earth when Immortality takes the reins of state to legislate for the world. Judged by the gospel we shall be; and if worthy, be rewarded according to promise. If unworthy, we have lost a saint's reward. Sad folly, when it was within our reach! If we are enemies, we shall perish. But who are enemies? is a question. Some may say, "all who have not complied." This might be true, had all, alike, equal opportunities. Let not clay cry out against the potter. A promise stands on the sacred page—it is a jewel of the first water from the river of life—O, wrest it not from its resting place in the purposes of the Almighty, by the puny arm of man's compliance to a condition. It is this: "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in.... As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes; for the gifts and calling of God are without repentance."

Oceanport, N. J.

"BE GOOD."

BY CHARLES A. HASTINGS.

"Be good, be good; it matters not what we believe, only be good." This saying (or something like it), we very often hear when we attempt to present the word of the Lord to a certain class of minds. It is made a sort of scape-goat to excuse themselves from feeling a responsibility to thoroughly search the word, to know what the Lord's will is concerning us; or what he intends to teach his people; or for fear there will arise some discussion, a little controversy, and some one's feelings may be hurt by having their darling theories assailed. Now I do not wish to be understood that I do not believe in people being just as good as they can; I do; for it frequently presents what spirit they are of; for the fruits of the Spirit present to us very many beautiful branches, under which it is a pleasure to recline. But I *do* object to people's placing *their* goodness in the scales, thinking that it weighs or merits anything. It may bring to some in this life, the applause of men. Then verily they have their reward. The prophet says, "All our righteousnesses are as filthy rags." Not worth much then.

One came to our Lord and said, "Good Master, what good thing shall I do that I might inherit eternal life?" Jesus said unto him, "Why callest thou me *good*? There is none good but one, that is God." He relied not on his goodness; the people were not astonished at his goodness; "they *were astonished* at his doctrine." He was as a root out of dry ground; they considered him a violator of the law; a Sabbath-breaker; they called him Beelzebub. He came not to receive the applause of men; he came to do the will of his Father which sent him. Shall a servant be greater than his Lord? And what is the will of the Father to us? It lies in his word before us; the command is, "search." "By the deeds of the law shall no flesh be justified in his sight."

Good works, then, without faith are of no avail; "for if there had been a law given which could have given life," (or a law by which some of our good works could have atoned,) verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise *by faith of Jesus Christ* might be given to them that believe." The question was once asked Jesus, "What shall we do, that we might work the works of God?" He answered, "This is the work of God, that ye believe on him whom he hath sent."

Are we living in an age of the world that is better than it was in the days of Christ and the apostles? Do we not proclaim that the world is growing worse and worse, deceiving and being deceived? Were there not many then, in their days, who loved to pray in the synagogues, and in the corners of the streets and for a *pretence* make long prayers? And will it be any better just prior to his second coming? The apostle saith of Israel, (and it might be with propriety said to-day of multitudes of church-going people), "I bear them record that they have a zeal of God, but not according to knowledge; for they being *ignorant of God's* righteousness and going about to establish their *own* righteousness" (that is relying on their own goodness) "have not submitted themselves unto the righteousness of God." "Abraham believed God, and it was accounted unto him for righteousness." Even so it may be with us. But will they not be saved? Possibly. They have a zeal of God. I am thankful the plan of salvation is so plain, "That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God raised him from the dead, thou shall be saved." Very plain, simple, easy to be understood; no hardness. God loves his people; he desires none should perish. He hath no pleasure in the death of the wicked. Whosoever *will* let him come. This is the foundation. "But let every man take heed how he buildeth thereon." "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay stubble; every man's work shall be made manifest . . . the fire shall try every man's work of what sort it is. . . . If any man's work shall be burned he shall suffer loss; but he himself shall be saved, yet so as by fire. If any man's work abide, he shall receive a reward."

The responsibility, then, rests on all who have the ability, and the means; and that is in our hand to-day, if we will. Then let us build with gold, silver, precious stones, so that we may have an *adundant* entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ. "Christ is the end of the law for righteousness to every one that believeth." Suppose we believe not on Christ? Suppose we set at naught his counsel and heed not his command to search the scriptures, and to know what his will is? What then? "He that receiveth *not my words*, hath one that judgeth him: the *word* that I have spoken, the same shall judge him in the last day."

What more? "He that believeth and is baptized shall be saved," (have *life.* Syriac,) "but he that believeth not shall be damned," (condemned not to see life. See John iii. 36.) Here is where we are all coming to; every soul of us, whether we believe yea or nay. Either "Modern Spiritualism," so called, is true, or our faith is true; and every thinking mind will ere long confess it; for there is no stopping place short of it.

Springfield, Mass.

THE DEVIL.

Is the devil a personal being? If he is, where did he come from? Som e say, he is a fallen angel. Others say, all the devil there is, is in man. Christ says, the devil is the prince of this world. What is a prince? A prince is a son. And if a son, he must have a father? Now, whose son is the devil, and who is his father? Some say, the devil has cloven feet, and horns in his head, and a spear-pronged tail. But if the devil is such a person, how strange it is that no one has seen the monster. I read that Christ cast seven devils out of Mary Magdalene. Were they horned and spear-tailed monsters? I would like to read the strongest evidence that can be produced, that there is a personal devil, separate from man. In the past, I have laid all my sins to the devil as a personal being. But of late I have been convinced by the spirit and word of God (which never separate) that sin came through the conception of the lust of the flesh. And since I have come to that conclusion, I have been enabled by the Spirit that raised up Jesus from the dead to overcome the flesh and the devil.

I have learned this about the devil, and everything else that I may write henceforth, since I began to read your works on the destiny of man and the atonement, &c. The greatest light that ever shone on the mind of man has shone on my mind of late. I shall endeavor to let my light shine through the HERALD; and hope soon to send you one dollar a month by the help of God. Shall try to commence on the 18th of March, 1867. So help me Lord Jesus. SANFORD HART.

Unionville, Conn., March 3, 1867.

VARIETIES.

At the general election recently held in Italy, Gen. Garibaldi was returned at three different places. The manifesto issued by him shortly before the election leaves no doubt that he will be an uncompromising opponent of the policy which the Government intends to pursue with regard to Rome and the clergy. That he will also be a formidable opponent is amply proved by the unbounded enthusiasm with which he was recently received by the people of Venetia. Garibaldi insists on the union of Rome with Italy, even if it should involve a war with France, and he strongly objects to presenting the clergy with an enormous property which he thinks can be more profitably employed for meeting the wants of the people.

It appears that Egypt is about to secure her independence. Whether Ismail Pacha will assume the title of Caliph or Sultan is immaterial, in view of the fact that, freed from the control of the imperial government at Constantinople, he will be at liberty to yield to the influence of European thought, which is destined at no distant day to revolutionize the entire country over which he rules. Egypt is already in possession of several lines of railway, telegraphic lines connect the principal centres of population, and the Suez canal promises to be a success. Under a wise government the wealth of the country will be more fully developed, and Egypt may yet surpass the splendor to which she attained under the wisest of the Ptolemies.

It was stated officially in the French Legislature that the French Emperor is in favor of the partition of the Papal debt among the Catholic Powers. This is an indirect way of pledging a number of the Continental governments to the maintenance of the present state of things in Rome. Napoleon seems to be passing from one political blunder to another. His desire to retain a power of intervention in the affairs of the Pope blinds him to the consequences of this eternal policy of intermeddling. The checks which he has received in Italy, Germany and Mexico seem to have produced but little effect upon him.

The time for the Jews to accept Christ as the promised Messiah does not seem to have come, especially if the following from the *Israelite*, the organ of the Hebrews, published in Cincinnati, expresses the belief of all. After "disavowing its belief in a coming Messiah," it discourses thus: "Israel is the Messiah to the nations, it is 'the covenant people, the light of nations.' We need no personal Messiah. The prophet predicted glory to the house of David, and it was fulfilled in Hezekiah, Joshiahu, Zerubbabel and his children. We know nothing of the pagan manworship; we put our trust neither in this nor that man—God is our banner. 'Our Redeemer, the Lord of Hosts is his name, is the holy one of Israel.' We know that our Redeemer lives; he was, he is, and he will forever be, the One and Eternal God. 'Israel is saved in the Lord an everlasting salvation.' What benefit could we expect of any Messiah? We do not wish to go back to Palestine or submit to any king: what good can we expect of a son of David? We are children of the house; we go to no steward, need no guardian, require no mediator, and need none to plead our cause with our Heavenly Father. We are of Israel."

BACKBITING.—Some one has written: "The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters; 1. To hear as little as possible what is to the prejudice of others. 2. To believe nothing of the kind until I am absolutely forced to. 3. Never to drink in the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness which is expressed toward others. 5. Always to believe that, if the other side were heard, very different accounts would be given of the matter."

FRENCH INFIDELITY.—Irreligion is making considerable progress in France. A society has been established called "Solidaires," the members of which take a pledge to be buried without the prayers of the Church, and it has been "working" some time, to the great annoyance of the clergy, and of religious people generally. A further step has now been taken, and the Radical papers quote with great glee one instance of a young gentleman who had dispensed with the religious celebration of his marriage.

THE AMENDED REVENUE LAWS.—The following has just been issued from the office of Internal Revenue: "The act approved March 2, 1867, amending existing laws relating to Internal Revenue, requires the assessment of annual taxes heretofore made in the month of May to be made on the corresponding days in the month of March. The principal changes in the law respecting the income tax are those increasing the exemption from $600 to $1,000 and the repeal of the tax of ten per cent, on sums above $5,000, so that the law now imposes a uniform tax of five per cent, on incomes in excess of $1,000. Profits on sales of real estate purchased since December 31, 1863, are made taxable as income.

A large number of the citizens of Middletown, Conn., believe that the end of the world will take place on the 16th of June next, and are setting their houses in order for that event. So says the Boston *Universalist.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Herald of Life

AND OF THE COMING KINGDOM.

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"GEO. STORRS,
BOX 4658,
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Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

ALL NAMES of persons, sent us, should be written with care, so that we shall not have to *guess* them out; Also, in ordering papers sent, the name of the *Post Office County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 167. NEW YORK, WEDNESDAY, APRIL 3, 1867. VOL. IV.—NO. 25.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

THE RESURRECTION.

BY ELD. S. W. BISHOP.

TO MRS. M. M. WEAVER: *Dear Sister:*—When we look into the word of God and fully believe its truthful declarations, it would seem an unnecessary task to attempt to disprove the idea that the righteous dead will be raised with mortal, corruptible bodies. And indeed this idea has never, till within a very few years, been held by Adventists. There must of course be found some reason why of late this notion has been so extensively endorsed by a certain class of Adventists. Is it because the scriptures of truth teach this idea? I am sure emphatically, *no.* I challenge the world to cite us a single text that even looks in that direction. None of the advocates of a mortal resurrection for the righteous pretend to prove it by direct scripture testimony. The most potent reason ever assigned by the individual who originated this dogma, why it must be true, is this: "If this is not true, then we must all turn non resurrectionists." Here lies the only reason why any believe it. It is a mere shift to try and get rid of what is to them an unwholesome doctrine. Mark you well, if the great and glorious truth, "a future life to believers only," had never been given to the world, the notion of a mortal resurrection for the saints of God would never have been heard among us. This is the reason. Our brethren who believe that all men will be made alive from the dead, put every act in the judgment beyond the second advent and resurrection of the dead. The trial, decision, and execution are all by them located beyond the resurrection. And they very readily see that if the righteous are raised immortal, two acts in the judgment are in the past when their resurrection takes place. Making the saints immortal separates them eternally from the wicked dead; and surely all must concede that this final separation must follow, not precede, the final decision of the Judge of quick and dead. In judicial proceedings, all must admit, the trial precedes the decision; consequently, if the righteous are raised immortal, God must have decided their case before he raised them; and deciding their case just as certainly fixes the doom of all the wicked. To be consistent, then, every individual holding the *Crisis* view of the judgment should endorse Munger's notion of a mortal resurrection, not only of all the saints, but also of Christ himself. Of Christ, because the great apostle to the Gentiles positively asserts that Christ in his resurrection was the first fruits of all who shall be raised *in, through,* or *by* him. See 1 Cor. xv. 20, 23. It follows, of course, that if Christ was raised immortal, then all who are raised by him will be raised to the same condition of life as was Christ, for the harvest must be just like the first fruits. Believing as they do that all men are raised in Christ, if they admit that Christ was raised immortal, they are driven inevitably to the conclusion that immortality by a resurrection from the dead awaits the entire race of Adam. To avoid this conclusion, it is assumed that even Christ, the Son of the Highest, was raised from the dead with a corruptible body.

Before treating more directly on the main question, I shall notice some of the consequences, if this position be true. First, it positively involves the doctrine of salvation by works. We do not get *immortality*, by this arrangement, through Christ. The plan of God through Christ, according to this idea, exhausts itself in giving back to Adam's race the life they lost in Adam. After this life is restored to the race, as every advocate of this theory will tell you, they are "rewarded according to their works." If they have *done good*, their reward is immortal life; but if they have done evil, they are "punished" by being buried up in a sea of fire. This view makes good works the only condition of salvation; consequently Christ has nothing to do with our future, eternal salvation, as far as his merits, death, or resurrection are concerned, whatsoever. Salvation in eternal life is wholly the result of our good works. This is of course the opposite extreme of Antinomianism, and is equally opposed to the plainest teaching of the word of God, which positively declares that eternal life is *the gift of God through Jesus Christ.*

A second necessary conclusion is, that if this sentiment be well founded in truth, then all infants are irredeemably lost. For infants have never done good, and as this plan only gives immortality to those *who have* done good, all must see that it excludes all infants. It will amount to nothing to say that they are purchased from death by a vicarious death of Christ; for they believe that all the unholy are just as much, and just as certainly, purchased back from death, as the infant. But this does not save them. No, it does not save even the righteous. Their salvation depends wholly on another contingency. They are saved because of having previously done good works. Barely being raised from the dead, according to this theory, saves nobody. The infant, therefore, having failed to *do good*, or, in other words, having from incapacity failed to comply with the only condition on which immortality *can* be given, must perish with the sinner in the fires of the last day. This conclusion is inevitable. There has been a great deal of drawing on the sympathies of mothers, and tender-hearted men and women, by charging upon us the "horrible idea" (which, by the by, we do not hold as a people) that infants will not be raised from the dead. But which is the most merciful arrangement: to let the little dears sleep in death eternally, or to raise them to life and burn them in the lake of fire? They of course do not believe that infants will be left to burn up, but it is simply because their hearts are more soft than their heads are logical.

If they were only legitimate in their reasoning faculties they must see at once that the above conclusion is inevitably fixed on them from their own premises. Before, therefore, they undertake to fasten on us a hated conclusion, consistency would require that they purge it from their own theory.

Another, and third necessary conclusion in which this sentiment involves those who hold it, is this: that God from eternity did devise a plan that in the grand sequel will place him under the absolute necessity of working a continuous miracle, so long as these sinners live, in order that they shall be kept alive that he may torment them. This certainly looks to me like a revised, condensed, and partially modified edition of Dr. Benson's orthodox (?) hell. We must all admit that nothing short of a miracle of Almighty power could ever bring dead sinners to life from the dead. And mark, a necessary part of this theory is, that they are all, saint and sinner, coming up "just as they went down." Imagine for a moment, the entire race of Adam, in all the hideous, ghastly deformity in which they have laid themselves down in death, marshalled, millions in number, a gloomy, pale-faced, haggard, motley band, with countenances whereon is written in characters of burning darkness, an awful suspense, almost worse than hell itself; and they to stand, with the doleful death-mark branded deep on their features, before "a bar," "or seat" of "inexorable justice" (?), *I* do not know how long, but until every word and thought, and deed and motive is made public before an assembled universe!! And remember, that as all the vital functions were exhausted when they died, else they would not have died, therefore they could not live a moment only as God by an almighty act of power makes them live. Then read alongside of this, the declaration of the inspired John, *God is love.* And of Christ: God *so loved the world* that he gave his only begotten Son, etc., remembering all the time that this exhibition is the immediate and unavoidable result of the gift of God's darling Son. O, what a manifestation of love! Any scene that has yet transpired since God swung this earth out in the broad expanse of heaven, no matter how horrid, if we could but turn to it in that awful hour, and in its contemplation forget for the moment our dreadful surroundings, would afford us infinite relief. And all this climax of unimagined horrors is the practical result of the devising of that plan, that by the angel of God is declared to be *peace on earth, and* GOOD WILL TOWARDS MEN. And mark, there can be no plea of necessity urged here. Away back in the unmeasured past God could arrange it all as his infinite love and wisdom should dictate. *He* could have it all his own way. If there is any necessity involved in the carrying out of the plan, God was the author of it. And he alone is responsible for it. The idea that some are virtually inculcating, that God has somehow got into a difficulty in arranging his plan that places him under the necessity of adopting some unlucky expedient to get out of it, is simply saying that he is not God.

I have already shown that the idea of a mortal resurrection for the good is the legitimate child of this popular view of the judgment. But here arises a difficulty. A majority of these men and women believe that the righteous are raised one thousand years before the wicked. If this be true, it must necessarily follow that the case of all is decided before any are raised, whether the good are raised mortal or immortal.

This idea destroys the popular notion of the judgment. The true doctrine of the judgment is this: There are three distinct acts in the judgment. 1st, The trial. 2d, The decision. 3d, The execution. On this principle God has judged all men in the past; antediluvians, Sodomites, Egyptians, Babylonians, and Jews. And on this principle he will always deal with the children of men. Man's trial commences with his probation. Our probation as a dispensational people commenced with the beginning of the gospel age. The trial lasts during this age. *In the end of this age*, the judge decides the case of all who have lived during this dispensation—decides who are worthy of life, and who of death. He executes this decision by giving an incorruptible life to all who have secured it by being made partakers of that spiritual life which God sent Christ into the world to impart to them that believe; and by leaving eternally in death those who have refused or neglected to lay hold on Christ.

Now a few words on the main question will be entirely sufficent. First, then, when we settle the question as to the character of Christ's resurrection, we prove beyond any successful controversy what will be the life given to all who are raised through him. In a previous article I have proved, irrefutably, I think, that Christ was raised to an immortal, incorruptible life. I need not repeat the argument. Now, Christ being the first fruits of *all who are raised*, and he being raised immortal, all who are raised from the dead through him must also be raised immortal. If, therefore, none are raised from the dead except through Christ, none will be raised to a mortal life. Will any be raised outside of God's plan of life through Christ? I answer, Christ declares that he is the resurrection and the life. John xi. 25. If Christ is the resurrection, none will ever get the resurrection except through him. Paul declares, 1 Cor. xv. 21, that since by man came death, by man also came the resurrection from the dead. Just so certain then as death came by the first Adam, a resurrection from the dead can only come through Christ the second Adam. Again, Rev. i. 18, Christ declares, "I have the keys of hades and death.

If, therefore, any ever come out of hades, or death, Christ must unlock the charnel house and bring to life from the dead all who ever awake. None can get life from the dead, then, except through Jesus Christ. Christ being the great pattern, sample, or first fruits of the resurrection from the dead, and all who are raised through him, like their pattern, are raised to die no more; death will have no more dominion ever them; it follows that the righteous only will be raised, for to them alone is promised an incorruptible life.

When we turn to those portions of scripture where Christ and his apostles teach directly, clearly and plainly, the resurrection from the dead, there is not a single instance where they do not declare that resurrection to be an incorruptible, deathless state. This is so evident that one brother, in replying to a private letter written to him by myself, was compelled to take the conclusion that in all those scriptures, Christ and Paul were talking of the resurrection of the righteous only. The brother was right. And if in every argument used in inspiration to prove a resurrection from the dead the wicked are left out, it will be in vain to attempt to prove their resurrection to me from inferences drawn from Christ's parables, or by quotations from the symbolic language of the Apocalypse.

I will notice but a few of those scriptures. 1 Cor. xv. 35: Here Paul asks two questions. First: How are the dead raised up? Second: With what body do they come? He answers both these questions. In the figure of the grain sown, as also in the difference in glory in different heavenly bodies, he shows conclusively that the same body that is sown in death will not come up in an unchanged condition. There will be a positive difference between the body that is laid down in death, and that one which is raised from the dead. Pursuing this subject directly, he tells us plainly in verses 43, 44, in what that difference consists. It is this: the body that dies a corruptible, weak, natural body, arises from the dead an incorruptible, powerful, spiritual body. This is so plain that it seems to me none would ever have attempted to avoid the conclusion that the dead are raised to an incorruptible, spiritual, deathless existence, only to save a darling theory. No American Adventist ever questioned this position until it became necessary so to do in order to dodge "Non-resurrection." Again, in verse 52, is a positive declaration of the inspired Paul that *the dead shall be raised* INCORRUPTIBLE. And this text no individual, to my knowledge, who believes in a mortal resurrection, has ever attempted to meet, or even to explain away. Now I ask, in the face of such declarations as the above, and in the acknowledged absence of all positive scripture testimony, is it safe to adopt such a horribly absurd position? Christ is in harmony with Paul, and most positively declares (see Luke xx. 35–47. Mark xii. 25, and Matt. xxii. 29), that all who are raised from the dead are possessed of that spiritual life which angels have, therefore they *cannot die*, and are, in consequence of sharing in the resurrection from the dead, the perfected children of God in the age or world to come. In harmony with these quotations reads all the word of God. The only resurrection plainly taught in the Bible is a conditional, incorruptible, immortal resurrection.

May the grace of God enable us to obey the conditions, that we may with all the good attain unto that future endless life promised to the good alone. Then when a little way in the future the great LIFE-GIVER shall appear in his glory, to commence his eternal reign on David's throne in a kingdom that shall never end, the glorious privilege will be granted us to reign in life through Jesus Christ. Amen.

MORTALS AND IMMORTALS TOGETHER.

BY S. E. HOFFMAN.

BR. STORRS:—While reading this morning in the Watch Tower, a thought came to my mind: "Mortals and immortals dwelling together." A number of passages of scripture rushed upon me, which I will here present; and if you will be so kind as to throw some light upon them, it will be a great satisfaction to me, and no doubt to many others of the HERALD readers. I thank God that I ever saw the HERALD, OF LIFE. It has exalted my views of God, of life eternal, and of the principles of christianity in general.

Life only in Christ, that is brought to light by the HERALD, I believe firmly to be a fulfilment of the Revelator where he says, "And another book was opened, which is the Book of Life."

The first passage I will notice with respect to mortals and immortals dwelling together is, Christ's transfiguration, Luke ix. 29–35. "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."

Now mark the consequences of mortals and immortals dwelling together; and that too, for only a brief space; and at that, not a reality, but only figuratively. First consequence: "But Peter and they that were with him were heavy with sleep." Second consequence: "Let us make three tabernacles: one for thee, and one for Moses, and one for Elias; not knowing what he said."

Now, if an apparition, or a figure of immortality, will cause mortal beings to be heavy with sleep, and take away their senses, what will its full reality effect? But again, turn to Rev. i. 13–17. Notice the description here given of the immortal Jesus. "Clothed with a garment down to the foot, and girt about the paps with a golden girdle; and his head and hair as white as wool, and his eyes as a flame of fire, and his feet like to fine brass glowing with fire, as in a furnace, and his voice as the voice of many waters," &c.

Now mark the consequences of mortals and immortals dwelling together. v. 17. "And when I saw him I fell at his feet as dead;" and had not the miraculous power of the immortal placed "his right hand on me (John) saying, fear not," it is doubtful if John would ever have revived. If then the beloved John would be so struck down at the sight of immortality, how could the ungodly (not saying wicked) bear the sight of Jesus when revealed in his full glory? Do you reply, They will not dwell with Jesus, for he will be in the Metropolis. But they will dwell with his saints. Then what shall we do with this passage of scripture, 1 John iii. 2. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him," &c. It is useless to quote all the passages to show that the children shall be joint heirs with Christ; equal to the angels. I cannot see, then, how immortals can dwell with mortals; but I still have some more passages to solve on this subject. Take the case of Paul's mission to Damascus, Acts xxii. 6–11. "Suddenly there shone from heaven a great light round about me." Now, what follows? "And I fell to the ground." Notice one thing in this history; there was nothing seen but the light; but he heard a voice that told him that it was Jesus that he was persecuting. Here we have only the light that shone from immortality, and it deprived him of eye sight. Again, take the case of Daniel x. 5–10. Here we have about the same description given of this grand personage as is given in Revelation. Daniel says, "I alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves: there remained no strength in me; for my comeliness was turned in me into corruption; yet heard I the voice of his words." And what is the consequence? "Then was I in a deep sleep on my face." It seems to me, if such is the effect, that a voice of immortality should so benumb, stupefy, and, as it were, deaden a righteous man like Daniel, I cannot see how mortals and immortals could dwell together.

Once more, and then I quit. Ex. xxxiii. 18–23. "I beseech thee, show me thy glory." Answer to this request: "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: ....and he said, Thou canst not see my face; for there shall no man see me and live." Moses here was permitted to see the back parts of God's immortality, but no more; and I judge that the only reason why he was not permitted to see immortality in full, was that he would have died that instant; for, "no man shall see my face and live." There is one more idea as to those angels that visited Abraham and Lot. I think it would be hard to prove that they were immortal. The washing of their feet shows that they had been travelling like men. The same thing is again performed when they come to Sodom; which shows that they had travelled from Mamre to Sodom; but had they have been immortals, commissioned or sent from God's throne, they would more likely have travelled in their own sphere, or mode of existence. The fact that they went to bed, like other men, is apparent; for, the history says, before they laid down, &c.

Middleville, Minn, Feb. 21, 1867.

REMARKS BY THE EDITOR—We will notice some of our brother's objections to the idea that mortals and immortals may dwell together. If we show that they have associated together, his objections will vanish. But we will first remark on some of the texts he has urged as objections. Peter, on the mount of transfiguration, when he got "awake" wished to dwell there, and said "It is good to be here" So those "left of the nations" will find "it good to be" there, under a perfect government. The largest part of the christian world are "asleep," like Peter, to the glory of the coming dispensation; but when they get fairly "awake" to the subject, they may feel as Peter did when he opened his eyes on the glory of his Master.

The description, Rev. i., of Christ, our brother admits was "in his full glory;" and it is not necessary to suppose that the "full glory" of Christ or his immortal saints will be seen by "the left of the nations." That Christ's disciples to the number of at least "five hundred," saw him after his resurrection, and hence after He was immortal, is a clearly revealed truth; "then were the disciples *glad* when they *saw* the Lord." But His "full glory" was still hidden from them; yet He was none the less an "immortal," dwelling among them for "forty days;" and if so long, He could have done it forty years, for all immortality would prevent.

Paul's and Daniel's cases are the same as John's; that is, a case of the manifestation of "full glory;" and hence do not touch the question before us. This also is a sufficient reply to the case of Moses, who evidently wished to see God in "full glory," which no mortal can see.

The effort to make out that the persons who came to Abraham and Lot were not immortals, seems to us an utter failure. The supposed fact that these angels "went to bed" does not appear: the language requires no such construction, but the reverse. But how about the "Captain of the LORD's host," that appeared to Joshua, Josh. v. 13–15? and the angel that came to Manoah and his wife, and ascended up towards heaven "in the flame," Judges xiii.? And how about Gabriel who came to Daniel, more than once? Ay, and how about this same personage coming to the father of John, in the Temple? And finally how about Gabriel coming to Mary to announce the conception and birth of Jesus? These samples will serve to convince our brother, that his objections have not the weight he supposed. We therefore add no more, at present.

"FOLLOW THOU ME."

The words of Jesus are not as man's words—often devoid of interest. His words are few, emphatic, simple, truthful, and deep.

The power of truth is the more seen and felt when we view it in its simplicity, plain common sense, or matter of fact view.

To follow Jesus is, what? Evidently to pattern after him, resemble him, be like him, have a corresponding disposition, being possessed of a like prompter to action, hence acting like him; his life being the pattern or substance, ours the shadow, resembling his.

The first and all-important thing is the indwelling of the Holy Spirit. This "secret spring" must bubble up from the depths of our hearts. This also, like the watch-spring, must be the moving power to all right action. Thus prepared, "Follow me." Jesus' mission was to bless the world; so should ours be. He blessed it by hourly and daily work, doing good of every kind, and to every one, to the utmost, as opportunity presented; yea, and he was ever seeking out opportunities whereby he might bless somebody. Neither was he afraid of lacking in means, he was a *dispenser* of bounty: and in dispensing, God gave him *to* dispense.

His rule was man's rule reversed; man waits to get much before he gives little, and his toil in getting makes him hold fast to it after he has got it. But Jesus' heart was so sympathetic he only needed to see want and he went about to alleviate it with the means first at hand; his bountiful Father always supplying all lack. His faith in God was a reason of his abundant supply *from* God.

Let me repeat this idea. His great efficiency consisted not in his individual resources, but in his *faith*, or an intimate reliance on, and trust in him who possesses all power in heaven and in earth, and who doeth all his pleasure. His action was always prompt, being "sent of God;" his business was to *obey orders*, not to be thinking of rations, or supplies, a higher one attending to such matters, his being a holier mission.

What a life of wonders, of goodness, of blessing, was his! And why? All because his will was merged, lost in his Father's. Nothing more, nothing less. "I and my Father are one." This shone out brightly everywhere, even to suffering and death. "Follow thou me." For this purpose was the Son of God manifest (by his first advent into the world), that he might destroy the works of the devil. 1st. In his own personal example, having the Spirit without measure, by which he ruled over the animal man completely, and also gained a triumph over death and the grave. 2nd. In the promise of this Spirit after his ascension, to be with, and dwell *in* his followers, by which they, too, might "work the works of God" with a like glorious result.

That, then, which gave him *his* sufficiency, gives the church theirs. He was an humble, poor, and isolated individual; born in obscurity, and not accounted of; yet his life-work was the astonishment, admiration, and reformation of the world, so far as it told upon it.

Christian—professor of the name, deny no longer this Jesus by a want of his faith. Live no longer under the law of bondage, and dead works. Accept the Holy Spirit, which God, through Christ, will pour out upon you till all is swallowed up in a sea of glory and bliss; then will your feet run with delight in the ways of the Lord your God. Then shall you find a truthfulness in the Saviour's words, "Give and it shall be given to you again; pressed down, shaken together, and running over, shall men pour into your bosoms." Some do not give aright; keeping self and giving of our substance will do for Law-christians, but the Gospel requires "thy heart." Who, think you, would accept the fair maiden's hand in holy wedlock if her heart was known to be pledged to another? The *heart* first. "Thou shalt love the Lord thy God with all thy *heart;*" (and, O, how worthy of all thy love is he!) then are you accepted as his bride, to bear his fame and glory all abroad. Keep the love ardent and he will add the accomplishments and all the adornments which may be fitting your station and usefulness. But, ah, this delusion of satan, which, like the frost of winter creeping through every crevice and chilling the inmates of the house, causes men in every position in the church to "think they are something when they are nothing." This fixing up the exterior, painting and varnishing (all right in their place), while the sills are rotten, the whole building filled with rubbish, and contaminated with disease and death! O my brethren, let us become divorced from the world, from self; think you Christ will accept a service of feigned love? Will he be satisfied with what we would not be from another? Who of all the host of God will take the lead in this matter? who will, David like, go forth to face the army of the Philistines? Those who have proved the sling of *faith.* Yes, these can go and nothing can harm them; they too shall triumph gloriously. To others we say, "go buy oil," while Jesus lingers; but be quick about it; no time to linger; haste thee, haste, for the morn breaketh; e'en now I see its glimmering light! Awake, arise, put on thy beautiful garments, O Zion.

A. BOYNTON.

Haverhill, Mass.

THE DOCTRINE OF GENERAL JUDGMENT.

BY W. S. CAMPBELL.

Besides, as he reasoned of self-government, or personal righteousness, he should have spoken in particular of the judgment of God against those who commit such things as are forbidden by the law of God—such as are worthy of death—it is reasonable, therefore, to conclude that he referred to personal punishment. The judgment of God is death against those who live in violation of the law by which God designed that they should be governed, and it is according to truth, too.

The doctrine of the judgment at the close of the dispensation should be distinctly stated. Instead of its being a trial by a court, or assize, at the bar of God, as if the throne of judgment or seat, were literal, and evidence adduced that should convict or justify, after which a decision should be arrived at, and sentence passed; it is the judgment of execution, or punishment, which shall be inflicted when the Lord cometh to judgment, as he says.

When we say that the judgment is *now*, and the decision passed, we do not refer to the execution, the infliction of the penalty; for that is the state that is to continue; that is what the law demands. There is no power of recovery left; no life is promised or even threatened, to the dead sinner on which he can ever expect to come out.

We are not, then, like the Universalists, who believe that the judgment is passed as

Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 167. | NEW YORK, WEDNESDAY, APRIL 3, 1867. | VOL. IV.—NO. 25.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

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To MRS. M. M. WEAVER: *Dear Sister*:—When we look into the word of God and fully believe its truthful declarations, it would seem an unnecessary task to attempt to disprove the idea that the righteous dead will be raised with mortal, corruptible bodies. And indeed this idea has never, till within a very few years, been held by Adventists. There must of course be found some reason why of late this notion has been so extensively endorsed by a certain class of Adventists. Is it because the scriptures of truth teach this idea? I am sure emphatically, *no*. I challenge the world to cite us a single text that even looks in that direction. None of the advocates of a mortal resurrection for the righteous pretend to prove it by direct scripture testimony. The most potent reason ever assigned by the individual who originated this dogma, why it must be true, is this: "If this is not true, then we must all turn non-resurrectionists." Here lies the only reason why any believe it. It is a mere shift to try and get rid of what is to them an unwholesome doctrine. Mark you well, if the great and glorious truth, "a future life to believers only," had never been given to the world, the notion of a mortal resurrection for the saints of God would never have been heard among us. This is the reason. Our brethren who believe that all men will be made alive from the dead, put every act in the judgment beyond the second advent and resurrection of the dead. The trial, decision, and execution are all by them located beyond the resurrection. And they very readily see that if the righteous are raised immortal, two acts in the judgment are in the past when their resurrection takes place. Making the saints immortal separates them eternally from the wicked dead; and surely all must concede that this final separation must follow, not precede, the final decision of the Judge of quick and dead. In judicial proceedings, all must admit, the trial precedes the decision; consequently, if the righteous are raised immortal, God must have decided their case before he raised them; and deciding their case just as certainly fixes the doom of all the wicked. To be consistent, then, every individual holding the *Crisis* view of the judgment should endorse Munger's notion of a mortal resurrection, not only of all the saints, but also of Christ himself. Of Christ, because the great apostle to the Gentiles positively asserts that Christ in his resurrection was the first fruits of all who shall be raised *in*, *through*, or *by* him. See 1 Cor. xv. 20, 23. It follows, of course, that if Christ was raised immortal, then all who are raised by him will be raised to the same condition of life as was Christ, for the harvest must be just like the first fruits. Believing as they do that all men are raised in Christ, if they admit that Christ was raised immortal, they are driven inevitably to the conclusion that immortality by a resurrection from the dead awaits the entire race of Adam. To avoid this conclusion, it is assumed that even Christ, the Son of the Highest, was raised from the dead with a corruptible body.

Before treating more directly on the main question, I shall notice some of the consequences, if this position be true. First, it positively involves the doctrine of salvation by works. We do not get *immortality*, by this arrangement, through Christ. The plan of God through Christ, according to this idea, exhausts itself in giving back to Adam's race the life they lost in Adam. After this life is restored to the race, as every advocate of this theory will tell you, they are "rewarded according to their works." If they have *done good*, their reward is immortal life; but if they have done evil, they are "punished" by being buried up in a sea of fire. This view makes good works the only condition of salvation; consequently Christ has nothing to do with our future, eternal salvation, as far as his merits, death, or resurrection are concerned, whatsoever. Salvation in eternal life is wholly the result of our good works. This is of course the opposite extreme of Antinomianism, and is equally opposed to the plainest teaching of the word of God, which positively declares that eternal life is *the gift of God through Jesus Christ*.

A second necessary conclusion is, that if this sentiment be well founded in truth, then all infants are irredeemably lost. For infants have never done good, and as this plan only gives immortality to those *who have* done good, all must see that it excludes all infants. It will amount to nothing to say that they are purchased from death by a vicarious death of Christ; for they believe that all the unholy are just as much, and just as certainly, purchased back from death, as the infant. But this does not save them. No, it does not save even the righteous. Their salvation depends wholly on another contingency. They are saved because of having previously done good works. Barely being raised from the dead, according to this theory, saves nobody. The infant, therefore, having failed to *do good*, or, in other words, having from incapacity failed to comply with the only condition on which immortality *can* be given, must perish with the sinner in the fires of the last day. This conclusion is inevitable. There has been a great deal of drawing on the sympathies of mothers, and tender-hearted men and women, by charging upon us the "horrible idea" (which, by the by, we do not hold as a people) that infants will not be raised from the dead. But which is the most merciful arrangement: to let the little dears sleep in death eternally, or to raise them to life and burn them in the lake of fire? They of course do not believe that infants will be left to burn up, but it is simply because their hearts are more soft than their heads are logical.

If they were only legitimate in their reasoning faculties they must see at once that the above conclusion is inevitably fixed on them from their own premises. Before, therefore, they undertake to fasten on us a hated conclusion, consistency would require that they purge it from their own theory.

Another, and third necessary conclusion in which this sentiment involves those who hold it, is this: that God from eternity did devise a plan that in the grand sequel will place him under the absolute necessity of working a continuous miracle, so long as these sinners live, in order that they shall be kept alive that he may torment them. This certainly looks to me like a revised, condensed, and partially modified edition of Dr. Benson's orthodox (?) hell. We must all admit that nothing short of a miracle of Almighty power could ever bring dead sinners to life from the dead. And mark, a necessary part of this theory is, that they are all, saint and sinner, coming up "just as they went down." Imagine for a moment, the entire race of Adam, in all the hideous, ghastly deformity in which they have laid themselves down in death, marshalled, millions in number, a gloomy, pale-faced, haggard, motley band, with countenances whereon is written in characters of burning darkness, an awful suspense, almost worse than hell itself; and they to stand, with the doleful death-mark branded deep on their features, before "a bar," "or seat" of "inexorable justice" (?), *I* do not know how long, but until every word and thought, and deed and motive is made public before an assembled universe!! And remember, that as all the vital functions were exhausted when they died, else they would not have died, therefore they could not live a moment only as God by an almighty act of power makes them live. Then read alongside of this, the declaration of the inspired John, *God is love.* And of Christ: God *so loved the world* that he gave his only begotten Son, etc., remembering all the time that this exhibition is the immediate and unavoidable result of the gift of God's darling Son. O, what a manifestation of love! Any scene that has yet transpired since God swung this earth out in the broad expanse of heaven, no matter how horrid, if we could but turn to it in that awful hour, and in its contemplation forget for the moment our dreadful surroundings, would afford us infinite relief. And all this climax of unimagined horrors is the practical result of the devising of that plan, that by the angel of God is declared to be *peace on earth, and* GOOD WILL TOWARDS MEN. And mark, there can be no plea of necessity urged here. Away back in the unmeasured past God could arrange it all as his infinite love and wisdom should dictate. *He* could have it all his own way. If there is any necessity involved in the carrying out of the plan, God was the author of it. And he alone is responsible for it. The idea that some are virtually inculcating, that God has somehow got into a difficulty in arranging his plan that places him under the necessity of adopting some unlucky expedient to get out of it, is simply saying that he is not God.

I have already shown that the idea of a mortal resurrection for the good is the legitimate child of this popular view of the judgment. But here arises a difficulty. A majority of these men and women believe that the righteous are raised one thousand years before the wicked. If this be true, it must necessarily follow that the case of all is decided before any are raised, whether the good are raised mortal or immortal.

This idea destroys the popular notion of the judgment. The true doctrine of the judgment is this: There are three distinct acts in the judgment. 1st. The trial. 2d. The decision. 3d. The execution. On this principle God has judged all men in the past; antediluvians, Sodomites, Egyptians, Babylonians, and Jews. And on this principle he will always deal with the children of men. Man's trial commences with his probation. Our probation as a dispensational people commenced with the beginning of the gospel age. The trial lasts during this age. *In the end of this age*, the judge decides the case of all who have lived during this dispensation—decides who are worthy of life, and who of death. He executes this decision by giving an incorruptible life to all who have secured it by being made partakers of that spiritual life which God sent Christ into the world to impart to them that believe; and by leaving eternally in death those who have refused or neglected to lay hold on Christ.

Now a few words on the main question will be entirely sufficent. First, then, when we settle the question as to the character of Christ's resurrection, we prove beyond any successful controversy what will be the life given to all who are raised through him. In a previous article I have proved, irrefutably, I think, that Christ was raised to an immortal, incorruptible life. I need not repeat the argument. Now, Christ being the first fruits of *all who are raised*, and he being raised immortal, all who are raised from the dead through him must also be raised immortal. If, therefore, none are raised from the dead except through Christ, none will be raised to a mortal life. Will any be raised outside of God's plan of life through Christ? I answer, Christ declares that he is the resurrection and the life. John xi. 25. If Christ is the resurrection, none will ever get the resurrection except through him. Paul declares, 1 Cor. xv. 21, that since by man came death, by man also came the resurrection from the dead. Just so certain then as death came by the first Adam, a resurrection from the dead can only come through Christ the second Adam. Again, Rev. i. 18, Christ declares, "I have the keys of hades and death.

If, therefore, any ever come out of hades, or death, Christ must unlock the charnel house and bring to life from the dead all who ever awake. None can get life from the dead, then, except through Jesus Christ. Christ being the great pattern, sample, or first fruits of the resurrection from the dead, and all who are raised through him, like their pattern, are raised to die no more; death will have no more dominion ever them; it follows that the righteous only will be raised, for to them alone is promised an incorruptible life.

When we turn to those portions of scripture where Christ and his apostles teach directly, clearly and plainly, the resurrection from the dead, there is not a single instance where they do not declare that resurrection to be an incorruptible, deathless state. This is so evident that one brother, in replying to a private letter written to him by myself, was compelled to take the conclusion that in all those scriptures, Christ and Paul were talking of the resurrection of the righteous only. The brother was right. And if in every argument used in inspiration to prove a resurrection from the dead the wicked are left out, it will be in vain to attempt to prove their resurrection to me from inferences drawn from Christ's parables, or by quotations from the symbolic language of the Apocalypse.

I will notice but a few of those scriptures. 1 Cor. xv. 35: Here Paul asks two questions. First: How are the dead raised up? Second: With what body do they come? He answers both these questions. In the figure of the grain sown, as also in the difference in glory in different heavenly bodies, he shows conclusively that the same body that is sown in death will not come up in an unchanged condition. There will be a positive difference between the body that is laid down in death, and that one which is raised from the dead. Pursuing this subject directly, he tells us plainly in verses 43, 44, in what that difference consists. It is this: the body that dies a corruptible, weak, natural body, arises from the dead an incorruptible. powerful, spiritual body. This is so plain that it seems to me none would ever have attempted to avoid the conclusion that the dead are raised to an incorruptible, spiritual, deathless existence, only to save a darling theory. No American Adventist ever questioned this position until it became necessary so to do in order to dodge "Non-resurrection." Again, in verse 52, is a positive declaration of the inspired Paul that *the dead shall be raised* INCORRUPTIBLE. And this text no individual, to my knowledge, who believes in a mortal resurrection, has ever attempted to meet, or even to explain away. Now I ask, in the face of such declarations as the above, and in the acknowledged absence of all positive scripture testimony, is it safe to adopt such a horribly absurd position? Christ is in harmony with Paul, and most positively declares (see Luke xx. 35–47. Mark xii. 25, and Matt. xxii. 29), that all who are raised from the dead are possessed of that spiritual life which angels have, therefore they *cannot die*, and are, in consequence of sharing in the resurrection from the dead, the perfected children of God in the age or world to come. In harmony with these quotations reads all the word of God. The only resurrection plainly taught in the Bible is a conditional, incorruptible, immortal resurrection.

May the grace of God enable us to obey the conditions, that we may with all the good attain unto that future endless life promised to the good alone. Then when a little way in the future the great Life-giver shall appear in his glory, to commence his eternal reign on David's throne in a kingdom that shall never end, the glorious privilege will be granted us to reign in life through Jesus Christ. Amen.

MORTALS AND IMMORTALS TOGETHER.

BY S. E. HOFFMAN.

BR. STORRS:—While reading this morning in the Watch Tower, a thought came to my mind: "Mortals and immortals dwelling together." A number of passages of scripture rushed upon me, which I will here present; and if you will be so kind as to throw some light upon them, it will be a great satisfaction to me, and no doubt to many others of the HERALD readers. I thank God that I ever saw the HERALD, OF LIFE. It has exalted my views of God, of life eternal, and of the principles of christianity in general.

Life only in Christ, that is brought to light by the HERALD, I believe firmly to be a fulfilment of the Revelator where he says, "And another book was opened, which is the Book of Life."

The first passage I will notice with respect to mortals and immortals dwelling together is, Christ's transfiguration, Luke ix. 29–35. "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."

Now mark the consequences of mortals and immortals dwelling together; and that too, for only a brief space; and at that, not a reality, but only figuratively. First consequence: "But Peter and they that were with him were heavy with sleep." Second consequence: "Let us make three tabernacles: one for thee, and one for Moses, and one for Elias; not knowing what he said."

Now, if an apparition, or a figure of immortality, will cause mortal beings to be heavy with sleep, and take away their senses, what will its full reality effect? But again, turn to Rev. i. 13–17. Notice the description here given of the immortal Jesus. "Clothed with a garment down to the foot, and girt about the paps with a golden girdle; and his head and hair as white as wool, and his eyes as a flame of fire, and his feet like to fine brass glowing with fire, as in a furnace, and his voice as the voice of many waters," &c.

Now mark the consequences of mortals and immortals dwelling together. v. 17. "And when I saw him I fell at his feet as dead;" and had not the miraculons power of the immortal placed "his right hand on me (John) saying, fear not," it is doubtful if John would ever have revived. If then the beloved John would be so struck down at the sight of immortality, how could the ungodly (not saying wicked) bear the sight of Jesus when revealed in his full glory? Do you reply, They will not dwell with Jesus, for he will be in the Metropolis. But they will dwell with his saints. Then what shall we do with this passage of scripture, 1 John iii. 2. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him," &c. It is useless to quote all the passages to show that the children shall be joint heirs with Christ; equal to the angels. I cannot see, then, how immortals can dwell with mortals; but I still have some more passages to solve on this subject. Take the case of Paul's mission to Damascus, Acts xxii. 6–11. "Suddenly there shone from heaven a great light round about me." Now, what follows? "And I fell to the ground." Notice one thing in this history; there was nothing seen but the light; but he heard a voice that told him that it was Jesus that he was persecuting. Here we have only the light that shone from immortality, and it deprived him of eye sight. Again, take the case of Daniel x. 5–10. Here we have about the same description given of this grand personage as is given in Revelation. Daniel says, "I alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves: there remained no strength in me; for my comeliness was turned in me into corruption; yet heard I the voice of his words." And what is the consequence? "Then was I in a deep sleep on my face." It seems to me, if such is the effect, that a voice of immortality should so benumb, stupefy, and, as it were, deaden a righteous man like Daniel, I cannot see how mortals and immortals could dwell together.

Once more, and then I quit. Ex. xxxiii. 18–23. "I beseech thee, show me thy glory." Answer to this request: "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: ....and he said, Thou canst not see my face; for there shall no man see me and live." Moses here was permitted to see the back parts of God's immortality, but no more; and I judge that the only reason why he was not permitted to see immortality in full, was that he would have died that instant; for, "no man shall see my face and live." There is one more idea as to those angels that visited Abraham and Lot. I think it would be hard to prove that they were immortal. The washing of their feet shows that they had been travelling like men. The same thing is again performed when they come to Sodom; which shows that they had travelled from Mamre to Sodom; but had they have been immortals, commissioned or sent from God's throne, they would more likely have travelled in their own sphere, or mode of existence. The fact that they went to bed, like other men, is apparent; for, the history says, before they laid down, &c.

Middleville, Minn, Feb. 21, 1867.

REMARKS BY THE EDITOR.—We will notice some of our brother's objections to the idea that mortals and immortals may dwell together. If we show that they have associated together, his objections will vanish. But we will first remark on some of the texts he has urged as objections. Peter, on the mount of transfiguration, when he got "awake" wished to dwell there, and said "It is good to be here." So those "left of the nations" will find "it good to be" there, under a perfect government. The largest part of the christian world are "asleep," like Peter, to the glory of the coming dispensation; but when they get fairly "awake" to the subject, they may feel as Peter did when he opened his eyes on the glory of his Master.

The description, Rev. i., of Christ, our brother admits was "in his full glory;" and it is not necessary to suppose that the "full glory" of Christ or his immortal saints will be seen by "the left of the nations." That Christ's disciples to the number of at least "five hundred," saw him after his resurrection, and hence after He was immortal, is a clearly revealed truth; "then were the disciples *glad* when they *saw* the Lord." But His "full glory" was still hidden from them; yet He was none the less an "immortal," dwelling among them for "forty days;" and if so long, He could have done it forty years, for all immortality would prevent.

Paul's and Daniel's cases are the same as John's; that is, a case of the manifestation of "full glory;" and hence do not touch the question before us. This also is a sufficient reply to the case of Moses, who evidently wished to see God in "full glory," which no mortal can see.

The effort to make out that the persons who came to Abraham and Lot were not immortals, seems to us an utter failure. The supposed fact that these angels "went to bed" does not appear: the language requires no such construction, but the reverse. But how about the "Captain of the LORD's host," that appeared to Joshua, Josh. v. 13–15? and the angel that came to Manoah and his wife, and ascended up towards heaven "in the flame," Judges xiii.? And how about Gabriel who came to Daniel, more than once? Ay, and how about this same personage coming to the father of John, in the Temple? And finally how about Gabriel coming to Mary to announce the conception and birth of Jesus? These samples will serve to convince our brother, that his objections have not the weight he supposed. We therefere add no more, at present.

"FOLLOW THOU ME."

The words of Jesus are not as man's words—often devoid of interest. His words are few, emphatic, simple, truthful, and deep.

The power of truth is the more seen and felt when we view it in its simplicity, plain common sense, or matter of fact view.

To follow Jesus is, what? Evidently to pattern after him, resemble him, be like him, have a corresponding disposition, being possessed of a like prompter to action, hence acting like him; his life being the pattern or substance, ours the shadow, resembling his.

The first and all-important thing is the indwelling of the Holy Spirit. This "secret spring" must bubble up from the depths of our hearts. This also, like the watch-spring, must be the moving power to all right action. Thus prepared, "Follow me." Jusus' mission was to bless the world; so should ours be. He blessed it by hourly and daily work, doing good of every kind, and to every one, to the utmost, as opportunity presented; yea, and he was ever seeking out opportunities whereby he might bless somebody. Neither was he afraid of lacking in means, he was a *dispenser* of bounty: and in dispensing, God gave him *to* dispense.

His rule was man's rule reversed; man waits to get much before he gives little, and his toil in getting makes him hold fast to it after he has got it. But Jesus' heart was so sympathetic he only needed to see want and he went about to alleviate it with the means first at hand; his bountiful Father always supplying all lack. His faith *in* God was a reason of his abundant supply *from* God.

Let me repeat this idea. His great efficiency consisted not in his individual resources, but in his *faith*, or an intimate reliance on, and trust in him who possesses all power in heaven and in earth, and who doeth all his pleasure. His action was always prompt, being "sent of God;" his business was to *obey orders*, not to be thinking of rations, or supplies, a higher one attending to such matters, his being a holier mission.

What a life of wonders, of goodness, of blessing, was his! And why? All because his will was merged, lost in his Father's. Nothing more, nothing less. "I and my Father are one." This shone out brightly everywhere, even to suffering and death. "Follow thou me." For this purpose was the Son of God manifest (by his first advent into the world), that he might destroy the works of the devil. 1st. In his own personal example, having the Spirit without measure, by which he ruled over the animal man completely, and also gained a triumph over death and the grave. 2nd. In the promise of this Spirit after his ascension, to be with, and dwell *in* his followers, by which they, too, might "work the works of God" with a like glorious result.

That, then, which gave him *his* sufficiency, gives the church theirs. He was an humble, poor, and isolated individual; born in obscurity, and not accounted of; yet his life-work was the astonishment, admiration, and reformation of the world, so far as it told upon it.

Christian—professor of the name, deny no longer this Jesus by a want of his faith. Live no longer under the law of bondage, and dead works. Accept the Holy Spirit, which God, through Christ, will pour out upon you till all is swallowed up in a sea of glory and bliss; then will your feet run with delight in the ways of the Lord your God. Then shall you find a truthfulness in the Saviour's words, "Give and it shall be given to you again; pressed down, shaken together, and running over, shall men pour into your bosoms." Some do not give aright; keeping self and giving of our substance will do for Law-christians, but the Gospel requires "thy heart." Who, think you, would accept the fair maiden's hand in holy wedlock if her heart was known to be pledged to another? The *heart* first. "Thou shalt love the Lord thy God with all thy *heart*;" (and, O, how worthy of all thy love is he!) then are you accepted as his bride, to bear his fame and glory all abroad. Keep the love ardent and he will add the accomplishments and all the adornments which may be fitting your station and usefulness. But, ah, this delusion of satan, which, like the frost of winter creeping through every crevice and chilling the inmates of the house, causes men in every position in the church to "think they are something when they are nothing." This fixing up the exterior, painting and varnishing (all right in their place), while the sills are rotten, the whole building filled with rubbish, and contaminated with disease and death! O my brethren, let us become divorced from the world, from self; think you Christ will accept a service of feigned love? Will he be satisfied with what we would not be from another? Who of all the host of God will take the lead in this matter? who will, David like, go forth to face the army of the Philistines? Those who have proved the sling of *faith*. Yes, these can go and nothing can harm them; they too shall triumph gloriously. To others we say, "go buy oil," while Jesus lingers; but be quick about it; no time to linger; haste thee, haste, for the morn breaketh; e'en now I see its glimmering light! Awake, arise, put on thy beautiful garments, O Zion.

A. BOYNTON.

Haverhill, Mass.

THE DOCTRINE OF GENERAL JUDGMENT.

BY W. S. CAMPBELL.

Besides, as he reasoned of self-government, or personal righteousness, he should have spoken in particular of the judgment of God against those who commit such things as are forbidden by the law of God—such as are worthy of death—it is reasonable, therefore, to conclude that he referred to personal punishment. The judgment of God is death against those who live in violation of the law by which God designed that they should be governed, and it is according to truth, too.

The doctrine of the judgment at the close of the dispensation should be distinctly stated. Instead of its being a trial by a court, or assize, at the bar of God, as if the throne of judgment or seat, were literal, and evidence adduced that should convict or justify, after which a decision should be arrived at, and sentence passed; it is the judgment of execution, or punishment, which shall be inflicted when the Lord cometh to judgment, as he says.

When we say that the judgment is *now*, and the decision passed, we do not refer to the execution, the infliction of the penalty; for that is the state that is to continue; that is what the law demands. There is no power of recovery left; no life is promised or even threatened, to the dead sinner on which he can ever expect to come out.

We are not, then, like the Universalists, who believe that the judgment is passed as

men go along; but who, believing in the immortal soul, do not see death as a penalty; and consequently, do not believe in a judgment at the end of time, if they believe it will end; but those who believe that the *atonement* paid the debt, and that man is no longer under Adam's sin; and, consequently, not under condemnation. They are like the older believers in Universalism; for those belivers took this same ground, substantially, that all being raised to life, all would be saved. A very logical conclusion indeed. This leaves the law without a penalty inflicted.

The believers in eternal torment, I suppose, all take the ground that the judgment must be after the righteous shall have been in heaven, and after the wicked shall have been in hell—the torment hell. That makes a mere farce of it. There is no need of it. There would be no justice in it. There would be a positive injury to the righteous, besides trifling with the wicked. It would present the character and administration of God in a light entirely opposed to the view of the Bible.

But what better is it in the principle? If God raises the wicked merely to judge them, i. e., make them feel sensible of the positions they occupy, and then having mixed them all up with the righteous, who shall, as some assert, be mortal, and must be, if they are to be tried then; for immortality is the reward that is given to the good, and is called a resurrection to life; therefore it is after the judgment by which character is determined: if, I say, he does all this, raising the wicked by a miraculous power to a miraculous life, if it is indeed a mortal one; and all this to punish them, to torment them out of being again, I cannot see any more justice or reasonableness than in the former p sition. There is no necessity in either case for the action. To suppose that God will bring men to a trial of that kind merely for the impression of his majesty on their minds, and the torment of going out of being again, with no good to be effected for any class, is to make the judgment an unmeaning and unrighteous thing; and also to make it conflict with the determinate principles of the Divine government. Then, if they are all mortal, where will they all stand? and how will the immense myriads live, while some are passing the ordeal, till the turn comes for the later ones to be examined? Remember, they are to be mortal! for they are to have a condition which shall follow the adjudication, and determined character by trial. They will be made to live only by the laws by which mortals live; for, they are mortal; "Oh, it will only be for a day." It will be a long time if a judgment of a judicial character takes place. It will take time, for the examination of each one; and so each mortal man, saint or sinner, must be sustained for a long time, else the saint, who is yet mortal, would die: but the word declares they shall not die any more. Also the wicked would die; and being dead the second time the advocates of a mortal resurrection could not claim, for them, a notice at the general judgment; nor even the privilege of an especial exhibition of wrath, in being destroyed out of being by his power; for they would have suffered the "*second death*."

Now here are some things that we must consider. This resurrection of mortal men, to a trial-judgment, must require time; and physical space, as well as to require that throne or seat to be literal. It will require the provisions necessary to support life, in the case of each class, till it is passed through with; which, in the nature of the case, should be a long time.

The thing is somewhat mixed up. At one time, we are told that all men are to stand before God at the last day, which becomes inharmonious altogether with the second advent doctrine and the kingdom, with the literal resurrection of the dead men who are to be literally tried. Then we are assured by some that the dead, to raise whom required the special life-power which is only vested in Jesus Christ, and who, we are most plainly told, shall be raised incorruptible, shall all literally stand before God; which, with the circumstances of mortal life assumed, is not only incompatible with the world-to-come condition, but utterly impossible.

We ask why some expositors should urge a few passages in support of the doctrine of a general judgment, when the very idea of such a court is absurd and impossible? If the passages cannot be taken in harmony with this view, and with the scriptures, which shall be surrendered?

"A Good Idea.—A church in Columbus, Ohio, has a printed notice requesting gentlemen to leave their tobacco at the door.—*An Exchange.*

Shame on such a church! just as though a "gentleman" would use the filthy weed at all; and especially be guilty of leaving it at "the church door!" Such a "church" must be a stench in the sight of the pure and holy One. What, a man so wedded to filth that he can't leave it only "at the door" of the "church!" and then, only by having "a printed notice" before his eyes! We think the "gentleman" that is so callous to purity as that had better go into his "*closet*" and *stay*—we hardly dare say, *pray*—till he is cured of his lust for that which but two inferior animals are simple enough to eat, viz: "the tobacco worm, and the *filthy wild goat* of Africa." Keep clear of that "abomination of desolation," you that hope to have part in the renovated earth. No unclean thing will be allowed there.

Those who possess the elements of peace in their own minds will seek to promote peace among others.

The Herald of Life.

NEW YORK, APRIL 3, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will est where it ought.

The Editor has been detained from the office for a few days by an attack of *sciatica*, but hopes to be at his post again in a few days. His detention at home may account for any delay in attending to letters and communications of recent date.

Christian Liberty.

A christian is a disciple, a learner of Christ, a person who receives Jesus as his divine teacher and guide, and who studies to understand on purpose that he may obey his teachings. The very idea of a christian implies that he is free from all men, that he acknowledges the authority of no man under heaven, either as teacher or Lord; that Christ is his all; that his principles and conduct are regulated solely by a regard to the will of God as revealed and exemplified by Christ; that other teachers or Lords are nothing in his view; that he rejects what he believes to be contrary to the teachings of Jesus, though taught and urged as essentials by the whole world; that he receives the plain doctrines of Christ, though denounced as heretical or infidel; that he does what he believes to be required of him by Christ, though all others should pronounce it rebellion; that he refuses to do what he believes to be at variance with the doctrine of Christ, though enacted by the greatest authorities on earth, and declared to be essential to the order and peace of the church. In short, the idea of a christian implies, that he stands, as it were, alone in the universe, without any one in the capacity of master, but Jesus, without any one in the relation of father, but God. The relation in which he stands to men is that of a brother. He can neither be a master nor a slave, a ruler nor a subject, without inconsistency. He can be a servant, a minister, a helper, a benefactor; but he cannot be a slave, he cannot be a master. He cannot acknowledge the authority even of a church, much less of a body or corporation outside the church. He cannot acknowledge the authority of a teacher. He must try the teachers whether they be a of God, and he must prove or test the teaching even of the best of teachers. He is, under God and Christ, his own sole ruler, his own sole master, his own sole judge, his own sole guide. The will of God, as recognized and understood by himself, is his own sole rule. It is not the will of man, it is not the will of popes, it is not the will of conferences, it is not the will of churches or of pastors that is his rule; it is the will of God. It is not the will of God as understood by others; but the will of God as understood by himself. To his own master he stands or falls; and by his own conscience, as enlightened by the revelation of God, he must be guided in all things. Such is the christian, free from all men, free in all things, perfectly free, free in all circumstances, "free indeed." Free in thought, free in action, free in speech. Free, not to do wrong, but to do right only; but still free to judge for himself what is wrong and what is not. Bound in all things to obey the law of God, but perfectly at liberty to judge what is God's law as well as to judge what God's law means. Men may teach us, but not dictate to us; they may help us to think and understand, but not think or understand in our stead; they may help us to a knowledge of God's will, but not impose on us their own interpretations or inventions. Such is the christian. He is very teachable; but his teacher is Christ: he is very submissive; but his Lord is in heaven: he is very peaceful; but it is in the enjoyment and use of his liberty.

A christian church is a company, or assembly, or an association of such persons. It is a company or association of persons who will not be lords, and who will not be slaves; who will neither give commands themselves, nor receive commands from others: who will neither rule their brethren, nor allow their brethren to rule them; who think and act and speak with liberty themselves, and who respect and encourage and love liberty in all their brethren. The greatest of them are servants, the highest are helpers. They all are servants and helpers; servants and helpers to each other. And when this state of things does not exist in a church, the church is no longer a *christian* church.

The Jews did not more certainly cut themselves off from God when they acknowledged the godhead of the golden calf, than christians cut themselves off from Christ when they acknowledge the authority of conferences or popes. Whether the authority acknowledged be in one or many; whether it be the authority of laymen or clergy (if we may use such words), it is still the same; it cannot be acknowledged in the church of Christ, without utterly changing its character—without changing it from a church of Christ into an essentially different thing. We cannot serve two masters; we cannot be ruled by two wills. If we become the servants of men, we cease to be the servants of God; if we are resolved to be the servants of God, we must cease to be the servants of men. The doctrine of christianity annihilates the authority of man, and acknowledges only the authority of God. You will see therefore, that we consider it not only dangerous but fatal to the church, when it places itself under any authority but that of Christ. You will also see, that we consider most, if not all the churches in our land, as in a wrong position; as churches of some one else, and not of Christ. The Methodist churches are all bound by the laws and doctrines of Wesley, or by the authority of their preachers or conferences. The independent churches are in subjection to their pastors, as well as to creeds and regulations. The papists are in subjection to the Pope; and all, we fear, to something or other. Now to us there appears to be no essential difference between the Protestants and Papists, so long as they are both in subjection to the authority of man. The position of both is anti-christian. We meet with some who say that it is impossible for churches to exist on the principle of unrestrained christian liberty; who tell us that churches must either have some human authority or crumble to pieces. We reply, if we must either give up church organization or sacrifice individual liberty, let church organization be given up. If we must either be in subjection to men or cease to be churches, let us cease to be churches. It is essential to our divine life that we act freely; but it is not essential to it to be organized churches. Our plan is this: endeavor to know what is the will of God, and to act accordingly. Endeavor to learn the truth and to spread it; to detect error, and to expose it. We believe it our duty to live for the good of our fellow-men, and labor to serve them in just such ways as seem best to us. Let us acknowledge no one's authority either in matters of truth or duty. Let us believe in God, and love him; and labor so to act that we may always please him. Let us believe in Jesus as God's appointed teacher, example and guide; and let us study his doctrine, and labor to drink in his spirit, and to walk as he also walked. Let us accept help or instruction from any one; but acknowledge no man as our Lord. Popes, priests, conferences, and yearly meetings, are alike. Let us pay no more regard to their authority than to the will of a wayward child; no more regard to their creeds and laws, than to the talk of a stranger in the street. Let us feel it essential to peace of conscience: essential to confidence in God, and to our eternal life, to be free from all authority but the authority of God. We could no more join a church that would expect to rule us, than we could join a press-gang; no more tie ourself with creeds or laws of man's making, than sell ourself to the sultan, or hire ourself to a pirate. Let us meet with any church or with any single christian that can receive us as a brother and a friend; but let us meet with none that cannot leave us free. Let us make no confession of faith or opinion to any one, except in the way of free conversation, or for purposes of instruction; and ask no confession of faith or opinion from others. If we find out men to be profligate or faithless, cease all fellowship with them, though still endeavor to serve them, and reclaim them from their errors. Speak, print, and publish with perfect liberty, respecting no dictation but that of God and our own conscience. Be a slave to none; a lord to none; draw up no creeds; make no laws; establish no governments. We are in favor of christian union; in favor of association and co-operation, so far as they are consistent with perfect, individual christian liberty. Some co-operate with us, but they would never dream of our requesting them to obey us. Many are associated or united with us, but none regard us otherwise than as a friend, a brother, or a helper. All we care for is the spread of truth and righteousness, and the welfare of mankind; and we take such steps and use such means, as appear to us the most likely to accomplish this great object.

"Jump in."—Into what? Into *heaven*, to be sure! How is that? Just listen to the following which we clipped from the scraps of an "Editor's Table."

"This morning the brightest of my little flock, a darling boy, who has only numbered three and a half years, was walking with his nurse; as they approached a small ice-pond which is near the house, she told him that he must never go near that pond.

"Why not?" (Children must always have a reason given them for every assertion.)

"Because," she replied, "Georgy, you would get drowned, and then I should feel *so* bad."

"Then, Eliza, I would not speak to you, but I'd go up to heaven."

"I should feel *so* sorry for that," replied the nurse; "I should cry, for what should I do without George?"

He stood in a thoughtful posture a moment, and then turning around, he says:

"Eliza, just *you* jump in and drown yourself, and come up to heaven, and I will let you in!"

There is a text for going-to-heaven-at-death preachers. Aye, a sermon, ready at hand, by a young theologian who is making rapid progress to eminence in theological deductions from the popular theory of the inherent immortality of Adam's race. There should be an application for a "D. D." to his name immediately. Such shining talents should not go unrewarded. He will soon "jump" into an "ice-pond," no doubt.

"Drive out the God."

Some years ago Dr. Frothingham gave his "Estimate of Phrenology." In his remarks he gave vent to the following:

"But we wish to record our widest dissent from those who see in this so-called science, either an experimental or logical philosophy of the human mind. And we do wish to bear our most earnest testimony against that large left wing of its small host, who set up their banner against the powers of a reverent spiritualism and the armies of the living word: who have mapped out man's head, that they might materialize his soul—thus dividing the temple that they might drive out the god."

So it appears an "immaterial soul" is "The God" in man. To us this is nothing new. *Soul* worship is the "Idolatry" of this age, disguise it as theologinas may. "It is immaterial, indivisible, uncompounded, indestructible," they affirm. Truly, it is "The God!" But we do not worship at that shrine. Papacy and her daughters are at full liberty to monopolize all the benefits of such homage. Let Dr. Frothingham or any other man show from "the armies of the living word," if they can, that man has this fancied entity which they call "soul." They can assume it: that is easy; but to prove it by "the law and the testimony" is entirely another matter. The time has come when something more than declamation and assumption will be demanded from the advocates of any theory; especially when we are called "reverently" to bow and worship "the God," called the "immaterial soul." Give us the testimony of the "living word," if you have it. We have looked for it in vain, and so, in our opinion, will all others, if they rely alone on the words of God.

Ritualism.

Some time last year one of our correspondents, in calling attention to the prevailing evils of modern theological bodies, spoke of the movement in the Episcopal church to carry that body back into Catholicism. This statement brought out a very impertinent and ill-tempered communication from an anonymous correspondent attacking the Editor of the Herald. This was published with a reply, but not one agreeable to the aggressor, who rejoined in a long, rambling dissertation on religious duty, given in the true Roman Catholic spirit, but failing to meet the real issue by any argument save the writer's own opinions. We think by this time even such stubbornness as his to facts must have given way. Since that time the extent of this trouble in the Episcopal church has been brought to light in the numerous charges made by bishops and ministers to guard its members from the great danger into which many have already fallen. Nearly every parish, both in England and in this country, has its two parties termed Ritualists and Anti-Ritualists. The movement is, no doubt, the work of the "Tractarians," who made a great stir some years ago in favor of going over to the Roman Catholic church; who have been artfully disseminating their heresies among the laity in accordance with the spirit they had adopted—"the end justifies the means." In some of the Episcopal churches in New York, ministers may be seen with the peculiar vestments of the Catholic priests. Some of them, if not all, proclaim it wrong for the clergy to marry, the host is exhibited, they burn incense, and make all the genuflections during service heretofore confined to the Catholic service. They have also called into requisition a class of young females who, like the Catholic nuns, are pledged to devote themselves to the service of the church. If such scenes may be witnessed in America, it is easy to divine to what lengths this spirit must have reached in the English churches. It most surely is one of the signs of the times, and it is only on that account we have ever called attention to it.

W. M.

"Diotrephiasis."

A writer in a certain journal has been giving some attention to that phase of human pride that centers in self, which has in every age led men to claim for themselves some mysterious mission. It is not confined to religion, but may be regarded as primarily a religious disease rather than military or political. The writer thinks it ought to be termed "Diotrephiasis," from Diotrephes, who in John's Epistle, is complained of as having too much desire for pre-eminence. He says:

"This disease has assumed in this country a very interesting type within the last thirty-five years. Like modern bronchitis and laryngitis—the "minister's sore throat"—it has become so distinct and virulent as to require a special name and special treatment. It seems even to be contagious and epidemic. We were told years ago that there were not less than three hundred persons among the Spiritualists, each of whom beileved himself to be "the coming man," i. e., the central medium of modern inspiration, and the predestined inaugurator of the "good time coming." The number must be much greater now. We ourselves saw among Perfectionists, before Spiritualism was born, probably not less than a hundred victims of this disease—persons who suddenly became inflated with the insane notion that they were Christs and had the destiny of the world on their shoulders. The stages by which the disease progressed were sometimes curious. In a little clique of illuminati there would arise a strife to outstrip each other in startling testimony. One would claim to be *a* son of God; another, going a little beyond the first, would testify that he was *the* Son of God; a third, pressing on for the primacy, would affirm that he was the *only begotten* of the Father; and a fourth would cap the climax by announcing that he was God himself, the very Father in person! We use the masculine pronouns in the above descriptions, but the persons engaged in these races were as often females as males.

We may laugh at these phenomena as eccentricities, or scold at them as blasphemies; but the truer and better way is to study them as diseases. These monstrous swellings of egotism have causes as subtle and as real as the causes of *goitre*, and are almost as involuntary. They are states of the brain and solar plexus, affected by evil spirits, and though generally harmless enough to keep out of the lunatic hospitals, are actually forms of incipient mania, and often pass into real insanity. All lunatic asylums are full of patients who believe themselves to be sole potentates. In fact, this enlargement of the *ego* is the most constant symptom of virulent mania."

W. M.

Satan's Sifter.

"And the Lord said, Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat." Luke xxii. 31.

This scripture has been impressed on my mind with weight, and I have been stirred in spirit to write. I pray the good Lord to help me, for vain is the help of man.

It is evident to all the readers of the Herald that chaff needs no sifting; it is the wheat. When we sift wheat it is to separate the chaff from it; the wheat dropping through the sieve. The chaff is blown away and destroyed.

Believers in Christ are represented as wheat: it is of a heavier nature than chaff. Peter was a believer, and it constituted him wheat. This kind is worth its weight in gold. Yea, I might say, thrice its weight in gold.

It is very evident to our mind, that Satan looks at the wheat in this light. If it were not very valuable to him, he would not be so earnest to sift them and make them chaff. Wheat is much heavier than chaff, and as it is shaken it drops through the sieve, it is saved for the Master's use.

The work of the Master with his holy truth, is to make wheat out of chaff; for man is taken out of the dust; is of the earth, earthy; and unless he is connected with the great Life-giver by faith in his name, and the great work which he is to do, he must perish in his own corruption.

The work of Satan is to reverse the work we have been speaking of, and make chaff out of wheat. He does this work by sifting the wheat. He has at work many sieves. I do not intend to speak of but one, at this time. I find in my labors in different places a class of people, who, when I ask them how they are getting along in the ways of religion, show a spirit that would ward off anything that could be said, and refer you to professors who do not live any better than they do. I call this one of his sifters. No wonder they are weak, living on the poor natural man's failings.

Now, my dear brother or sister, whoever you are, that have been drawn into this sieve, and are being sifted in this manner, let me tell you, if you don't get out you will become so poor that the enemy will make you chaff. This is one of his artful ways of weakening your faith, destroying your confidence, and bringing us into captivity to his will.

The nature of the natural and spiritual man is not so well understood as it ought to be. The better this is understood, the more beauty we can see in the Lamb of God, that taketh away the sin of the world. It is necessary we should have a mark to look at while we are running the christian course. We have it in the holy scriptures, abundantly.

John came to prepare the way of the Lord. In his preaching he says, Behold the Lamb of God which taketh away the sin of the world. John i. 29.

The prophet John labored to collect a bride for our Lord, and prepare her to be presented to him, when he should make his appearance. At length he appeared on the banks of Jordan, and John sees him coming to him, and cries, Behold the Lamb of God which taketh away the sin of the world; and presenting the bride to him, they left John and followed Jesus. Fixing his eyes intently upon him, singling him out, and regarding him with special attention.

My dear brethren and sisters, here, in the blessed Saviour, you will find a character that will bear examination. He is the spiritual man. Look at him, at any point you please; he will bear the test. Glory be to his holy name, the character that shines out in the holy scriptures, outshines the sun at noonday. All the characters brought out in the scriptures fall into insignificance before his. So John understood it. He says, I must decrease; he must increase. The grand and glorious principles that he developed in his preaching are in harmony with his character; showing him to be of an increasing nature. And while the ceaseless ages shall continue to roll, his glorious character will continue to shine; his wisdom will continue to be developed.

Now let me ask one and all, if we have looked too much at the natural man, let us heed John's words. Stop looking at the natural man, and behold the spiritual. By so doing we shall grow stronger, more healthy; and be able to walk alone. It is poor food to feed on professors' failings.

M. M Young.

Chelsea, Mass.

Is Elijah yet to Come?

I design to say but a few words in reply to the remarks of Eld. J. S. White, in the issue of March 20th. If I see the matter in its true light, very little is needed to be said. I do not write for the purpose of strengthening my former argument: for I think I shall not be accused of egotism if I say that Br. White has failed to touch a single point in that argument. The main question does not in the least depend on whether the "Greek text" will admit of the reading I gave it, or whether it will not. In the opinion of Br. White "*a* prophet" "is not in the Greek text." But in the opinion of all those men who translated our version of the Bible, "*a* prophet" *is* in the Greek text. So they have put "*a* prophet" in the margin. I repeat what I said in my former article, that in a large majority of cases the marginal readings are the most literal rendering of "the Greek text." Again, in the opinion of Prof. James Murdock, "*a* prophet" is positively in the original Syriac. Mark well, Br. White, no better authority is known to exist than the Syriac Peshito Version of the N. T. So much for this. Now to the main question. Was John the Elijah which was to come? Let us turn to Mal. iv. 5, 6, and we shall find just how much is contained in the "Elijah Mission." Hear it.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

How much then is contained in the "Elijah Message?" Simply this, "the turning of the heart of the fathers to the children—and of the children to the fathers; and positively no more. This is all that Malachi gives; and as he is the only prophet who speaks of the coming of Elijah, to say there is more in the "Elijah Message" than Malachi puts in it, is simply to be "wise above what is written."

Here then we anchor down on the plain, positive language of the prophet of God, and hold with an unyielding grasp the simple proposition that all that Elijah was to do when he did come, was to "turn the heart of the fathers to the children, and the heart of the children to the fathers." Now how much of this did John fulfill? Br. White admits that he fulfilled "some" of the work that is contained in the Elijah Message. Does he not see that even this admission kills his theory? Was John's mission of God? And did God send John to do a work which did not belong to him? Most certainly John did the very work God sent him to perform. If therefore he did fulfill a portion of the Elijah Message (and Br. White admits he did), then, unless he mistook his calling, was out of his proper sphere, he was "the Elijah which was for to come." I remark farther, it is fair to conclude that if he fulfilled a part of the Elijah Message, he did the whole work of Elijah. To suppose that he was sent of God to accomplish a certain work; that he commenced that work, and by some trick of the devil the plan of God failed in its full accomplishment; and consequently God must send another man, that he must "try again," is simply preposterous. This is not God's manner of fulfilling prophecy. But to put all theorizing forever at rest, we simply say, John the Baptist did *do all* that Malachi, or any other prophet, has ever said that Elijah would do when he did come. We say this on the authority of the angel Gabriel. What says Gabriel? See Luke i, 17. "He (John) shall go before him (the Lord) in the spirit and power of Elias, *to turn the hearts of the fathers to the children* and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Now, unless the mission of John failed, he did accomplish *all* that any prophet ever said that Elijah would do. And God does not fulfil his word twice. Neither does God make a mistake and send the wrong man to do a work he has declared shall be accomplished. As John did fulfil all that Elijah was to do, the conclusion is inevitable that he is "the Elijah which was for to come."

With this agree the clear, positive, unqualified declarations of the Son of God. *Hear him.* In Mat. xi. 13, he says, "If ye will receive it *this is Elias* which was for to come." What can be more positive? Again, Mat. xvii. 10–13. "And his disciples asked him saying, Why then say the scribes that Elias must first come?" Christ is here questioned on the very point on which Br. White and I differ, viz., the coming of Elijah. It is plain from this text and the context that the Jews had urged as an argument against the Messiahship of Jesus of Nazareth, that Elias had not yet come. On the mount of transfiguration the voice from heaven had settled the question forever as to the fact that Christ is the Son of God; the disciples therefore query about this, saying that "Elias must first come."

Will Christ mislead them? Will he not rather tell them *all the truth*? We think he will keep nothing back on this question. Hear his answer. "And Jesus answered and said unto them, Elias truly shall first come

men go along; but who, believing in the immortal soul, do not see death as a penalty; and consequently, do not believe in a judgment at the end of time, if they believe it will end; but those who believe that the *atonement* paid the debt, and that man is no longer under Adam's sin; and, consequently, not under condemnation. They are like the older believers in Universalism; for those belivers took this same ground, substantially, that all being raised to life, all would be saved. A very logical conclusion indeed. This leaves the law without a penalty inflicted.

The believers in eternal torment, I suppose, all take the ground that the judgment must be after the righteous shall have been in heaven, and after the wicked shall have been in hell—the torment hell. That makes a mere farce of it. There is no need of it. There would be no justice in it. There would be a positive injury to the righteous, besides trifling with the wicked. It would present the character and administration of God in a light entirely opposed to the view of the Bible.

But what better is it in the principle? If God raises the wicked merely to judge them, i. e., make them feel sensible of the positions they occupy, and then having mixed them all up with the righteous, who shall, as some assert, be mortal, and must be, if they are to be tried then; for immortality is the reward that is given to the good, and is called a resurrection to life; therefore it is after the judgment by which character is determined: if, I say, he does all this, raising the wicked by a miraculous power to a miraculous life, if it is indeed a mortal one; and all this to punish them, to torment them out of being again, I cannot see any more justice or reasonableness than in the former p sition. There is no necessity in either case for the action. To suppose that God will bring men to a trial of that kind merely for the impression of his majesty on their minds, and the torment of going out of being again, with no good to be effected for any class, is to make the judgment an unmeaning and unrighteous thing; and also to make it conflict with the determinate principles of the Divine government. Then, if they are all mortal, where will they all stand? and how will the immense myriads live, while some are passing the ordeal, till the turn comes for the later ones to be examined? Remember, they are to be mortal! for they are to have a condition which shall follow the adjudication, and determined character by trial. They will be made to live only by the laws by which mortals live; for, they are mortal; "Oh, it will only be for a day." It will be a long time if a judgment of a judicial character takes place. It will take time, for the examination of each one; and so each mortal man, saint or sinner, must be sustained for a long time, else the saint, who is yet mortal, would die: but the word doclares they shall not die any more. Also the wicked would die; and being dead the second time the advocates of a mortal resurrection could not claim, for them, a notice at the general judgment; nor even the privilege of an espepecial exhibition of wrath, in being destroyed out of being by his power; for they would have suffered the "*second death.*"

Now here are some things that we must consider. This resurrection of mortal men, to a trial-judgment, must require time; and physical space, as well as to require that throne or seat to be literal. It will require the provisions necessary to support life, in the case of each class, till it is passed through with; which, in the nature of the case, should be a long time.

The thing is somewhat mixed up. At one time, we are told that all men are to stand before God at the last day, which becomes inharmonious altogether with the second advent doctrine and the kingdom, with the literal resurrection of the dead men who are to be literally tried. Then we are assured by some that the dead, to raise whom required the special life-power which is only vested in Jesus Christ, and who, we are most plainly told, shall be raised incorruptible, shall all literally stand before God; which, with the circumstances of mortal life assumed, is not only incompatible with the world-to-come condition, but utterly impossible.

We ask why some expositors should urge a few passages in support of the doctrine of a general judgment, when the very idea of such a court is absurd and impossible? If the passages cannot be taken in harmony with this view, and with the scriptures, which shall be surrendered?

"A Good Idea—A church in Columbus, Ohio, has a printed notice requesting gentlemen to leave their tobacco at the door.—*An Exchange.*

Shame on such a church! just as though a "gentleman" would use the filthy weed at all; and especially be guilty of leaving it at "the church door!" Such a "church" must be a stench in the sight of the pure and holy One. What, a man so wedded to filth that he can't leave it only "at the door" of the "church!" and then, only by having "a printed notice" before his eyes! We think the "gentleman" that is so callous to purity as that had better go into his "*closet*" and *stay*—we hardly dare say, *pray*—till he is cured of his lust for that which but two inferior animals are simple enough to eat, viz: "the tobacco worm, and the *filthy wild goat* of Africa." Keep clear of that "abomination of desolation," you that hope to have part in the renovated earth. No unclean thing will be allowed there.

Those who possess the elements of peace in their own minds will seek to promote peace among others.

The Herald of Life.

NEW YORK, ARRIL 3, 1867.

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The Editor has been detained from the office for a few days by an attack of *sciatica*, but hopes to be at his post again in a few days. His detention at home may account for any delay in attending to letters and communications of recent date.

Christian Liberty.

A christian is a disciple, a learner of Christ, a person who receives Jesus as his divine teacher and guide, and who studies to understand on purpose that he may obey his teachings. The very idea of a christian implies that he is free from all men, that he acknowledges the authority of no man under heaven, either as teacher or Lord; that Christ is his all; that his principles and conduct are regulated solely by a regard to the will of God as revealed and exemplified by Christ; that other teachers or Lords are nothing in his view; that he rejects what he believes to be contrary to the teachings of Jesus, though taught and urged as essentials by the whole world; that he receives the plain doctrines of Christ, though denounced as heretical or infidel; that he does what he believes to be required of him by Christ, though all others should pronounce it rebellion; that he refuses to do what he believes to be at variance with the doctrine of Christ, though enacted by the greatest authorities on earth, and declared to be essential to the order and peace of the church. In short, the idea of a christian implies, that he stands, as it were, alone in the universe, without any one in the capacity of master, but Jesus, without any one in the relation of father, but God. The relation in which he stands to men is that of a brother. He can neither be a master nor a slave, a ruler nor a subject, without inconsistency. He can be a servant, a minister, a helper, a benefactor; but he cannot be a slave, he cannot be a master. He cannot acknowledge the authority even of a church, much less of a body or corporation outside the church. He cannot acknowledge the authority of a teacher. He must try the teachers whether they be a of God, and he must prove or test the teaching even of the best of teachers. He is, under God and Christ, his own sole ruler, his own sole master, his own sole judge, his own sole guide. The will of God, as recognized and understood by himself, is his own sole rule. It is not the will of man, it is not the will of popes, it is not the will of conferences, it is not the will of churches or of pastors that is his rule; it is the will of God. It is not the will of God as understood by others; but the will of God as understood by himself. To his own master he stands or falls; and by his own conscience, as enlightened by the revelation of God, he must be guided in all things. Such is the christian, free from all men, free in all things, perfectly free, free in all circumstances, "free indeed." Free in thought, free in action, free in speech. Free, not to do wrong, but to do right only; but still free to judge for himself what is wrong and what is not. Bound in all things to obey the law of God, but perfectly at liberty to judge what is God's law as well as to judge what God's law means. Men may teach us, but not dictate to us; they may help us to think and understand, but not think or understand in our stead; they may help us to a knowledge of God's will, but not impose on us their own interpretations or inventions. Such is the christian. He is very teachable; but his teacher is Christ: he is very submissive; but his Lord is in heaven: he is very peaceful; but it is in the enjoyment and use of his liberty.

A christian church is a company, or assembly, or an association of such persons. It is a company or association of persons who will not be lords, and who will not be slaves; and who will neither give commands themselves, nor receive commands from others: who will neither rule their brethren, nor allow their brethren to rule them; who think and act and speak with liberty themselves, and who respect and encourage and love liberty in all their brethren. The greatest of them are servants, the highest are helpers. They all are servants and helpers; servants and helpers to each other. And when this state of things does not exist in a church, the church is no longer a *christian* church.

The Jews did not more certainly cut themselves off from God when they acknowledged the godhead of the golden calf, than christians cut themselves off from Christ when they acknowledge the authority of conferences or popes. Whether the authority acknowledged be in one or many; whether it be the authority of laymen or clergy (if we may use such words), it is still the same; it cannot be acknowledged in the church of Christ, without utterly changing its character—without changing it from a church of Christ into an essentially different thing. We cannot serve two masters; we cannot be ruled by two wills. If we become the servants of men, we cease to be the servants of God; if we are resolved to be the servants of God, we must cease to be the servants of men. The doctrine of christianity annihilates the authority of man, and acknowledges only the authority of God. You will see therefore, that we consider it not only dangerous but fatal to the church, when it places itself under any authority but that of Christ. You will also see, that we consider most, if not all the churches in our land, as in a wrong position; as churches of some one else, and not of Christ. The Methodist churches are all bound by the laws and doctrines of Wesley, or by the authority of their preachers or conferences. The independent churches are in subjection to their pastors, as well as to creeds and regulations. The papists are in subjection to the Pope; and all, we fear, to something or other. Now to us there appears to be no essential difference between the Protestants and Papists, so long as they are both in subjection to the authority of man. The position of both is anti-christian. We meet with some who say that it is impossible for churches to exist on the principle of unrestrained christian liberty; who tell us that churches must either have some human authority or crumble to pieces. We reply, if we must either give up church organization or sacrifice individual liberty, let church organization be given up. If we must either be in subjection to men or cease to be churches, let us cease to be churches. It is essential to our divine life that we act freely; but it is not essential to it to be organized churches. Our plan is this: endeavor to know what is the will of God, and to act accordingly. Endeavor to learn the truth and to spread it; to detect error, and to expose it. We believe it our duty to live for the good of our fellow-men, and labor to serve them in just such ways as seem best to us. Let us acknowledge no one's authority either in matters of truth or duty. Let us believe in God, and love him; and labor so to act that we may always please him. Let us believe in Jesus as God's appointed teacher, example and guide; and let us study his doctrine, and labor to drink in his spirit, and to walk as he also walked. Let us accept help or instruction from any one; but acknowledge no man as our Lord. Popes, priests, conferences, and yearly meetings, are alike. Let us pay no more regard to their authority than to the will of a wayward child; no more regard to their creeds and laws, than to the talk of a stranger in the street. Let us feel it essential to peace of conscience: essential to confidence in God, and to our eternal life, to be free from all authority but the authority of God. We could no more join a church that would expect to rule us, than we could join a press-gang; no more tie ourself with creeds or laws of man's making, than sell ourself to the sultan, or hire ourself to a pirate. Let us meet with any church or with any single christian that can receive us as a brother and a friend; but let us meet with none that cannot leave us free. Let us make no confession of faith or opinion to any one, except in the way of free conversation, or for purposes of instruction; and ask no confession of faith or opinion from others. If we find out men to be profligate or faithless, cease all fellowship with them, though still endeavor to serve them, and reclaim them from their errors. Speak, print, and publish with perfect liberty, respecting no dictation but that of God and our own conscience. Be a slave to none; a lord to none; draw up no creeds; make no laws; establish no governments. We are in favor of christian union; in favor of association and co-operation, so far as they are consistent with perfect, individual christian liberty. Some co-operate with us, but they would never dream of our requesting them to obey us. Many are associated or united with us, but none regard us otherwise than as a friend, a brother, or a helper. All we care for is the spread of truth and righteousness, and the welfare of mankind; and we take such steps and use such means, as appear to us the most likely to accomplish this great object.

"Jump in."—Into what? Into *heaven*, to be sure! How is that? Just listen to the following which we clipped from the scraps of an "Editor's Table."

"This morning the brightest of my little flock, a darling boy, who has only numbered three and a half years, was walking with his nurse; as they approached a small ice-pond which is near the house, she told him that he must never go near that pond.

"Why not?" (Children must always have a reason given them for every assertion.)

"Because," she replied, "Georgy, you would get drowned, and then I should feel *so* bad."

"Then, Eliza, I would not speak to you, but I'd go up to heaven."

"I should feel *so* sorry for that," replied the nurse; "I should cry, for what should I do without George?"

He stood in a thoughtful posture a moment, and then turning around, he says:

"Eliza, just *you* jump in and drown yourself, and come up to heaven, and I will let you in!"

There is a text for going-to-heaven-at-death preachers. Aye, a sermon, ready at hand, by a young theologian who is making rapid progress to eminence in theological deductions from the popular theory of the inherent immortality of Adam's race. There should be an application for a "D. D." to his name immediately. Such shining talents should not go unrewarded. He will soon "jump" into an "ice-pond," no doubt.

"Drive out the God."

Some years ago Dr. Frothingham gave his "Estimate of Phrenology." In his remarks he gave vent to the following:

"But we wish to record our widest dissent from those who see in this so-called science, either an experimental or logical philosophy of the human mind. And we do wish to bear our most earnest testimony against that large left wing of its small host, who set up their banner against the powers of a reverent spiritualism and the armies of the living word: who have mapped out man's head, that they might materialize his soul—thus dividing the temple that they might drive out the god."

So it appears an "immaterial soul" is "The God" in man. To us this is nothing new. *Soul* worship is the "Idolatry" of this age, disguise it as theologinas may. "It is immaterial, indivisible, uncompounded, indestructible," they affirm. Truly, it is "The God!" But we do not worship at that shrine. Papacy and her daughters are at full liberty to monopolize all the benefits of such homage. Let Dr. Frothingham or any other man show from "the armies of the living word," if they can, that man has this fancied entity which they call "soul." They can assume it: that is easy; but to prove it by "the law and the testimony" is entirely another matter. The time has come when something more than declamation and assumption will be demanded from the advocates of any theory; especially when we are called "reverently" to bow and worship "the God," called the "immaterial soul." Give us the testimony of the "living word," if you have it. We have looked for it in vain, and so, in our opinion, will all others, if they rely alone on the words of God.

Ritualism.

Some time last year one of our correspondents, in calling attention to the prevailing evils of modern theological bodies, spoke of the movement in the Episcopal church to carry that body back into Catholicism. This statement brought out a very impertinent and ill-tempered communication from an anonymous correspondent attacking the Editor of the Herald. This was published with a reply, but not one agreeable to the aggressor, who rejoined in a long, rambling dissertation on religious duty, given in the true Roman Catholic spirit, but failing to meet the real issue by any argument save the writer's own opinions. We think by this time even such stubbornness as his to facts must have given way. Since that time the extent of this trouble in the Episcopal church has been brought to light in the numerous charges, made by bishops and ministers to guard its members from the great danger into which many have already fallen. Nearly every parish, both in England and in this country, has its two parties termed Ritualists and Anti-Ritualists. The movement is, no doubt, the work of the "Tractarians," who made a great stir some years ago in favor of going over to the Roman Catholic church; who have been artfully disseminating their heresies among the laity in accordance with the spirit they had adopted—"the end justifies the means." In some of the Episcopal churches in New York, ministers may be seen with the peculiar vestments of the Catholic priests. Some of them, if not all, proclaim it wrong for the clergy to marry, the host is exhibited, they burn incense, and make all the genuflections during service heretofore confined to the Catholic service. They have also called into requisition a class of young females who, like the Catholic nuns, are pledged to devote themselves to the service of the church. If such scenes may be witnessed in America, it is easy to divine to what lengths this spirit must have reached in the English churches. It most surely is one of the signs of the times, and it is only on that account we have ever called attention to it.

W. M.

"Diotrephiasis."

A writer in a certain journal has been giving some attention to that phase of human pride that centers in self, which has in every age led men to claim for themselves some mysterious mission. It is not confined to religion, but may be regarded as primarily a religious disease rather than military or political. The writer thinks it ought to be termed "Diotrephiasis," from Diotrephes, who in John's Epistle, is complained of as having too much desire for pre-eminence. He says:

"This disease has assumed in this country a very interesting type within the last thirty-five years. Like modern bronchitis and laryngitis—the "minister's sore throat"—it has become so distinct and virulent as to require a special name and special treatment. It seems even to be contagious and epidemic. We were told years ago that there were not less than three hundred persons among the Spiritualists, each of whom beileved himself to be "the coming man," i. e., the central medium of modern inspiration, and the predestined inaugurator of the "good time coming." The number must be much greater now. We ourselves saw among Perfectionists, before Spiritualism was born, probably not less than a hundred victims of this disease—persons who suddenly became inflated with the insane notion that they were Christs and had the destiny of the world on their shoulders. The stages by which the disease progressed were sometimes curious. In a little clique of illuminati there would arise a strife to outstrip each other in startling testimony. One would claim to be *a* son of God; another, going a little beyond the first, would testify that he was *the* Son of God; a third, pressing on for the primacy, would affirm that he was the *only begotten* of the Father; and a fourth would cap the climax by announcing that he was God himself, the very Father in person! We use the masculine pronouns in the above descriptions, but the persons engaged in these races were as often females as males.

We may laugh at these phenomena as eccentricities, or scold at them as blasphemies; but the truer and better way is to study them as diseases. These monstrous swellings of egotism have causes as subtle and as real as the causes of *goitre*, and are almost as involuntary. They are states of the brain and solar plexus, affected by evil spirits, and though generally harmless enough to keep out of the lunatic hospitals, are actually forms of incipient mania, and often pass into real insanity. All lunatic asylums are full of patients who believe themselves to be sole potentates. In fact, this enlargement of the *ego* is the most constant symptom of virulent mania."

W. M.

Satan's Sifter.

"And the Lord said, Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat." Luke xxii. 31.

This scripture has been impressed on my mind with weight, and I have been stirred in spirit to write. I pray the good Lord to help me, for vain is the help of man.

It is evident to all the readers of the Herald that chaff needs no sifting; it is the wheat. When we sift wheat it is to separate the chaff from it; the wheat dropping through the sieve. The chaff is blown away and destroyed.

Believers in Christ are represented as wheat: it is of a heavier nature than chaff. Peter was a believer, and it constituted him wheat. This kind is worth its weight in gold. Yea, I might say, thrice its weight in gold.

It is very evident to our mind, that Satan looks at the wheat in this light. If it were not very valuable to him, he would not be so earnest to sift them and make them chaff. Wheat is much heavier than chaff, and as it is shaken it drops through the sieve, it is saved for the Master's use.

The work of the Master with his holy truth, is to make wheat out of chaff; for man is taken out of the dust; is of the earth, earthy; and unless he is connected with the great Life-giver by faith in his name, and the great work which he is to do, he must perish in his own corruption.

The work of Satan is to reverse the work we have been speaking of, and make chaff out of wheat. He does this work by sifting the wheat. He has at work many sieves. I do not intend to speak of but one, at this time. I find in my labors in different places a class of people, who, when I ask them how they are getting along in the ways of religion, show a spirit that would ward off anything that could be said, and refer you to professors who do not live any better than they do. I call this one of his sifters. No wonder they are weak, living on the poor natural man's failings.

Now, my dear brother or sister, whoever you are, that have been drawn into this sieve, and are being sifted in this manner, let me tell you, if you don't get out you will become so poor that the enemy will make you chaff. This is one of his artful ways of weakening your faith, destroying your confidence, and bringing us into captivity to his will.

The nature of the natural and spiritual man is not so well understood as it ought to be. The better this is understood, the more beauty we can see in the Lamb of God, that taketh away the sin of the world. It is necessary we should have a mark to look at while we are running the christian course. We have it in the holy scriptures, abundantly.

John came to prepare the way of the Lord. In his preaching he says, Behold the Lamb of God which taketh away the sin of the world. John i. 29.

The prophet John labored to collect a bride for our Lord, and prepare her to be presented to him, when he should make his appearance. At length he appeared on the banks of Jordan, and John sees him coming to him, and cries, Behold the Lamb of God which taketh away the sin of the world; and presenting the bride to him, they left John and followed Jesus. Fixing his eyes intently upon him, singling him out, and regarding him with special attention.

My dear brethren and sisters, here, in the blessed Saviour, you will find a character that will bear examination. He is the spiritual man. Look at him, at any point you please; he will bear the test. Glory be to his holy name, the character that shines out in the holy scriptures, outshines the sun at noonday. All the characters brought out in the scriptures fall into insignificance before this. So John understood it. He says, I must decrease; he must increase. The grand and glorious principles that he developed in his preaching are in harmony with his character; showing him to be of an increasing nature. And while the ceaseless ages shall continue to roll, his glorious character will continue to shine; his wisdom will continue to be developed.

Now let me ask one and all, if we have looked too much at the natural man, let us heed John's words. Stop looking at the natural man, and behold the spiritual. By so doing we shall grow stronger, more healthy; and be able to walk alone. It is poor food to feed on professors' failings.

M. M. Young.

Chelsea, Mass.

Is Elijah yet to Come?

I design to say but a few words in reply to the remarks of Eld. J. S. White, in the issue of March 20th. If I see the matter in its true light, very little is needed to be said. I do not write for the purpose of strengthening my former argument: for I think I shall not be accused of egotism if I say that Br. White has failed to touch a single point in that argument. The main question does not in the least depend on whether the "Greek text" will admit of the reading I gave it, or whether it will not. In the opinion of Br. White "*a* prophet" "is not in the Greek text." But in the opinion of all those men who translated our version of the Bible, "*a* prophet" *is* in the Greek text. So they have put "*a* prophet" in the margin. I repeat what I said in my former article, that in a large majority of cases the marginal readings are the most literal rendering of "the Greek text." Again, in the opinion of Prof. James Murdock, "*a* prophet" is positively in the original Syriac. Mark well, Br. White, no better authority is known to exist than the Syriac Peshito Version of the N. T. So much for this. Now to the main question. Was John the Elijah which was to come? Let us turn to Mal. iv. 5, 6, and we shall find just how much is contained in the "Elijah Mission." Hear it.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

How much then is contained in the "Elijah Message?" Simply this, "the turning of the heart of the fathers to the children—and of the children to the fathers; and positively no more. This is all that Malachi gives; and as he is the only prophet who speaks of the coming of Elijah, to say there is more in the "Elijah Message" than Malachi puts in it, is simply to be "wise above what is written."

Here then we anchor down on the plain, positive language of the prophet of God, and hold with an unyielding grasp the simple proposition that all that Elijah was to do when he did come, was to "turn the heart of the fathers to the children, and the heart of the children to the fathers." Now how much of this did John fulfill? Br. White admits that he fulfilled "some" of the work that is contained in the Elijah Message. Does he not see that even this admission kills his theory? Was John's mission of God? And did God send John to do a work which did not belong to him? Most certainly John did the very work God sent him to perform. If therefore he did fulfill a portion of the Elijah Message (and Br. White admits he did), then, unless he mistook his calling, was out of his proper sphere, he was "the Elijah which was for to come." I remark farther, it is fair to conclude that if he fulfilled a part of the Elijah Message, he did the whole work of Elijah. To suppose that he was sent of God to accomplish a certain work; that he commenced that work, and by some trick of the devil the plan of God failed in its full accomplishment; and consequently God must send another man, that he must "try again," is simply preposterous. This is not God's manner of fulfilling prophecy. But to put all theorizing forever at rest, we simply say, John the Baptist did *do all* that Malachi, or any other prophet, has ever said that Elijah would do when he did come. We say this on the authority of the angel Gabriel. What says Gabriel? See Luke i, 17. "He (John) shall go before him (the Lord) in the spirit and power of Elias, *to turn the hearts of the fathers to the children* and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Now, unless the mission of John failed, he did accomplish *all* that any prophet ever said that Elijah would do. And God does not fulfil his word twice. Neither does God make a mistake and send the wrong man to do a work he has declared shall be accomplished. As John did fulfil all that Elijah was to do, the conclusion is inevitable that he is "the Elijah which was for to come."

With this agree the clear, positive, unqualified declarations of the Son of God. *Hear him.* In Mat. xi. 13, he says, "If ye will receive it *this is Elias* which was for to come." What can be more positive? Again, Mat. xvii. 10–13. "And his disciples asked him saying, Why then say the scribes that Elias must first come?" Christ is here questioned on the very point on which Br. White and I differ, viz., the coming of Elijah. It is plain from this text and the context that the Jews had urged as an argument against the Messiahship of Jesus of Nazareth, that Elias had not yet come. On the mount of transfiguration the voice from heaven had settled the question forever as to the fact that Christ is the Son of God; the disciples therefore query about this, saying that "Elias must first come?"

Will Christ mislead them? Will he not rather tell them *all the truth*? We think he will keep nothing back on this question. Hear his answer. "And Jesus answered and said unto them, Elias truly shall first come

and restore all things;" (all things of course that the prophet said he would restore,) "but I say unto you *that Elias* IS COME ALREADY, and they (the Jews) knew him not, but have done unto him whatsoever they listed: likewise also shall the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

Comment seems unnecessary. Now, if there was an Elijah yet to come, Christ failed to give these anxiously inquiring disciples the slightest intimation of it; but tells them plainly, and by the use of the most positive language, that Elias has already come, and that John the Baptist is that Elias.

One testimony more. Mark ix. 11–13. "And they asked him saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first and restoreth all things,.... But I say unto you *that Elias* IS INDEED COME, and they have done unto him whatsoever they listed, AS IT IS WRITTEN OF HIM." Who had written of Elias previous to this declaration of Christ? I answer, Malachi, and *him only*. Here again, when the disciples are uncertain as to the coming of Elijah, Christ, so far from giving the smallest notice of any Elijah yet to come, declares in the clearest language that the very Elijah has come of which the prophet wrote. Now it looks to me, and I say it in all kindness, and with all due deference to the opinion of Br. White, that if the modern doctrine of the Elijah message be true, either Christ made a blunder, or he purposely misled his disciples. Neither of these can be true; consequently these modern ideas must be erroneous. The difficulty seems to be that John said he was not Elijah. I simply remark in addition to what I have said in my former article, that in the sense in which the Jews looked for Elijah, John was not the Elijah. But in the true sense, he was the very Elijah that was to come; so says Christ, and so says also the angel Gabriel. The Jews had no correct ideas whatever of God's manner of fulfilling prophecy. Br. White's figure is directly in point. The Jews supposed Christ meant by eating his flesh, etc, to eat his literal flesh. They were mistaken. *They* were looking for the old Elijah with whom Elisha associated to come down from heaven and fulfil a mission on the earth. This is the idea doubtles contained in their question to John. In this sense John plainly declares he is not Elijah. But he is the Elijah in the true sense of the prophecy. Mark how faithfully he accomplished this work of "turning the hearts of the fathers to the children," etc. Mark i. 5. "And there went out to him *all* the land of Judea, and they of Jerusalem, and were *all* baptized of him in the river of Jordan, *confessing their sins*." Mat. iii. 5, 6. "Then went out to him *Jerusalem, and all Judea, and all* the region round about Jordan; and were baptized of him in Jordan, confessing their sins." Thus, by the most infallible evidences (in our opinion), we settle the question that the Elijah mission is all in the past, and that John the Baptist fulfilled every part of it, in the most faithful manner, just as that work is given by the only prophet who speaks of this mission. Amen. All which is respectfully submitted by PAULO.

Hope of Eternal Life.

A single portion of scripture, to one placing confidence in the teachings of the Bible, ought to put the whole matter at rest, and fix the mind directly upon the only way to life. I refer to the epistle of Paul to Titus. The apostle, in the course of this brief letter, elucidates every essential principle of christian experience, practice and hope, confining himself to the experience of himself and Titus directly, or applying general principles of the divine administration to themselves. (1.) The fallen and sinful condition of man—"foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. Titus iii. 3. (2.) The originating cause of man's recovery—"the kindness and love of God toward man,"—"not by works of righteousness which we have done, but according to his mercy." iii, 4, 5. (3.) The mediatorial cause—"through Jesus Christ our Saviour." iii. 6. "Who gave himself for us." ii. 14. (4.) The instrumental causes—faith and truth—"Paul, a servant of God according to the faith of God's elect and the acknowledging of the truth which is after godliness." i. 1. Christians also designated by the phrase, "they which have believed in God." iii. 8. (5.) The recovery itself—"he saved us by the washing of regeneration, and the renewing of the Holy Ghost," iii. 5; "justified by his grace," ver. 7. (6.) The extent of this salvation—"which he shed on us abundantly," ver. 6; "redeem us from all iniquity," ii. 14. (7.) The mode of life required of the saved—"Holding fast the faithful word," i. 9; "denying ungodliness, and worldly lusts, we should live soberly, righteously and godly, in this present world," ii. 12; "zealous of good works." ver. 14; "careful to maintain good works." iii. 8. Finally, the result of this experience—"that we might be made heirs according to the hope of eternal life," iii. 7. "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." ii. 13.

The following conclusions are legitimate:—

1. There is a state or condition properly denominated "eternal life," which state is to be enjoyed in another world; "for what a man hath, why doth he yet hope for?"

2. There is an exercise of the mind or heart, properly termed, "the hope of eternal life." This "hope" is a sincere desire for eternal life, associated with a well-founded expectation of enjoying it.

3. Eternal life is an inheritance, and as such belongs only to the legal "heirs."

4. Man, in his natural state, is not an "heir according to the hope of eternal life." Paul and Titus were *made* heirs by grace. Not naturally so—neither "by works of righteousness which we have done."

5. Man is an alien from the house of God, in such sense as deprives him of the rights and privileges of heirship; else, how could he be "adopted," how be "made" an heir?

6. No election before the world began, constituted any man an heir. Paul was one of "God's elect;" but his election did not make him an heir, because he was justified by grace *that he might be made* an heir according to the hope of eternal life. His heirship was a result of his justification; his justification was not the result of his election to heirship.

7. Genuine christian experience, faithfully maintained, will constitute any man an "heir according to the hope of eternal life."

Dear reader, "examine yourself whether you are in the faith." "Prove your own self." "If any man be in Christ, he is a new creature." "He that believeth hath the witness in himself." Whoever receives the same work of grace with Paul, will receive "the spirit of adoption," which will bear witness with his spirit that he is a child of God; and if a child, then an heir of God, and a joint heir with Jesus Christ. Rom. viii. 1-16. If, on examination, you have not been *made* an heir "by the washing of regeneration and renewing of the Holy Ghost," rest not, till by repentance of all sin, renunciation of every false hope, and implicit faith in Christ as your present and everlasting Saviour, you fly for refuge from the consequences of alienation from God, and "lay hold upon *the hope* set before you in the Gospel." Having this hope, you may have "strong consolation," and "abound more and more in the work of the Lord, knowing that your labor is not in vain in the Lord." You may then be prepared to give a *reason* of the hope that is in you, claiming with the great apostle to the Gentiles, that you have been made an heir according to the hope of eternal life.—*Zion's Herald.*

Rewards and Punishments.

The man who does right cannot fail of his reward. The reward of righteousness is as certain as the righteous deeds themselves. The reward and the righteousness go together; they are inseparable. No man can do a kind action—no one can prefer duty to ease, or justice to interest, or charity to pleasure, or truth to reputation and friends, without being rewarded. "Whatsoever a man soweth that shall he also reap." Nor has the good and faithful man to wait for his reward. He is rewarded in his own heart. He is rewarded the moment he conquers self, and resolutely prefers the right, the true, the good. He is rewarded with an increase of spiritual strength, with an increase of spiritual freedom, with an increase of spiritual sensibility, with an increase of spiritual life and spiritual joy. He becomes a better man, a greater man, a more perfect man, and, therefore, a more happy man. Every exertion of spiritual power, increases that power; every exercise of holy affection increases its fervor; every conflict with temptation strengthens the principles of righteousness in our hearts. And in proportion to the growth of our hearts, in proportion as the principles of righteousness within us increase in power, in such proportion are we raised above the power of evil, above the power of the world; in such proportion do we become happy in ourselves, truly, divinely happy. We do not instantly feel our increased happiness, but we receive it. We receive the increased power over evil, and the pleasure to which this increased power gives birth will follow in its place.

Thus every man, according to the measure of his faithfulness, is becoming daily a more exalted, a more godlike being. Every man, according to his faithfulness, is rising to a higher sphere of being and of bliss, and becoming fitted for more extensive and important labors among his fellow men. He rises as surely as he proves faithful.

At the same time, this is not the good man's only reward. He will receive a future reward, a reward in a future state of being. Still, that future reward will probably resemble his present reward, and be in proportion to it. Man's portion will always be according to his character, and his character must always be according to his acts: man's character must always be of his own creation, by the aid of God's Spirit, and his character will eternally determine his lot.

How important are these thoughts. How needful it is to deal justly and truly with ourselves; to respect the voice of our consciences, and in all things to act according to our views of what is right and best. How awful it is for man to destroy or to degrade himself. How little do many people think what they are doing when they are transgressing the law of God, when they are going contrary to their knowledge or belief of what is right. How frightened men are at death, and how they shrink and flee from the hand of violence that would inflict death. How eager men are for life. What efforts they will make to lengthen life. Yet life and death are in the hands, or at the bidding, of every man on earth. We have our choice between eternal and endlessly increasing life, and between eternal, absolute, unalterable death. No man can take away our life, if we choose to live to God; and no one can prevent our death, our utter and everlasting death, if we live in sin.

How frightened men are at death; and what efforts they will make to shun it. Yet how many are inviting death to come and lay hold of them; how many are destroying themselves every day by living in opposition to the will of God. Men are frightened at death, and yet they are daily bringing it upon themselves. Every time they sin they are destroying their life, and bringing near to them eternal death. Every sinner is a self-murderer; a murderer of his whole life, his entire being. How eager men are for life; yet how few take the trouble to enlarge, to perfect, to perpetuate their life. How eager they are for life; yet they allow the opportunity of making their life complete and everlasting, to pass away unimproved.

We have opportunities of increasing our life, of improving our character and our portion daily. We are daily meeting with temptations to do wrong, and with discouragements to doing right; and in every instance when we do right in spite of discouragements, and shun wrong in spite of allurements, we increase our strength, we increase the fervor of good affections, we widen our capacity of enjoyment, we add to our highest bliss. Trade, family connections, afflictions, persecutions, all furnish us with opportunities of daily rising higher in being and in blessedness. All try us, and every trial is a favor, every trial is a means of growth in spiritual life, in spiritual power, in spiritual, everlasting bliss.

Let this, then, be borne in mind continually, that we are always gaining ground while we are struggling against evil, or toiling for what is good—that every holy effort has a blessing in it, as well as a blessing after it—that every event of life is designed by God to be a ministering angel, and, whether painful or pleasant, must breathe fresh life, fresh power, fresh bliss through our minds, and give fresh worth, and larger campass, and fuller perfection to our being, if we use it as we ought. HOMO.

"The Whole Truth."

BY ELD. J. S. WHITE.

We have, of late, frequently seen it more than intimated, that those who devote their time in preaching the doctrine of immortality through Christ, do not preach the "whole truth." I do not remember that I have seen it stated, what truth we should preach, which lies outside of this. If immortality, or eternal life through Christ, does not include the whole truth, contained in the gospel, which was to be preached in all the world, and which was in the commission of our Lord to his disciples, then I would be informed of that truth which is distinct and separate from future life only through Jesus Christ. If we speak of repentance, it is with its necessary reference to life in Christ as the result. It is the same with the hope of the gospel, and the faith of the gospel; and also of every practical duty and condition required of man.

If in the "age to come," as it is called, men are to be saved on any condition not contained in the gospel, and through any other medium save Christ, we must wait for a revelation of the fact; for there is no other name given under heaven, among men, by which we must be saved, save the name of Jesus Christ. Christ "abolished death and hath brought life and immortality to light through the gospel." Life and immortality, then, through Jesus Christ, is, I conceive, the central point of the whole truth, and cannot be fully presented without bringing out every brance of truth contained in the gospel, which was to be preached even to the end of the world. I am fully persuaded that in presenting this subject fully, I am preaching the "whole truth." If there be a point contained in this subject which I do not yet see, it nevertheless belongs to the subject, but it follows, that if this subject be fully presented that point will be seen and preached.

The more I contemplate this great subject, the more does my soul magnify the grace of God "which is to be brought at the revelation of Jesus Christ."—*Bible Ex.* 1854.

Letters and Extracts.

From Eld. J. Lewis.

HORNSBY, ILLS., Mar. 22, 1867.

BR. STORRS:—I left Mode on Monday last, walked two miles with all my baggage through the mud to Br. Ponsler's; was kindly entertained. May the Lord bless him and his numerous family. Br. P. took me, next day, to Shelbyville in wagon; took the cars for this place; found Br. Walter and wife well; and from here we shall start for old Fulton Co., Ill., as the brethren have written for me to come; and more than that, furnish the means to go with; which is as it should be. Notwithstanding we leave our dear friends at Mode rather reluctantly; for we love them, and shall never forget to pray for them, that they may live to the glory of God and be saved in his kingdom. Now I must stop writing much more, as my hand is very weak. We received the last two packages of books and tracts. May our blessed Lord reward the dear brethren who have conferred favors on the old one-armed preacher, with eternal life It fills my whole soul (self) with joy to hear that the little band in Otto, Ills., are holding on, rejoicing in hope of soon seeing our Elder Brother, even Jesus. Br. Tefft writes—We have not had but one advent sermon since you left. But the little band here stands firm, and contend almost daily with those that believe the Lord will resurrect the wicked for the purpose of killing them again, and then plunging them into hell to make happy the saints, &c. When we get on our old battle-ground we will report ourself again. Pray for us.

A really good thing may stand at the door of our judgment, asking admittance, dressed in the rags of a very bad name.

Obituary.

Dr. F. B. Hahn.

BR. STORRS:—Visiting in Philadelphia after an absence of several months, my heart is saddened by the absence of one familiar face—that of our dear brother, Dr. F. B. Hahn; and as through some apparent oversight, no mention has been made of his death in the HERALD—a loving reverence for the deceased prompts the following:

IN MEMORIAM.

Our brother, F. B. HAHN, M. D., died suddenly in this city, Oct. 8, 1866. Aged 57 years.

Br. Hahn was a firm believer in the doctrine of immortality only through Christ, and that none but those who are in Christ will have a resurrection from the dead. It was his delight to dwell upon these topics in private conversation, and sometimes he spake publicly on them, in a clear and logical manner.

During the visits which I made to Philadelphia in the winters of '65 and '66, I was often entertained at his house, and had many interesting conversations with him in regard to these important bible doctrines. Once, he read to me a lecture on "The nature of man" which he had delivered in the Hall, cor. 9th and Spring Garden Streets. It was a learned and philosophical view of the subject. I should hope that his friends might offer it for publication in the columns of the HERALD OF LIFE. It was well known among his large circle of acquaintances—medical gentlemen as well as others—that he held and advocated these thorough scriptural positions in respect to the nature of the human soul and the future life.

Dr. Hahn was for a long time a believer in the immediate coming and kingdom of our Lord Jesus Christ. I understood that he was among the first that embraced this conviction, and was identified with it during the dark time that followed the great disappointment of our hopes, in the early part of this expectation. He remained firm and faithful. Many of the brethren who preach the word, and who in those days labored in word and doctrine, will with interest call to mind the steadfast and self-sacrificing position of Br. Hahn, when a great stand was to be made for the truth in western New York. He lived then at Canandaigua. He was at one time Mayor of that city. He took a bold and unyielding ground; maintaining it at the expense of all things. It did cost all in those days to defend the truth. He was not backward when property and reputation were involved. His house was a home for the servants of God; his substance and his talents were all given to the great mission of the gospel of the kingdom.

Latterly, while equally interested, he was not so actively engaged, owing to business cares. He had an abiding faith in the bearing of the prophecies upon the time of Christ's coming, and once remarked to me that his convictions on that point, and his engagedness in the work, were always parallel to each other.

He was an old-school physician, a man of wisdom and experience, respected by the profession generally, and beloved by those who had occasion to employ his services in sickness; and one of the older and more solid type of gentlemen with whom it was a pleasure to spend time, as all can bear witness who enjoyed the privilege of his refined conversation and affable manners. He was a member of the Northern Medical Society, of Philadelphia, which, immediately after his death, adopted a series of resolutions—a testimonial of his worth as a christian gentleman, and honorable physician, which were transmitted in a letter of condolence to his bereaved family.

He was buried with the honors of the Masonic order, and his mourning wife and interesting family of children left to the care of a merciful heavenly Father, and the sympathy of his friends. May the Lord in his great and infinite mercy sustain them. Peace to his memory. W. S. CAMPBELL.

Philadelphia, Pa., March, 1867.

NOTE BY THE EDITOR.—The above is the first thing sent us for insertion in relation to Dr. HAHN. Though personally acquainted with him, we were not sufficiently so with his early history and his last years to prepare an obituary notice, and waited for others to do it till now. So far as our personal acquaintance and intercourse with Dr. Hahn was concerned, it was always most agreeable and satisfactory; and in his family we always felt at home. May his bereaved ones find the grace of God in Christ their abundant support.

Piety has a transmuting power, and often turns the inconsistency of the understanding into food for the heart. Therefore, instead of murmuring we should rejoice, when we see the same christian holiness manifested under diverse opinions. For christianity embraced under one form, might have been rejected under another. All cannot see through the same telescope, but different eyes require the tube to be variously adjusted. And the image formed will be at best blurred and dim, unless Charity furnish us with her achromatic lens, and blend all the rays into one harmonious brightness.—*Edinburgh Review.*

May God grant to my sons, if they live to manhood, an unshaken love of truth, and a firm resolution to follow it for themselves, with an intense abhorrence of all party ties, save that one tie which binds them to the party of Christ against wickedness.—*Dr. Arnold.*

Summary of News.

BY W. M.

DOMESTIC.

The XLth Congress adjourned on the 30th ult. until the first Wednesday in July; if no quorum is then present, it will stand adjourned till December. Its legislation upon Reconstruction was the most important of its acts. The debates on the impeachment of the President were the most exciting. General Butler made some remarkable statements in regard to the suppression of important testimony in relation to the assassination of Lincoln. This subject of impeachment is in the hands of the committee appointed for that purpose, and we shall hear more of it when Congress comes together again. An act was passed granting a company privilege to lay another telegraph cable on the American Atlantic coast.

A treaty has been concluded between the Russian Minister at Washington on behalf of the Czar, and the Secretary of State on behalf of the United States, in which the Russian Government agrees to convey to the United States all its possessions on the American continent known as Russian America, in consideration of the payment therefor of seven millions of dollars.

The people of Kansas expect a plague of grasshoppers this year. The country is filled with the eggs deposited by last year's swarms, and two months will hatch them out.

The Lindell House, in St. Louis, supposed to be the largest hotel in America, and, perhaps, in the world, was totally destroyed by fire on Saturday night lost. There were over four hundred guests in the house, but no lives were lost. The loss amounts to $1,600,000, only partly insured.

The election in Connecticut, on Monday, April 1st, resulted in the success of English, the Democratic candidate for Governor.

FOREIGN.

While there has been no matter of special interest to record about Europe or Asia, everything betrays the growing preparation for some conflict. England is disturbed by earnest demands for reform at home, while Ireland is in its usual state of unrest, and Canada is far from tranquil. France, balked by Prussia, forced from Italy, and disappointed in Mexico, threatens to renew those civil dissensions which there almost invariably follow defeat abroad. Neither Spain nor Portugal is in assured peace. Austria is suffering from as grave defeats as are recorded in all of her history, and Denmark from the loss of her richest territory. Prussia has suddenly risen to first-rate importance, and seems determined to consolidate and enlarge her acquisitions. The Greek and Catholic faiths are again at variance, Russia promising to support the former in a way which renders war quite possible. South America is experiencing the effects of a war which has involved the larger part of those nations by which it is divided, and Mexico is not cured of its chronic disquiet. Besides which, a state of disquiet exists among the minor divisions of the world. Japan and China are still revolutionary. A revolt has just taken place in Hayti, successfully overturning the present Government, and so on. From Mexico we learn the liberals were almost under the walls of the capital, and prevented supplies from entering. Maximilian's army at Queretaro was completely environed by the liberals. General Diaz had commenced besieging Puebla. The people in Vera Cruz were disposed to insist on a surrender of the place to the liberal forces outside. Over three hundred persons were in prison in Mexico City for expressing sympathy with the liberals and failing to pay their quota of the forced loans. Maximilian's Governor of the city had resigned and intended to leave for Europe, and in a few days Maximilian himself must follow.

An attempt was made to assassinate the King of Italy, near Milan, which failed.

Canada and the rest of the British Provinces of North America are at last to be confederated under a species of king furnished by the Home Government. Their troubles with the Fenians and apprehensions about the United States have led the people there to call for a "King Stork."

The appearance of anti-Prussian placards in the streets of Luxemburg creates much excitement in France and Germany. No answer has yet been made to the complaint of the Prussian commander, and, pending the settlement of the affair, the irritation is increasing on both sides of the Rhine.

Regret is generally expressed by the English press and in political circles at the proposed sale of the Russian Possessions in North America to the United States.

The great Paris Universal Exposition was formally opened on the 1st of April, and was a grand affair.

He who would trust implicity, must inquire conscientiously. True faith should rest on sound knowledgo.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

"The Theology of the Bible."

GEO. W. YOUNG, 35 Ann St., New York, is prepared to furnish the above to any who may wish to obtain it. He has made arrangements with the author—HON. O. S. HALSTED—for a supply. *Price* $3.

APPOINTMENTS.

ELD. W. S. CAMPBELL will preach at ROCKY BROOK, R. I., April 7th and 14th.

Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by DR. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

A HYMN OF TRUST.

Leave God to order all thy ways,
And hope in Him whate'er betide;
Thou'lt find Him in the evil days
An all-sufficient Strength and Guide.
Who trusts in God's unchanging love
Builds on the rock that naught can move.

What can these anxious cares avail,
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er His gracious will,
His all-discerning love has sent;
Nor doubt our inmost wants are known
To Him who chose us for his own.

He knows when joyful hours are best,
He sends them as He sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Nor in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest, is of Him preferred;
Time passes, and much change doth bring,
And sets a bound to everything.

Are all alike before his face?
'Tis easy to our God most High
To make the rich man poor and base—
To give the poor man wealth and joy.
True wonders still by Him are wrought,
Who setteth up and brings to naught.

Sing, pray, and swerve not from his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee;
God never yet forsook in need
The soul that trusted Him indeed.

—*Selected by* HELEN ROBERTSON.

Children's Department.

LITTLE WILLIE TIGER.

Jamaica is one of the largest and richest islands of the Antilles. Near its southwest shore lived a gentleman by the name of Harpen. He had left Frankfort-on-the-Main in early life, and, having bought this place, he cultivated it with great care and profit. Mr. Harpen was young, vigorous, and zealous. His first care was to get his house in good condition, and to plant such trees as would most beautify it. He had a wife and one son. His son's name was Willie; but, because he was smaller than most boys at the age of eleven, he went by the name of Little Willie. Mr. Harpen hired a negro by the name of Peter, to take charge of Little Willie, and to go with him wherever he went. The colored woman, who was a servant in the family, was named Juno, and Juno had as black a face and as white eyes and teeth as ever you saw.

Little Willie was very fond of flowers, and Peter would gather them for him with the greatest pleasure. One of Peter's duties was to set nets in the little stream that emptied into the ocean; and nothing gave him greater pleasure than to take Little Willie out with him, where they could take in fish from the nets together. One day Willie's mother and father took a long ride from home into the interior of the island; but, before leaving, they cautioned Peter to take good care of Little Willie in their absence. While they were gone, Peter and Willie went down to the shore to get into the boat and set the nets again. They had gone to the nets and returned; and Peter had gotten out of the boat, expecting in a moment to pull it up to the shore with Willie in it. It so happened that some very large rushes grew right at the landing, and just as Peter jumped out he saw a large crocodile lying with open mouth ready to devour him. This, of course, frightened him very much; and in his fright, though he was not hurt by the crocodile, the boat drifted off from the shore with Little Willie in it. It soon got into the current, and was drifted out of the mouth of the creek into the ocean, and Little Willie was all the while crying for help. Peter swam as fast as he could to get to it; but it was of no use, and Peter saw that it was impossible to reach it.

That night, about one o'clock, an English man-of-war was cruising in the neighborhood of Jamaica, and the sailor who was on the watch cried out that there was something ahead.

"What is it?" shouted the captain.

"Don't know," replied the sailor.

Soon a large number of sailors were leaning over the bow of the ship, trying to find out what sort of an object that was before them. Some thought it was a great fish that was floating there; others, that it was a large log of wood; but as they steered close beside it they saw that it was a boat, and in it was a little boy asleep. That was Little Willie, who, by crying and by fear, had fallen into a deep sleep. He was taken on board, and thought to be dead; but he afterwards revived, though he could not tell much about himself. All that he knew was, that his name was Little Willie. "What shall we call him?" said the captain to the other officers of the vessel. "I propose," said one, "that we name him after our vessel. Her name is Tiger, and I propose that we name him 'Little Willie Tiger.'" By and by the news went all over the vessel that the little stranger was named "Willie Tiger."

Willie passed two years upon that man-of-war, and gained the favor of all on board. He went back to England in her, and returned again in another vessel named the Falcon, which also cruised in the waters about the West Indies. The Falcon, having cruised a while there, sailed to the Pacific ocean, and came back again in the course of a few years, Willie being still on board, and having risen to quite a high position. The sailors of the Falcon one day saw a sharp, dark-looking vessel, which seemed to them to be of a very peculiar character. In one hour after they first came in sight of her she proved to be a pirate vessel, and she was evidently doing the best she could to make an attack on the Falcon. She was well manned, and her captain was determined to whip the cruiser if possible. All at once a cannon was fired from the Falcon at the pirate vessel; but the latter did not reply, though it kept on its course as near the Falcon as possible, and, when it reached the broadside of the Falcon, it poured forth the contents of six large cannon. Two shots entered the side of the Falcon, while the third hit the mast, which fell with a tremendous crash. The fight did not last over twenty minutes, when the Falcon surrendered to the pirate vessel. Nobody was killed during the conflict, and all the crew of the Falcon were taken on board the pirate vessel.

Who should be found among the pirates but the servant of Mr. Harpen, Black Peter, who used to take care of Willie? He had been captured somewhere else by the pirates, and was compelled to become one of the crew. The meeting between these two persons, Little Willie and Black Peter, was affecting beyond description. Whenever they had an opportunity to talk, their conversation turned upod Willie's father and mother. Peter knew a little more about their history than Willie did; for he was in their employ two years after Willie had been carried out into the sea in the little boat. During that time Willie's mother had died, having never recovered from her great grief at losing her dear son. Willie's father had also been very sad, and his affliction was indeed extreme. He had sold his place on the island of Jamaica, and had gone somewhere else, Peter knew not where.

That pirate vessel, on which they were, was attacked by another English cruiser, called the Otter, some three months after the time of which we speak; and Willie and Peter were, of course, among the prisoners. They explained to the commander of the Ottor the cause of their being upon the pirate vessel—that they were both there against their will. They were taken into the employment of the captain, and received marked favor at his hands. Of course Willie was well received, but that Black Peter should get in favor was somewhat singular; but there was something about him which always created sympathy, and disarmed hostility and contempt. One day the vessel was lying off the island of St. Thomas, and Willie and Peter were among the number who were sent ashore to buy fruit and get a fresh supply of water. While they were on their way to the shore, Willie took from his bosom a little locket which he had worn ever since he was a child, and which was around his neck when he floated out into the ocean. "What do you do that for?" said Peter. "Never mind," said Willie, "I know what I am about." They went ashore on the island of St. Thomas, and walked around a good deal, endeavoring to get as good a supply of provisions as possible. They saw a large throng of people collected in front of a hotel where some gentleman was making an address. They stood on the outskirts of the throng, and listened to his words. In the midst of his address it was observed that he began to weep, for he told of his early history, and of his little boy named Willie. The rest of his address was on a political subject. Peter said, "I believe that is your father," and after the gentleman had finished his address, both Willie and Peter went up to him and spoke to him. No sooner had the gentleman seen the little locket hanging out of Willie's breast than he said, "My Willie! O, my Willie! You are a man now, but I see that it is you!" That was indeed a happy meeting.

Willie applied to the captain of the vessel for a release from duty, and it was granted to him. He and Peter were soon settled on the large plantation of Mr. Harpen. Joy prevailed in the house—joy that the lost was found. Willie reflected over the entire history of his life, and came to this conclusion; that God often brings great happiness out of great sorrow. If Peter and I had not been captured by the pirates, and afterwards recaptured by the crusier, we would never have met our dearest and best earthly friend again. But every man's life is in the hand of God, and he has his plans for us all. Often the most afflicting circumstance is the greatest blessing God can confer.—*The Methodist.*

WHAT IS CONSCIENCE.—When a little boy, my father sent me from the field home. A spotted tortoise in shallow water caught my attention, and I lifted my stick to strike it, when a voice within me said, "It is wrong." I stood with uplifted stick, in wonder at the new emotion, till the tortoise vanished from my sight.

I hastened home and asked my mother what it was that told me it was wrong.

Taking me in her arms, she said, "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen to it and obey it, then it will speak clearer, and always guide you right. But if you turn a deaf ear, or disobey, then it will fade out little by little, and leave you in the dark, without a guide."

NATIONS IN THE MILLENNIUM.

While it is very evident to my mind that the millennial morning is soon to dawn upon us, ushered in by the glorious personal advent of the King of kings, it is not so clear to me that the subjects of Christ's reign will consist only of those classes of persons who are changed to be immortal. The millenarian view of two classes of people, one immortal, the other in the mortal state, rendering obedience to Jesus Christ, during the thousand years at least, seems to me to have much evidence in its favor. I only propose to present a few considerations, in this article, in support of the view to which I feel favorable.

In deciding whether there will be any human beings in the mortal probationary state, inhabiting our earth during the millennium period, we must appeal to the sacred scriptures. Though much inferential evidence may be drawn from various uninspired, but educated and pious writers, in the early period of the gospel dispensation, in support of such a view, we cannot feel sure of its truth, unless we are sure that the inspired word sustains it. In appealing to the Bible we must remember that the Old Testament is as truly inspired as the New—that the doctrines clearly taught in one sacred book are not contradicted in another; and that, in order to have our doctrinal views correct, we must have such as are not contradicted by any text in the Bible. A perfect machine consists of all its parts arranged in their proper place, and a Bible doctrine is one which meets the requirements of all the texts which have any reference to it. All this I doubt not you will readily admit. Keeping these facts before us, it seems to me that there is a class of predictions, regarding the destiny of those translated at Christ's second advent, which are not applicable to another class of people, who are to be obedient and happy, and to still another, who will be at all times disobedient and unhappy, under the mellennial reign of Christ, and, *vice versa*, that the predictions respecting the last two classes are not applicable to the first.

Concerning the saints, both the quick and dead, who are to be clothed with immortality when Jesus comes, it is affirmed that they "shall be like him, and see him as he is," that their "vile bodies will be fashioned like unto his glorious body," that they "shall shine forth as the sun, in the kingdom of their Father," that they "shall neither marry nor be given in marriage, but shall be as the angels of God," that they "shall not die any more;" that they "shall have a city whose builder and maker is God," that Christ, in whose "Father's house are many mansions, and who has gone to prepare places for his disciples, will come again and receive them to himself," that where he is they may be also; that they shall "be caught up to meet the Lord in the air," that they will "ever be with the Lord," "will reign with Christ," "wear crowns of righteousness," "sit down with Jesus on his throne," "have power over the nations," "see his face;" and have his name written on their foreheads, shed no tears, endure no pain, feel no sorrow, dwell in the New Jerusalem, and "inherit the kingdom prepared for them from the foundation of the world."

This glorified condition will belong to all the followers of Christ, who are to be caught up to meet him in the air, and if they are to be the only ones of the human race who are to inhabit the earth during the Millennium, this exaltation and glory will be enjoyed by all the saints who then dwell upon the earth.

If we now turn to some predictions of the Old Testament, even if we do not call to view the numerous ones concerning the restoration and establishment of the Jews in Palestine, I think we may find several in reference to earthly inhabitants, in the millennial period, which are incompatible with the idea of those people belonging to this glorified class.

In Isa. lxv. 17–25, we have a promise of the new heavens and new earth, and a glorious state of things to be enjoyed; a promise which is evidently referred to by Peter, in his second epistle, and which is not to be fulfilled before the close of the present age, which terminates at the coming of Christ. The scene here narrated has particular reference to inhabitants on earth, and in the flesh, not to the immortal multitude.

Three things seem to be predicted of these people of the new earth which do not appear applicable to the shining throng, who are like the angels, and live and reign with Christ.

It appears that, 1. They are mortal. 2. They have offspring. 3. They engage in architectural and agricultural pursuits. 4. There are a few sinners.

Their mortality I infer from verses 20, 22: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

I am aware that a strong effort is being made to show that the dying of children referred to in the twentieth verse takes place in the present world, and that those children who now die and awake in the resurrection will then be as mature as a person a hundred years old; but really it seems to me like a very forced and unnatural explanation, adopted to save a human theory, however sincere its advocates may be, in such an interpretation; for first, the situation of the words makes it evident that the prophet is describing the longevity of human beings, when the new and glorious state of things is being enjoyed here below, when Jerusalem will have been created a rejoicing, and her people a joy. Then, again, as the prediction in the twenty-second verse, "that as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands," evidently is fulfilled, not in the present, but in the future age, and denotes a very long, but not an endless period, I conclude that the persons referred to are those in the flesh, and awaing a future change to incorruption.

It would seem absurd to represent the life of an immortal being by the duration of the life of a tree. For I dare not affirm of the incorruptible God, or of holy angels, and the redeemed of mankind, who are to live forever, and the duration, therefore, of whose existence cannot be measured by days or years, or equal definite portions of duration, however long they may be, that their days shall be, "as the days of a tree." Any tree, however many centuries it may last, is a temporal object, and its whole age is composed in some definite number of days. No human being, endowed with reason, has a right to conclude, while surrounded by numerous evidences of the decay of trees, that any of the trees which he beholds will last forever: and, while there will be people in the millennium, whose days will be as the days of a tree, i. e., very numerous, they will need, I think, some stronger expression than this, to make them feel quite sure that their lives will be not only very lengthy, but immortal. I conclude, then, that both verses 20 and 22 harmoniously teach the mortality, in connection with the longevity, of the people here referred to, and who dwell on earth in the millennial age, though none are to die who are merely infants, or merely old men who have not filled their days. I understand verse 20 not to teach that there will be no infants in that period, but, that no infants will die in infancy, or that there will be no infant whose life will be comprised by days, as infants will survive the period of infancy, and their days being "as the days of a tree," a person shall be considered as dying in childhood, who dies at the age of a hundred years. That there will be infants born at that time, is evident from verse 23, which affirms "They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."

That architectural and agricultural pursuits will then be carried on is proved by verses 21 and 22. "And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat."

That not every inhabitant of earth will then be destitute of sin, is manifest from the expression, "but the sinner being an hundred years old, shall be accursed."

Now let us bear in mind that the translated saints are to be "as the angels," "neither marry nor be given in marriage," are to "die no more," that Jesus prepares for them their places of abode, that they are to dwell in mansions and be with Jesus, live in the New Jerusalem, the continuing city, whose builder and maker is God, and that into that city nothing can enter that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life.

From these considerations, it seems that during the millennium, there will be mortals inhabiting this planet, and, though during the thousand years, almost all the people may be righteous at heart, they will be liable, as probationers, to fall into sin; and some will so sin as to be accursed.

Really, I think, a fair and candid interpretation of this interesting portion of Isaiah's writing must favor the millenarian view of probation during the millennium.

Let us now turn to Micah, chapter iv. Here we have a prediction of what is to occur "in the last days," and these particular last days must, from the nature of the case, be the millennium days. It is not a conditional promise of something which might have been enjoyed, if the Jews had accepted Christ as their King and Saviour, when he was on earth, but an unconditional prophecy of what is yet to take place.

The last verse of the previous chapter affirms, "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest."

This is the prediction which was literally fulfilled, long after Christ ascended to heaven, and the chapter under consideration predicts what is as literally to be fulfilled, subsequent to these events in the last days. The chapter opens with the words, "But in the last days," i. e., notwithstanding Zion shall be ploughed as a field, and Jerusalem shall become heaps, "it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of his ways, and we will walk in his paths, for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." This seems to be a prediction as unconditional as any in the Bible, and we should look to the future for its fulfilment. The next verse announces, "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Now this is as truly inspired discourse as any other words in the scriptures, and we shall endeavor to believe the doctrine it is designed to teach. If any say this prediction is not accurately to be accomplished, they might as well say the prophecies relative to the second advent of Christ, his kingdom, the resurrection of the dead, and future judgment are not to be literally fulfilled.

Jerusalem has been destroyed, and Zion has been ploughed as a field. Jerusalem, according to the words of the unerring Teacher, is to be trodden under foot of the Gentiles until the times of the Gentiles shall be fulfilled, and according to the inspired prophets, when Jerusalem in the last days becomes the headquarters of civil and religious knowledge and authority, the Lord will judge among many people, and rebuke strong nations afar off. Jesus will now be reigning "in Mount Zion, and in Jerusalem, and before his ancients gloriously." The times of Gentile rule being fulfilled, and universal supremacy over the world being assumed by Jesus Christ, the King of Zion, the King of glory, the King of kings, whom the heavens now receive until the times of restitution of all things, spoken by all the holy prophets, then seated upon the throne of his father David, to rule over the house of Jacob forever, will subject strong nations to the matchless authority of his everlasting kingdom. He will rebuke strong nations, and in consequence of this rebuke, instead of continuing the art of war, they will change their weapons of war to implements of agriculture, and learn war no more. Are the translated saints such a warlike race of beings, that as soon as they get established in their mansions they, in consequence of a sound and well deserved rebuke, somehow get hold of their spears and swords, and alter them into farming tools, and settle down to the peaceful business of agriculture? If not, we have a portrayal of another class of human beings who will inhabit the earth after Christ comes, and Jerusalem becomes the centre of influence and authority.

Let us now turn to the 14th chapter of Zechariah, where we have a description of the state of things after the "Lord comes with all the saints," and while he reigns as "King over all the earth."

To say that the predictions of this chapter are conditional, and the conditions not having been observed, these predictions are not to be fulfilled, seems to be preposterous, and laying the foundation for much mischievous interpretation of the Bible to suit cherished theories. In the first place, there is not the least hint in this, or the preceding chapter, that this chapter contains conditional predictions.

Secondly, that the blessings promised in this chapter, were not forfeited by the rejection of the Messiah, by the Jews, in the days of his flesh, is evident from the last verse of the preceding chapter, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Here is a plain and unconditional prediction of what God designed at a future time to do, to his people, and of results which he knew would certainly take place.

If loyalty on the part of the Jews is to be produced by Christ's dealings with them, it is vain to say they will not enjoy the promised blessings, owing to their want of loyalty. If the 14th chapter is conditional on the reception of Christ by the Jews, it will be at the time and in the manner described in this verse, and as this is to certainly take place, the prophecies of the 14th chapter are certainly to be fulfilled.

The 14th chapter seems to consist of a fuller detail of what is partially glanced at in this verse.

That the Jews are to repent and become the disciples of Christ at this period, is plain from Zech. xii. 8–14, where we are taught, not that the inhabitants of Jerusalem will repent, if they do not continue in unbelief, but that God will pour upon them and the house of David, the spirit of grace and supplication, and they shall look upon him whom they have pierced, and mourn for him, as one mourneth for his only son; that there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon; and that the land shall mourn, every family apart.

Furthermore, if this 14th chapter of Zechariah consists of merely conditional predictions, I ask, how we can know any of the unfulfilled prophecies to be unconditional? How do we know Christ's second coming, the resurrection of the dead, the mellennium, and other promised blessings, not to rest on certian unmentioned conditions?

Assuming that this chapter contains conditional predictions, what rule have we for determining what prophecies are conditional, and what unconditional, and prevent us from perverting the Bible to suit preconceived ideas?

With the understanding that this chapter consists of unconditional predictions of what is yet to occur, let us notice that the 5th verse affirms the coming of the Lord with the saints; that the 9th verse says, "the Lord shall be King over all the earth;" that "in that day shall there be one Lord and his name one." Other verses predict events to occur at and about this period. The punishment of the foes of Christ and his people, is referred to. After this coming of the Lord, the establishment of his sway over the earth, and certain visitations of judgment on his enemies, verse 16th affirms: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." It is pretty plain that by "every one that is left of all the nations," is meant, all who escape destruction, and are left living in the flesh, and if these persons go up from year to year to worship Christ, they will live years in mortality, while Christ is King over all the earth. Verses 17th and 18th, predict the withholding of rain, and visitation of the plagues upon people who refuse to go to Jerusalem for religious purposes; and, as such threatenings are not applicable to the saints referred to in verse 5th, who we know to be immortal, and have fulness of joy, and pleasures forevermore, there must be another class of people referred to in this chapter, dwelling on the earth in the millennial age, who are mortal, who are liable to sin, and some of whom do sin, and are improper subjects for that city into which none can enter but those whose names are in the Lamb's Book of Life. These events are to occur when, verse 11, "Jerusalem shall be safely inhabited," and verse 20th, "there shall be upon the bells of the horses, *Holiness unto the Lord*," which, of course, will be after the times of Gentile rule are consummated, as until then Jerusalem is to be trodden under foot.

I have by no means exhausted this theme, which is a very prolific one, but have presented a few thoughts in favor of the doctrine that there will be two classes of Christ's subjects during the millennium.—*Selected*

CAN IT BE DONE?

BR. STORRS:—A copy of the following article has been sent to the editor of the *Crisis* for publication in that paper. So, thinking that it might *not* be uninteresting to the readers of the HERALD OF LIFE, I thought that I would send it to you, to dispose of as you see fit.

WHO WILL DO IT?

BR. GRANT:—Will you or some other brother or sister in Christ, who believes that the *second* death is the wages of sin, please to be so kind as to inform me, through the *Crisis*, if there is *any* scripture that goes to show that Adam and all his posterity, who died in their sins, *or* out of them, prior to the writing of the book of Revelation *died* with the understanding that the *second* death was the *penalty* of the law of God for sin?

Yours for a harmony of the scriptures, both Old and New,

A. S. WHITNEY.

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Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

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The Herald of Life

AND OF THE COMING KINGDOM.

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Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 168. NEW YORK, WEDNESDAY, APRIL 10, 1867. VOL. IV.—NO. 26.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

STAND FOR THE ONWARD TRUTH.

[The following article, now verbally amended in various places, was, as its date shows, written for these columns nearly two years ago. The grounds upon which it was then judged expedient to withhold it from publication having ceased to be operative, it is now placed at the Editor's disposal. Br. Burbank, having incessant demands upon his time in connection with his Dorcas Mission labors in Philadelphia, has of course little leisure to write on the Life theme; but in his convictions on the subject he remains steadfast and immovable. The *Crisis*, on the contrary, remains in its old rut, and to all human appearance is likely to remain there till doomsday.—R. W.]

THE OTHER FIFTH GAINED.

When our esteemed Br. BURBANK, a few weeks since, informed the EDITOR, that, on the non-resurrection of the wicked, he "stood four in favor of the view, to one against it," most of our growing Life-company doubtless felt a pleasing confiduence that Mr. *One*-fifth-Doubter would—by reason of various forcible Bible considerations—be compelled to make a speedy and unconditional surrender to Mr. *Four*-fifths-Believer. There is very tangible ground for presuming that this hope has already been accomplished. Evidently, the surrender has been made; and, what is especially gratifying, to the *World's Crisis*, of the present week, belongs the honor of first giving the fact publicity! The occurrence is sufficiently remarkable to merit a record in our paper.

The time is within the recollection of very young men, when the *Crisis* would not, *knowingly*, publish a line having the remotest leaning towards the idea, that the mission of the Son of God into the world does not require or provide that unbelievers shall be revived from the dead. Four years ago, its editor was, for the space of six months, relieved of his official relation to the paper; and, during this period of yearning for his lost position, he more than once assured his successor that the advocacy of the non-resurrection of the wicked in the paper would certainly ruin it. And it must be confessed, that, since his restoration to the post he loves so well, he has generally acted upon this conviction with entire consistency. That he so acted for a long period in disregard of a platform which he was himself principally concerned in framing, and which was prescribed for his guidance by the very body that re-instated him in office, is not to be denied; but it is a notable fact, that, from the days of a certain dissertation on "The Free Pattage" down to the present time, the columns of the *Crisis* have very rarely given the slightest evidence of a feeling, in the minds of its managers, that the question of Life only for the Righteous was one on which it would be prudent to allow a hearing to *both* sides. "*There is death in the pot!*" is the potent suggestion—originating with the pioneer assailer of the non-living of the wicked—which has sufficed to protect *Crisis* readers from an introduction of the "hobby" to their notice. Besides, was it not declared by Edwin Burnham to be a "one-sided question?" And was not that "one" side the *Crisis* side? Why, then, suffer churches to be divided, and subscribers to drop off, by letting any of the brethren try to show that there was *another* side? The case was a plain one, and the policy of the paper has generally accorded therewith. But it has not always done so; and this brings us back to our starting point.

Br. Burbank seems to be fairly and squarely out of Doubting Castle on the grand Life theme; and, as already hinted, the *Crisis* is the medium through which the fact is disclosed. Not ostentatiously is this done, by either Br. B. or the editor of that paper. Any attempt at display in the matter might have embarrassed future operations. Had the editor stated that the doctrine which he recently opposed (alas! what sad work he made of it!) for eight evenings, in East Hall, had been embraced by Br. Burbank, prejudice against the latter might have thereby been awakened, and it might even have called forth the stereotyped warning against "hobby riders," from the refined and cultured pen of a Chicopee correspondent! This, in turn, *might*—who can tell?—have proved a barrier to Br. B.'s usefulness as a preacher in certain quarters. On the other hand, had Br. B. published in the *Crisis* an article containing an explicit avowal of the "non-resurrection" item of his faith, he might have wrought the double mischief, first, of getting a compliant brother into trouble for inserting it, and, secondly, of having himself shut out from further access to the columns of that paper.

There was "a more excellent way," and Br. B. has learned that "wisdom is profitable to direct." His desire to spread the truth—to impart freely to others what he had himself freely received—he did not wish to repress. But he evidently felt, that his new-found light should be used discreetly; and nothing could be more desirable than that some of its heavenly rays should illuminate the readers of the *Crisis*. All its blessed effulgence could not be poured upon them at once, without the risk of doing them more harm than good. This risk it would be best to avoid. He, therefore, prepares for their consideration a plain and carefully-worded "Exposition" of one of the memorable and precious saying of our LIFE-GIVER. As a result, we have the article herewith republished, entitled "An Exposition of John xi. 26." [It was copied into H. of L. of May 17, 1865.] From beginning to end it is first-rate, and is a fitting comment upon the "ONWARD, ONWARD" rallying-cry with which Br. STORRS introduced its author's communication in the April-5th issue of this paper. The "Exposition" cuts up by the roots the theory of the revival of the impenitent dead. And so long as Br. Burbank can get such articles into the *Crisis*, the readers of the HERALD OF LIFE will take them at second-hand with gladness. They are appropriate anywhere, but are specially needed in the quarter where the "Exposition" first appears.

It certainly is very kind in Br. Grant to season the repast he has every week to provide for his readers with such Philadelphia salt. May nothing occur to rob him of this obliging frame of mind. By such contributions as it will be a pleasure for Br. Burbank to furnish him on Life only in Christ, "the cause of truth," which Br. G. professes to love, will, he may be assured, be "richly benefited;" and for publishing them he would have the gratitude of the many who have for these years been wishing that the *Crisis* would be more liberal in its treatment of this subject. It would hardly enhance the value of Expositions like the one under notice, to have them say "non-resurrection of the wicked" in so many words—we mean when they are written for the *Crisis*. "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. v. 14. Still, in developing the Life plan in that paper, we would not recommend the exclusive use of "*milk.*" For a while at least, the medium ground will be the safest. Take, for example, the following sentences from the "Exposition of John xi. 26:"—

"Hence there is a wide difference between 'the death of the righteous,' and of 'the soul that sinneth.' One is temporal, the other eternal. Thus the first is used in the restricted sense, the other in its abslute."

There! that will answer for once, Br. Frank! If you can keep on writing in that key for a while, in the *Crisis*, the transition will presently be an easy one to something like the following: "When a sinner dies, he will remain dead eternally." If your readers can stand this, you may soon be allowed to say—"The wicked dead will never live again." Then, by an easy gradation, you will be able to bring our *Crisis* friends to that catholic point where the spectral compound, "Non-resurrection," will go into the editorial sanctum—into the compositor's room—into the printed sheet—and thence to its many readers (yes, and *into* the convictions of many of them)—and all without exciting horror, or even the slightest alarm, anywhere! May the day for such a consummation be hastened! And may we, who rejoice in the Heaven-born truth of Life only in Christ, labor with unceasing energy to spread the blessed tidings among the dying sons and daughters of men!

Dear Editor of the HERALD OF LIFE! I greet our brotherhood with your own words—"ONWARD, ONWARD!" The truth is advancing, Praise the Lord!

R. W.

Salem, Mass., May 13, 1865.

MAN'S ORIGIN: HIS DESTINY.

"The fact is, the world is more mysterious than our philosophy has yet fathomed, or than man in his narrow systems can compass."—*Agassiz.*

"God's glory expands and unfolds itself, as we rise upward in the study of his works—from inanimate to living objects; from plants to animals; from animals to man; from man to angels, upward and still upward to the Being who, bathed in the full blaze of divine effulgence, tops the pyramid, and stands on the highest pinnacle of creation."—*Kruptos.*

I am truly glad and grateful that there are noble man, who can spend their lives in scientific researches, and thus unfold to our view the beautiful order in which the Omniscient prepared the world for habitations, and peopled it successively with these structures and natures, to which in its gradual changes it became adapted.

The perusal of Agassiz's recent lectures, has afforded me much interest. I followed him with delight as he triumphantly proved the fallacy of the "transmutation doctrine;" as he demonstrated how—although there is a necessary gradation from the lowest to the highest form of organized existence—each species exclusively follows its own line of development instead of being derived one from another, and all from one primitive cell, which was created with an impetus and capacity to evolve higher and still higher forms. Of this whimsical notion the Professor truly says—"It is not logical; a doctrine which has facts against it so glaring cannot be a true interpretation of nature."

But when the climax of his able argument is reached, and the field fairly won from his opponents, he relinquishes the whole ground "if it ever is proved that all men have a common origin;" for he affirms "that it will by the same evidence be proved that men and monkeys cannot have a different origin;" and this, after describing monkeys as most distinctly grouped into species. Do his philosophy and investigations necessarily lead him to what he himself calls this "appalling feature of the subject—that the characteristics which distinguish the different races of men, are of the same nature as the characteristics which distinguish the different kinds of monkeys"? I am amazed at his assertion, and, although it may be presuming, I must stake issue with the great Agassiz here.

Notwithstanding my weakness, if my pebble is gathered from the world of facts, and the spirit of truth directs my aim, I may successfully approach and combat even with Goliath in intellect.

There are distinct races or varieties of men, and the Omnipotent has at some period set upon each its characteristic type; whether in the immediate descendants of Noah, or at a later period, it is not necessary now to inquire; but since these races are or may be intermingled, and since (whatever the probabilities may be) it is not possible to prove in the case of any individual, that he has not some blood of every other race mingled in his veins, shall we dare to assert, though guided by the light of nature alone, that God has not "made of one blood all the nations that dwell on the face of the earth."

That which distinguishes man beside that structure of brain and hand which shows that "he is the highest possible form of the series" of animal life, is the fact, that his mental capacity is such that he may be influenced by reason to make choice of a life of self-denial and obedience and its consequent "recompense of reward," rather than a life of sensual gratification, and its legitimate fruit—mortality. The natural man is of the earth, earthy; but from it a spiritual nature may be evolved. A promise and proof of this is found in the person of the "Lord from heaven," who, begotten by the Spirit, lived a life of perfect obedience and for the "joy that was set before him endured the cross, despised the shame and is now set down at the right hand of God," to intercede and make preparation for those who, like their Master, shall be "made perfect through sufferings."

His birth and resurrection are facts of nature (as well as of history and inspiration) and demonstrate to the senses, what is that spiritual nature to which every member of the race may attain in that resurrection harvest, of which our divine Head was the first fruits.

Let naturalists mount this topmost stone of truth, where nature and revelation—twin sisters as they are—stand hand in hand, instead of going out of the way to claim for man a "spirit akin to God's and a spark of that divine spirit which is a godlike inheritance." By which expressions I understand Agassiz to mean inherent immortality.

This is a notion of Pagan origin, and papal culture, and one to which his own philosophy, faithfully followed, would, if I comprehend it, in no wise lead him: for do not reason and experience (as well as revelation) declare man perishable? There was a time while innocent, when he might have secured by obedience the first dominion and access to the tree of life, and thus have averted the flood of evil which now desolates the earth. But when the sentence was pronounced, "Dying thou shalt die," another plan was devised by infinite wisdom for the regeneration of the race, and this is the royal proclamation to a perishing world, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We are therefore urged to "seek for glory, honor and immortality," by "patient continuance in well-doing," for thus may be attained the likeness as well as the image of our Creator, the "godlike inheritance of the glorious consummation which was planned with such beneficence and wisdom from the foundation of the world.

How wonderful the gift! "God in Christ reconciling the world unto himself." How worthy our contemplation and loving adoration! "The express image of his Father's person;" a looking-glass, so to speak, to reflect the whole measure of Divinity, and "the light which lighteth every man that cometh into the world." Though obscure in position, and so limited in capacity that we may not appreciate the disclosures of science, though our minds are so occupied with cares that the flowers of beauty blush unseen to us, and the sweetness nature affords the student is wasted on the desert air of our anxious lives, nothing can prevent the "Sun of Righteousness" from penetrating our hearts if we will but turn to it. It requires no especial course of instruction to nurture and develop the new life which is thus warmed into existence, for the storms and vicissitudes of probation afford it opportunity for healthy and vigorous growth.

Happy are those who may spend their energies in "showing forth the marvelous works" of God; whether it be the microscopic beauties of a snow-flake or dew-drop, or the charming correlation of nature's store-house of forces—whether it be in deciphering the inscriptions which ages have recorded upon earth's rocky foundations, or revealing the distant wonders of the universe!

But thrice happy is he who, through weal or wo, through evil report or good report, whether in the abodes of poverty and squalor, or amid the refinements of wealth, is ever engaged in directing his fellows to the light of life which may warm into existence the germ of immortal life in every heart.

The objector may say of this Alpha and Omega of the creation, this Son of man and Son of God—"I cannot believe in regard to Him, what you acknowledge so mysterious." With as much reason may you hide yourself from the light of day because, forsooth, you do not understand all the properties of the sunbeam.

A thousand mysteries cluster about the pebble at your feet; the life of a plant, of a worm, or of any form of being, abounds in mysteries which you may not now fathom; they are facts nevertheless; so of your own nature and destiny. Secure life, and then you may have opportunity to study and unravel these mysteries; but do not allow them to lead you through scepticism to destruction.

You would not reject any worldly honor or advantage for a similar reason. Then why reject eternal honors and infinite advantages? Life secured, all things are ours: and our path that of the "shining light, which shineth more and more unto the perfect day," which we shall tread rejoicing and exclaiming "Thanks be unto God for his unspeakable gift."

E. B

Riceville, Iowa, March 23, 1867.

THE DOCTRINE OF GENERAL JUDGMENT.

BY W. S. CAMPBELL.

It is contended by some who manifestly belong to that class who are wise above what is written, that there must be a general judgment—a judgment at the end of time—that it may be determined how much a man has sinned after he is dead; and the same principle will hold good as to the reward of the saints, who "rest from their labors and their works follow them," and, therefore, the amount of good they have done cannot be known till the final judgment. As an example, Thomas Paine, whose work, called "Age of Reason," has, without doubt, poisoned the mind of many in respect to faith, is often mentioned.

Now we wish to propose several questions; the answer to which will enable us to satisfy ourselves as to the validity of the specious support which this position gives to the doctrine which we oppose.

1. Does not God know how much evil a wicked infidel will do? and if he is responsible, as an agent, does not God become prepared by his knowledge of the man, of his position, and of the evil, to judge of his moral condition, and of the destiny to which he will be consigned? just as fully, also, as he is in respect to a good man whose condition you will admit does not require any such exhibition, and whose name is written in the book of life, who dies as the word declares, in the Lord, and is blessed because God knows he is his.

2. Is not every man responsible to God for his conduct? his want of faith? his unbelief? his infidelity? Is not every man as much responsible for a failure to believe God's word as Thomas Paine was? His speaking and writing was only a part of his position. No man, I contend, becomes an infidel unless he wishes to. And no man of mind can for a moment doubt the Bible from anything that Paine says. Then, again, it may prove a trial which shall increase and purify faith. Also, it may lead some to see a greater force, strength and beauty in the Bible.

3. The question is, whether there is anything that must compel infidelity in the infidel productions and examples of infidels? If there is not, and faith is a duty under all the disadvantages of a growth, in this world, then there is vastly more merit in the exhibition, and so no essential harm is necessarily done by the infidel productions which have issued from skeptics. These do not compel unbelief unless the position of those who wrote them was compelled. It was not: it was voluntary: every man's position, in respect to the same thing, is voluntary.

It is admitted that no such exhibition will be needed for the righteous. Why then will they be there? To show the condition of the other class, by contrast! Well, even then, the idea of a judgment would not appear if all who were to be tried were known to be guilty before. Why drag the righteous there if they cannot be found guilty, and God knows they are justified beforehand?

The ground thus taken might have had some force with those who believe in the eternal torment of the wicked; which is the way they have concluded to graduate punishment, "according to their works." The reward, however, that is to be according to work, is life to the righteous and death to the opposite class.

Is it nothing to the orthodox believers in judgment and hell torments that God has so manifestly marked the infidel and his name as an object of wrath and reproach in the infidel's leaving the world? That is something tangible and real; the others, something that is fanciful and mystical. Thomas Paine was an object of execration, living or dying, as was Arnold; the one a traitor to his country, the other to his God.

There is, then, no need of God's delay that he may know what the moral condition of a man may be to the fullest extent; therefore, he may be judged and punished when he dies.

The ground taken in this opposing argument is a little different from the assumption, so often heard, when one dies who has thus manifestly ceased working, viz.: that "their account is closed and sealed to the judgment of the great day."

The man himself must give an account to God, and for himself, not for those who may sin, even by his means. He stands at the judgment seat of Christ in his own accountability.

A BIBLE-CLASS REMINISCENCE.

In the summer of 1852, the writer, then comparatively young in the faith of immortality for the righteous alone, was secretary of a Methodist Bible Class in the village of Canajoharie, N. Y. The pastor of the church, Rev. E. H. F. (now for a number of years at rest in his grave), was leader of the class. Soon after its organization, the lesson assigned for a certain evening was the second chapter of Genesis. Of the doings of the evening in question an extract from the Minutes will give some account:—

After singing and prayer, the class proceeded to the recitation, the lesson for the evening being the 2d chapter of Genesis. Except in the 7th verse, the views of the class were, generally, such as harmonize with the obvious import of the text. * * The 7th verse reads thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." A correct understanding of this passage is of very great importance, as all will readily grant; and yet Bro. F. seemed inclined to pass it over rather hurriedly; indeed, he expressed his wish that it should be disposed of "without any discussion." It is thought that such a suggestion would have been far more suitable when less interesting and less profitable portions of the lesson were under consideration. In reply to an inquiry from the chair, it was said that the expression "*breath of life*" denoted an intellectual, or *spiritual*, as well as an animal life. The general opinion of the class, so far as expressed, was that God breathed an *immortal soul* into man when He created him. The precise grounds for this view were not definitely stated. But, some how or other, it was conceived that the phrases "breath of life" and "living soul" conclusively teach that man was endowed, at creation, with a nature far in advance of that of other animals. The chair entirely concurred in these sentiments. On the other hand, however, it was observed, by a member of the class, that the text in question could not be made to countenance the notion of man's natural immortality, because the expressions "breath of life" and "living soul" are, in other portions of Genesis, applied to the brutes that perish, and would, therefore, prove their endless being as really as that of man. In this place it may be proper to state, that Br. F. has heretofore claimed, as an argument in favor of man's inherent immortality, the fact that the *original* expression in Gen. ii. 7, is properly translated "breath of *lives*" instead of "breath of *life*." He admitted, however, that if the original Hebrew has "breath of *lives*" applied to the lower animals as well as to man (which he denied being the case), it would demonstrate their immortality, *or* his argument would amount to nothing. I now affirm, upon the most indisputable authority, that this hypothesis is a *fact*, and hence think that Br. F., to be consistent, should either assert, as the teaching of the Bible, that every living creature has an immortal spirit, or concede that the expression "breath of life" (*lives*), in Gen. ii. 7, fails to prove that *man* has one. The Hebrew word rendered *life*, in Gen. ii. 7, is *hayyim*, and is precisely the same in Gen. vi. 17 and vii. 15, where it is applied to all the lower order of beings. The class will no doubt be grateful if Br. F. will help them to a proper understanding of this matter. The *truth* can do us no harm, though it may in this as in many other instances compel us to abandon sentiments that have been long and honestly cherished. The Hebrew expression rendered *living soul* in Gen. ii. 7, is exactly the same in Gen. i. 21, 24; ii. 19; ix. 12, 16, where it is applied to brutes. It will thus be seen of how much service the phrase is in Gen. ii. 7, notwithstanding the efforts that are made to make it teach man's immortality. The 16th and 17th verses of the lesson were entirely omitted, for a reason best known to Br. F., to whom the inquisitive are respectively referred.

The foregoing minutes were hastily penned just before the assembling of the class on the evening when they were to be read. A little reflection led me to fear that the reading of them would cause trouble, and I therefore stated to the class that I preferred to keep them to myself. But the class insisted on hearing them. I yielded, and the result was a storm that threatened the existence of the class.

It will be noticed that in the minutes I claimed to have "the most indisputable authority" for my assertion that *animals*, in common with man, have the "breath of *lives*." In order to be able to speak thus confidently, and thereby to upset the logic of the clerical leader of our Bible class, I had during the week addressed a letter of inquiry to that eminent Hebraist in Union College—PROFESSOR TAYLER LEWIS. He rendered me, with great kindness, a seasonable, explicit, and satisfactory response, and his interesting letter, excepting the Hebrew characters, is herewith given entire. The facts it states should be in thoroughly acquired by all who are learning the rudiments of the theology of the Bible respecting the nature and destiny of man. The advocates of natural immortality are generally in the habit of appealing to Gen. ii. 7 in support of their dogma; and if the dogma were *true*, such appeal should not be vain. But those who thus make it invariably burn their fingers. The passage is squarely against them, and the value of such a weapon should be well understood by those who have learned that "All flesh is grass, and all the goodliness thereof is as the flower of the field." Isa. xl. 6.

R. W.

PROFESSOR LEWIS'S LETTER.

Union College, July 24, 1852.

DEAR SIR:—The best way of answering your questions is to give the very Hebrew words in the passages to which you refer. In Genesis ii. 7, the phrase rendered *breath of life* is *Nishmath hayyim.* In Gen. vi. 17 and vii. 15 it is, in both places, *Ruah hayyim.*

Quest. 2. The Hebrew expression in Gen. ii. 7, rendered *living soul*, is *Nephesh hayya.* It is the same in Gen. i. 20, 21, 24, 30; Gen. ii. 19; Gen. ix. 12, 26, except that in Gen. ii. 21, it has the article (*Nephesh ha-hayya*).

Quest. 3. The Hebrew expressions for *breath of life* are—for *breath* three, namely, *Ruah, Nephesh,* and *Neshamah*—for *life* two, namely, *hayya,* and *hayyim.* The two last differ only in number, as *life* and *lives.*

I thought of giving you a short commentary on the words, and their application, but conclude it is best, at present, simply to answer your queries. I have leisure, and should you think of presenting any more inquiries in respect to the application of the words *in different connections,* I could easily find time in the vacation to answer you, and would do so with pleasure.

I would have sent you an answer yesterday, but was very busy in preparation for our Commencement.

Yours with respect, TAYLER LEWIS.

RUFUS WENDELL.

JUDAS.

The idea that there never was but one Judas, or that Christ was never sold for silver but once, or that the Judas who is mentioned in the gospel history was more guilty than any other Judas, is a very false idea, and a very mischievous one. There have been millions of such; and there are millions still. Christ has been betrayed, or sold for pieces of silver, in every age, and in every country where his gospel has been preached. And there have been numbers of Judases, and there are numbers now, who have as far exceeded the guilt and depravity af the ancient Judas, as the guilt and depravity of the ancient one exceeded the guilt and depravity of the rest of the disciples.

Every man is a Judas, who sells Christ or his truth, for gain or reputation; or who, for the sake of worldly interest, conceals the truth, disowns Christ's cause, or deserts Christ's friends. The man who deserts Christ's followers or disowns Christ's principles, for fear of losing his situation, or who renounces the truth for

Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—JESUS.

WHOLE NO. 168. | NEW YORK, WEDNESDAY, APRIL 10, 1867. | VOL. IV.—NO. 26.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

STAND FOR THE ONWARD TRUTH.

[The following article, now verbally amended in various places, was, as its date shows, written for these columns nearly two years ago. The grounds upon which it was then judged expedient to withhold it from publication having ceased to be operative, it is now placed at the Editor's disposal. Br. Burbank, having incessant demands upon his time in connection with his Dorcas Mission labors in Philadelphia, has of course little leisure to write on the Life theme; but in his convictions on the subject he remains steadfast and immovable. The *Crisis*, on the contrary, remains in its old rut, and to all human appearance is likely to remain there till doomsday.—R. W.]

THE OTHER FIFTH GAINED.

When our esteemed Br. BURBANK, a few weeks since, informed the EDITOR, that, on the non-resurrection of the wicked, he "stood four in favor of the view, to one against it," most of our growing Life-company doubtless felt a pleasing confidunce that Mr. *One*-fifth-Doubter would—by reason of various forcible Bible considerations—be compelled to make a speedy and unconditional surrender to Mr. *Four*-fifths-Believer. There is very tangible ground for presuming that this hope has already been accomplished. Evidently, the surrender has been made; and, what is especially gratifying, to the *World's Crisis*, of the present week, belongs the honor of first giving the fact publicity! The occurrence is sufficiently remarkable to merit a record in our paper.

The time is within the recollection of very young men, when the *Crisis* would not, *knowingly*, publish a line having the remotest leaning towards the idea, that the mission of the Son of God into the world does not require or provide that unbelievers shall be revived from the dead. Four years ago, its editor was, for the space of six months, relieved of his official relation to the paper; and, during this period of yearning for his lost position, he more than once assured his successor that the advocacy of the non-resurrection of the wicked in the paper would certainly ruin it. And it must be confessed, that, since his restoration to the post he loves so well, he has generally acted upon this conviction with entire consistency. That he so acted for a long period in disregard of a platform which he was himself principally concerned in framing, and which was prescribed for his guidance by the very body that re-instated him in office, is not to be denied; but it is a notable fact, that, from the days of a certain dissertation on "The Free Pattage" down to the present time, the columns of the *Crisis* have very rarely given the slightest evidence of a feeling, in the minds of its managers, that the question of Life only for the Righteous was one on which it would be prudent to allow a hearing to *both* sides. "*There is death in the pot!*" is the potent suggestion—originating with the pioneer assailer of the non-living of the wicked—which has sufficed to protect *Crisis* readers from an introduction of the "hobby" to their notice. Besides, was it not declared by Edwin Burnham to be a "one-sided question?" And was not that "one" side the *Crisis* side? Why, then, suffer churches to be divided, and subscribers to drop off, by letting any of the brethren try to show that there was *another* side? The case was a plain one, and the policy of the paper has generally accorded therewith. But it has not always done so; and this brings us back to our starting point.

Br. Burbank seems to be fairly and squarely out of Doubting Castle on the grand Life theme; and, as already hinted, the *Crisis* is the medium through which the fact is disclosed. Not ostentatiously is this done, by either Br. B. or the editor of that paper. Any attempt at display in the matter might have embarrassed future operations. Had the editor stated that the doctrine which he recently opposed (alas! what sad work he made of it!) for eight evenings, in Kast Hall, had been embraced by Br. Burbank, prejudice against the latter might have thereby been awakened, and it might even have called forth the stereotyped warning against "hobby riders," from the refined and cultured pen of a Chicopee correspondent! This, in turn, *might*—who can tell?—have proved a barrier to Br. B.'s usefulness as a preacher in certain quarters. On the other hand, had Br. B. published in the *Crisis* an article containing an explicit avowal of the "non-resurrection" item of his faith, he might have wrought the double mischief, first, of getting a compliant brother into trouble for inserting it, and, secondly, of having himself shut out from further access to the columns of that paper.

There was "a more excellent way," and Br. B. has learned that "wisdom is profitable to direct." His desire to spread the truth—to impart freely to others what he had himself freely received—he did not wish to repress. But he evidently felt that his new-found light should be used discreetly; and nothing could be more desirable than that some of its heavenly rays should illuminate the readers of the *Crisis*. All its blessed effulgence could not be poured upon them at once, without the risk of doing them more harm than good. This risk it would be best to avoid. He, therefore, prepares for their consideration a plain and carefully-worded "Exposition" of one of the memorable and precious saying of our LIFE-GIVER. As a result, we have the article herewith republished, entitled "An Exposition of John xi. 26." [It was copied into H. of L. of May 17, 1865.] From beginning to end it is first-rate, and is a fitting comment upon the "ONWARD, ONWARD" rallying-cry with which Br. STORRS introduced its author's communication in the April-5th issue of this paper. The "Exposition" cuts up by the roots the theory of the revival of the impenitent dead. And so long as Br. Burbank can get such articles into the *Crisis*, the readers of the HERALD OF LIFE will take them at second-hand with gladness. They are appropriate anywhere, but are specially needed in the quarter where the "Exposition" first appears.

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Dear Editor of the HERALD OF LIFE! I greet our brotherhood with your own words—"ONWARD, ONWARD!" The truth is advancing, Praise the Lord!

R. W.

Salem, Mass., May 13, 1865.

MAN'S ORIGIN: HIS DESTINY.

"The fact is, the world is more mysterious than our philosophy has yet fathomed, or than man in his narrow systems can compass."—*Agassiz.*

"God's glory expands and unfolds itself, as we rise upward in the study of his works—from inanimate to living objects; from plants to animals; from animals to man; from man to angels, upward and still upward to the Being who, bathed in the full blaze of divine effulgence, tops the pyramid, and stands on the highest pinnacle of creation."—*Kruptos.*

I am truly glad and grateful that there are noble men, who can spend their lives in scientific researches, and thus unfold to our view the beautiful order in which the Omniscient prepared the world for habitations, and peopled it successively with these structures and natures, to which in its gradual changes it became adapted.

The perusal of Agassiz's recent lectures, has afforded me much interest. I followed him with delight as he triumphantly proved the fallacy of the "transmutation doctrine," as he demonstrated how—although there is a necessary gradation from the lowest to the highest form of organized existence—each species exclusively follows its own line of development instead of being derived one from another, and all from one primitive cell, which was created with an impetus and capacity to evolve higher and still higher forms. Of this whimsical notion the Professor truly says—"It is not logical; a doctrine which has facts against it so glaring cannot be a true interpretation of nature."

But when the climax of his able argument is reached, and the field fairly won from his opponents, he relinquishes the whole ground "if it ever is proved that all men have a common origin;" for he affirms "that it will by the same evidence be proved that men and monkeys cannot have a different origin;" and this, after describing monkeys as most distinctly grouped into species. Do his philosophy and investigations necessarily lead him to what he himself calls this "appalling feature of the subject—that the characteristics which distinguish the different races of men, are of the same nature as the characteristics which distinguish the different kinds of monkeys"? I am amazed at his assertion, and, although it may be presuming, I must stake issue with the great Agassiz here.

Notwithstanding my weakness, if my pebble is gathered from the world of facts, and the spirit of truth directs my aim, I may successfully approach and combat even with Goliath in intellect.

There are distinct races or varieties of men, and the Omnipotent has at some period set upon each its characteristic type; whether in the immediate descendants of Noah, or at a later period, it is not necessary now to inquire; but since these races are or may be intermingled, and since (whatever the probabilities may be) it is not possible to prove in the case of any individual, that he has not some blood of every other race mingled in his veins, shall we dare to assert, though guided by the light of nature alone, that God has not "made of one blood all the nations that dwell on the face of the earth."

That which distinguishes man beside that structure of brain and hand which shows that "he is the highest possible form of the series" of animal life, is the fact, that his mental capacity is such that he may be influenced by reason to make choice of a life of self-denial and obedience and its consequent "recompense of reward," rather than a life of sensual gratification, and its legitimate fruit—mortality. The natural man is of the earth, earthy; but from it a spiritual nature may be evolved. A promise and proof of this is found in the person of the "Lord from heaven," who, begotten by the Spirit, lived a life of perfect obedience and for the "joy that was set before him endured the cross, despised the shame and is now set down at the right hand of God," to intercede and make preparation for those who, like their Master, shall be "made perfect through sufferings."

His birth and resurrection are facts of nature (as well as of history and inspiration) and demonstrate to the senses, what is that spiritual nature to which every member of the race may attain in that resurrection harvest, of which our divine Head was the first fruits.

Let naturalists mount this topmost stone of truth, where nature and revelation—twin sisters as they are—stand hand in hand, instead of going out of the way to claim for man a "spirit akin to God's and a spark of that divine spirit which is a godlike inheritance." By which expressions I understand Agassiz to mean inherent immortality.

This is a notion of Pagan origin, and papal culture, and one to which his own philosophy, faithfully followed, would, if I comprehend it, in no wise lead him: for do not reason and experience (as well as revelation) declare man perishable? There was a time while innocent, when he might have secured by obedience the first dominion and access to the tree of life, and thus have averted the flood of evil which now desolates the earth. But when the sentence was pronounced, "Dying thou shalt die," another plan was devised by infinite wisdom for the regeneration of the race, and this is the royal proclamation to a perishing world, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We are therefore urged to "seek for glory, honor and immortality," by "patient continuance in well-doing," for thus may be attained the likeness as well as the image of our Creator, the "godlike inheritance of the glorious consummation which was planned with such beneficence and wisdom from the foundation of the world.

How wonderful the gift! "God in Christ reconciling the world unto himself." How worthy our contemplation and loving adoration! "The express image of his Father's person;" a looking-glass, so to speak, to reflect the whole measure of Divinity, and "the light which lighteth every man that cometh into the world." Though obscure in position, and so limited in capacity that we may not appreciate the disclosures of science, though our minds are so occupied with cares that the flowers of beauty blush unseen to us, and the sweetness nature affords the student is wasted on the desert air of our anxious lives, nothing can prevent the "Sun of Righteousness" from penetrating our hearts if we will but turn to it. It requires no especial course of instruction to nurture and develop the new life which is thus warmed into existence, for the storms and vicissitudes of probation afford it opportunity for healthy and vigorous growth.

Happy are those who may spend their energies in "showing forth the marvelous works" of God; whether it be the microscopic beauties of a snow-flake or dew-drop, or the charming correlation of nature's store-house of forces—whether it be in deciphering the inscriptions which ages have recorded upon earth's rocky foundations, or revealing the distant wonders of the universe!

But thrice happy is he who, through weal or wo, through evil report or good report, whether in the abodes of poverty and squalor, or amid the refinements of wealth, is ever engaged in directing his fellows to the light of life which may warm into existence the germ of immortal life in every heart.

The objector may say of this Alpha and Omega of the creation, this Son of man and Son of God—"I cannot believe in regard to Him, what you acknowledge so mysterious." With as much reason may you hide yourself from the light of day because, forsooth, you do not understand all the properties of the sunbeam.

A thousand mysteries cluster about the pebble at your feet; the life of a plant, of a worm, or of any form of being, abounds in mysteries which you may not now fathom; they are facts nevertheless; so of your own nature and destiny. Secure life, and then you may have opportunity to study and unravel these mysteries; but do not allow them to lead you through scepticism to destruction.

You would not reject any worldly honor or advantage for a similar reason. Then why reject eternal honors and infinite advantages? Life secured, all things are ours: and our path that of the "shining light, which shineth more and more unto the perfect day," which we shall tread rejoicing and exclaiming "Thanks be unto God for his unspeakable gift."

E. B

Riceville, Iowa, March 23, 1867.

THE DOCTRINE OF GENERAL JUDGMENT.

BY W. S. CAMPBELL.

It is contended by some who manifestly belong to that class who are wise above what is written, that there must be a general judgment—a judgment at the end of time—that it may be determined how much a man has sinned after he is dead; and the same principle will hold good as to the reward of the saints, who "rest from their labors and their works follow them," and, therefore, the amount of good they have done cannot be known till the final judgment. As an example, Thomas Paine, whose work, called "Age of Reason," has, without doubt, poisoned the mind of many in respect to faith, is often mentioned.

Now we wish to propose several questions; the answer to which will enable us to satisfy ourselves as to the validity of the specious support which this position gives to the doctrine which we oppose.

1. Does not God know how much evil a wicked infidel will do? and if he is responsible, as an agent, does not God become prepared by his knowledge of the man, of his position, and of the evil, to judge of his moral condition, and of the destiny to which he will be consigned? just as fully, also, as he is in respect to a good man whose condition you will admit does not require any such exhibition, and whose name is written in the book of life, who dies as the word declares, in the Lord, and is blessed because God knows he is his.

2. Is not every man responsible to God for his conduct? his want of faith? his unbelief? his infidelity? Is not every man as much responsible for a failure to believe God's word as Thomas Paine was? His speaking and writing was only a part of his position. No man, I contend, becomes an infidel unless he wishes to. And no man of mind can for a moment doubt the Bible from anything that Paine says. Then, again, it may prove a trial which shall increase and purify faith. Also, it may lead some to see a greater force, strength and beauty in the Bible.

3. The question is, whether there is anything that must compel infidelity in the infidel productions and examples of infidels? If there is not, and faith is a duty under all the disadvantages of a growth, in this world, then there is vastly more merit in the exhibition, and so no essential harm is necessarily done by the infidel productions which have issued from skeptics. These do not compel unbelief unless the position of those who wrote them was compelled. It was not: it was voluntary: every man's position, in respect to the same thing, is voluntary.

It is admitted that no such exhibition will be needed for the righteous. Why then will they be there? To show the condition of the other class, by contrast! Well, even then, the idea of a judgment would not appear if all who were to be tried were known to be guilty before. Why drag the righteous there if they cannot be found guilty, and God knows they are justified beforehand?

The ground thus taken might have had some force with those who believe in the eternal torment of the wicked; which is the way they have concluded to graduate punishment, "according to their works." The reward, however, that is to be according to work, is life to the righteous and death to the opposite class.

Is it nothing to the orthodox believers in judgment and hell torments that God has so manifestly marked the infidel and his name as an object of wrath and reproach in the infidel's leaving the world? That is something tangible and real; the others, something that is fanciful and mystical. Thomas Paine was an object of execration, living or dying, as was Arnold; the one a traitor to his country, the other to his God.

There is, then, no need of God's delay that he may know what the moral condition of a man may be to the fullest extent; therefore, he may be judged and punished when he dies.

The ground taken in this opposing argument is a little different from the assumption, so often heard, when one dies who has thus manifestly ceased working, viz.: that "their account is closed and sealed to the judgment of the great day."

The man himself must give an account to God, and for himself, not for those who may sin, even by his means. He stands at the judgment seat of Christ in his own accountability.

A BIBLE-CLASS REMINISCENCE.

In the summer of 1852, the writer, then comparatively young in the faith of immortality for the righteous alone, was secretary of a Methodist Bible Class in the village of Canajoharie, N. Y. The pastor of the church, Rev. E. H. F. (now for a number of years at rest in his grave), was leader of the class. Soon after its organization, the lesson assigned for a certain evening was the second chapter of Genesis. Of the doings of the evening in question an extract from the Minutes will give some account:—

After singing and prayer, the class proceeded to the recitation, the lesson for the evening being the 2d chapter of Genesis. Except in the 7th verse, the views of the class were, generally, such as harmonize with the obvious import of the text. * * The 7th verse reads thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." A correct understanding of this passage is of very great importance, as all will readily grant; and yet Bro. F. seemed inclined to pass it over rather hurriedly; indeed, he expressed his wish that it should be disposed of "without any discussion." It is thought that such a suggestion would have been far more suitable when less interesting and less profitable portions of the lesson were under consideration. In reply to an inquiry from the chair, it was said that the expression "*breath of life*" denoted an intellectual, or *spiritual*, as well as an animal life. The general opinion of the class, so far as expressed, was that God breathed an *immortal soul* into man when He created him. The precise grounds for this view were not definitely stated. But, some how or other, it was conceived that the phrases "breath of life" and "living soul" conclusively teach that man was endowed, at creation, with a nature far in advance of that of other animals. The chair entirely concurred in these sentiments. On the other hand, however, it was observed, by a member of the class, that the text in question could not be made to countenance the notion of man's natural immortality, because the expressions "breath of life" and "living soul" are, in other portions of Genesis, applied to the brutes that perish, and would, therefore, prove their endless being as really as that of man. In this place it may be proper to state, that Br. F. has heretofore claimed, as an argument in favor of man's inherent immortality, the fact that the *original* expression in Gen. ii. 7, is properly translated "breath of *lives*" instead of "breath of *life*." He admitted, however, that if the original Hebrew has "breath of *lives*" applied to the lower animals as well as to man (which he denied being the case), it would demonstrate their immortality, *or* his argument would amount to nothing. I now affirm, upon the most indisputable authority, that this hypothesis is a *fact*, and hence think that Br. F., to be consistent, should either assert, as the teaching of the Bible, that every living creature has an immortal spirit, or concede that the expression "breath of life" (*lives*), in Gen. ii. 7, fails to prove that *man* has one. The Hebrew word rendered *life*, in Gen. ii. 7, is *hayyim*, and is precisely the same in Gen. vi. 17 and vii. 15, where it is applied to all the lower order of beings. The class will no doubt be grateful if Br. F. will help them to a proper understanding of this matter. The *truth* can do us no harm, though it may in this as in many other instances compel us to abandon sentiments that have been long and honestly cherished. The Hebrew expression rendered *living soul* in Gen. ii. 7, is exactly the same in Gen. i. 21, 24; ii. 19; ix. 12, 16, where it is applied to brutes. It will thus be seen of how much service the phrase is in Gen. ii. 7, notwithstanding the efforts that are made to make it teach man's immortality. The 16th and 17th verses of the lesson were entirely omitted, for a reason best known to Br. F., to whom the inquisitive are respectively referred.

The foregoing minutes were hastily penned just before the assembling of the class on the evening when they were to be read. A little reflection led me to fear that the reading of them would cause trouble, and I therefore stated to the class that I preferred to keep them to myself. But the class insisted on hearing them. I yielded, and the result was a storm that threatened the existence of the class.

It will be noticed that in the minutes I claimed to have "the most indisputable authority" for my assertion that *animals*, in common with man, have the "breath of *lives*." In order to be able to speak thus confidently, and thereby to upset the logic of the clerical leader of our Bible class, I had during the week addressed a letter of inquiry to that eminent Hebraist in Union College—PROFESSOR TAYLER LEWIS. He rendered me, with great kindness, a seasonable, explicit, and satisfactory response, and his interesting letter, excepting the Hebrew characters, is herewith given entire. The facts it states should be in thoroughly acquired by all who are learning the rudiments of the theology of the Bible respecting the nature and destiny of man. The advocates of natural immortality are generally in the habit of appealing to Gen. ii. 7 in [illegible] dogma were *true*, such appeal should not be vain. But those who thus make it invariably burn their fingers. The passage is squarely against them, and the value of such a weapon should be well understood by those who have learned that "All flesh is grass, and all the goodliness thereof is as the flower of the field." Isa. xl. 6.

R. W.

PROFESSOR LEWIS'S LETTER.

Union College, July 24, 1852.

DEAR SIR:—The best way of answering your questions is to give the very Hebrew words in the passages to which you refer. In Genesis ii. 7, the phrase rendered *breath of life* is *Nishmath hayyim*. In Gen. vi. 17 and vii. 15 it is, in both places, *Ruah hayyim*.

Quest. 2. The Hebrew expression in Gen. ii. 7, rendered *living soul*, is *Nephesh hayya*. It is the same in Gen. i. 20, 21, 24, 30; Gen. ii. 19; Gen. ix. 12, 26, except that in Gen. ii. 21, it has the article (*Nephesh ha-hayya*).

Quest. 3. The Hebrew expressions for *breath of life* are—for *breath* three, namely, *Ruah*, *Nephesh*, and *Neshamah*—for *life* two, namely, *hayya*, and *hayyim*. The two last differ only in number, as *life* and *lives*.

I thought of giving you a short commentary on the words, and their application, but conclude it is best, at present, simply to answer your queries. I have leisure, and should you think of presenting any more inquiries in respect to the application of the words *in different connections*, I could easily find time in the vacation to answer you, and would do so with pleasure.

I would have sent you an answer yesterday, but was very busy in preparation for our Commencement.

Yours with respect, TAYLER LEWIS.

RUFUS WENDELL.

JUDAS.

The idea that there never was but one Judas, or that Christ was never sold for silver but once, or that the Judas who is mentioned in the gospel history was more guilty than any other Judas, is a very false idea, and a very mischievous one. There have been millions of such; and there are millions still. Christ has been betrayed, or sold for pieces of silver, in every age, and in every country where his gospel has been preached. And there have been numbers of Judases, and there are numbers now, who have as far exceeded the guilt and depravity of the ancient Judas, as the guilt and depravity of the ancient one exceeded the guilt and depravity of the rest of the disciples.

Every man is a Judas, who sells Christ or his truth, for gain or reputation; or who, for the sake of worldly interest, conceals the truth, disowns Christ's cause, or deserts Christ's friends. The man who deserts Christ's followers or disowns Christ's principles, for fear of losing his situation, or who renounces the truth for

the sake of making a better living, or gaining richer friends, or obtaining an easier life, is a Judas, and betrays Christ into the hands of his enemies.

Judas was not so bad as some men are in our day. He betrayed his Master for thirty pieces of silver, it is true; but he still showed strong signs of remorse; for when he saw how sadly matters went with his Master, he both carried back the price of his treachery, and went out and hanged himself. But many who betray Christ in our day, neither return the price of their treachery, nor hang themselves. They both hold the price of their treachery with both hands, and walk the streets, and show their faces to the public, as if they were almost unconscious of their villainy. I knew a person who had what is called in the world, an independent fortune, who did all this. He saw the truth, and he acknowledged it too, and for awhile associated with a christian church, as one of Christ's disciples. He said he could not unite with the sects, because they make a belief or profession of certain opinions a condition of fellowship, opinions, too, which he believed to be great errors. A short time afterwards an opportunity presented itself of increasing his fortune or his income, by entering the book trade. He entered. But he found that if he sold heter dox pamphlets, or was known to profess or to propagate heterodox opinions, which he held, the orthodox customers, from whom he must chiefly expect his profits, would leave the shop, and so he deliberately, for the sake of gain, betrayed his Lord into the hands of his enemies. Instead of selling what he believed to be the truth of Christ, and assisting what he believed to be Christ's cause, he sold what he believed to be error and delusion, and refused to sell what he believed to be truth. And this he has done for some time. What remorse he may feel, I know not; but he has never given back the price of his Saviour, nor has he hanged himself. He walks abroad, as if all were right, or as if he were ignorant of the greatness of his crime. I have no wish to excuse Judas; his wickedness was too great to be excused; but I cannot regard him as the worst of mankind. I cannot but regard Judas as a great and fearful transgressor; yet, still, when I see him returning the price of his master, and acknowledging his fault, and publicly declaring the innocence of the Saviour he had sold, and then, in the anguish of his regrets and self-condemnation, inflicting such terrible revenge upon himself, I cannot but look on him with pity; I cannot but feel that there was something like goodness remaining within him. I say I cannot attempt to excuse Judas, or imagine that Judas went to heaven, as Adam Clarke did; but I do say, that the modern Judas, whose conduct I have been describing, does, in my view, as far exceed in guilt and depravity the *ancient Judas of the gospel*, as the giant exceeds in size the man of common stature.

HOMO.

A Few Thoughts.

The following thoughts occurred while sitting under the preaching of a Freewill Baptist, from these words, "Buy the truth," in the A. M., and in the P. M. "Sell it not."

He went on to state the reason why there were so many in a cold, and backsliding state. It was because they rejected the truth; (which I believe to be true;) but soon he got off on the old tradition of the Immortal soul that was destined to live as long as God exists, either in happiness or misery; and then quoted, "Many that sleep in dust of the earth shall awake," to prove a resurrection of all mankind: when in fact he gave us to understand there was nothing sleeping in the dust but the house, or tenement, the soul lived in. Now, the query was, to me, how he was going to have any one waked in the house when they had all moved out, and there was no one at home? and if, as he said, the immortal soul was what was at stake, why did Christ take so much pains to save the body? for he saves what goes into the grave by raising it up at the last day. Again, John v. 28, 29, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and come forth." Now in this case, as in the other, no one is there, all gone but the house; how can the house hear, how can the house come forth to life, or to damnation? Again he said, he was determined to make heaven his eternal home. Thus virtually saying, he was not satisfied with the promise, "the meek shall inherit the earth;" and "the righteous shall be recompensed in the earth," and that we "look for a new earth," and a city, the "New Jerusalem, which hath foundations whose builder and maker is God;" all these are counted as nothing with his determination; and yet the people will adopt it, and call it gospel truth; and if you refuse to accept it they are ready to cry out, infidel, sceptic, no-soulist, and so forth. But I cannot make it harmonize in that way.

Now the Saviour gives us to understand we go into the grave; and what he saves he redeems from the power of the grave by raising it up at the last day. Paul speaks in 1 Cor. xv., them that "have fallen asleep in Christ are perished (if) there is no resurrection." Again, the apostle says, "Now if we be dead with him, we believe we shall also live with him." Not as some say, if we die in Adam we shall be made alive in Christ; we must be in Christ, for we cannot be made alive out of Christ. The promise is "*in* Christ we shall be made alive." I consider, it absolutely necessary to get into Christ, that the promise may be fulfilled; and then we shall inherit the new earth and the new Jerusalem with all the saints of God; and I believe what the Saviour has purchased and promised is worth striving for without a determination of my own for something different. Yours, in hope of eternal life, when Jesus comes.

Newport Centre, Vt. S. S. CALL.

The Herald of Life.

NEW YORK, ARRIL 10, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

REMOVAL OF OFFICE.—It is certain we shall have to remove our present office on the first of May; but it is *not yet certain* where we shall remove to. We hope to give some definite notice soon.

THE PASSOVER, OR LORD'S SUPPER.—We have not been able to procure a room at the Cooper Institute, where we have heretofore held this feast, and at present have no definite place fixed on. If none is secured, let no one fail to observe the feast in their own house, with any others who choose to unite with them, or alone, if need be. Such will be our course.

P. S.—Since the foregoing was in type, we have had a consultation with a few brethren, and concluded to meet in Brooklyn, at the house of Br. THOMAS M. REDHEAD, No. 261 Raymond St., just south of Lafayette Avenue. To go there from Fulton Ferry, take the Fulton Avenue cars, and get out at Raymond St., and go south. Those who come from the Atlantic St. Ferry can come up that street by the cars to Raymond Street, then go north to No. 261.

The meeting is Thursday, the 18th inst. Services will commence at seven and a half o'clock in the evening. It is desirable that all should be present at that time.

THE BROOKLYN DISCUSSION.—The time of holding this meeting has at length been partially decided. It is determined to hold it in the week after Sunday the 21st inst.; but whether it is to commence Monday or Tuesday evening is not yet certain. It is a discussion between a Brooklyn "Clergyman" and Rufus Wendell on the Life Question, and to be held at the Brooklyn Institute, in Washington St. We hope to give definite information next week.

Long and Short.

A writer in one of our exchange papers makes the following statement:

"It is a fact that long articles do not help to edify the body. The principle in a paper is the same as in a meeting. Every one knows, who has had any experience, that a long exhortation, however good, will lower the spirit of a meeting. I have known when a meeting has been going on at full tide, one would arise, and, although what was said was well enough, the length of remarks killed the meeting. While on the contrary, short exhortations, short singing, short praying, give life and interest. So with long sermons. But few congregations can digest a sermon over forty minutes long."

This writer is troubled by "long articles" in the papers, and illustrates the accuracy of his dislike by the effects of long talking in meetings, &c. As this friend is a sample of many others, we "will show our opinion." This class of persons evidently suppose *excitement* is the main thing in religion. It is sad to think how extensively this idea has possessed the minds of many professed christians. It is a most fatal and destructive error. No matter how instructive the discourse, or how well calculated to make christians sound in *the faith* of the gospel and to preserve them from hurtful and destroying errors, *their* "meeting is killed" because it lacks the sufficient element of excitement! But if they can have enough of this, by getting up a furor of short talking, etc., then they have "life and interest." Alas, fifty years experience has taught us, that, as a general rule, these lovers of excitement, in meetings, know but little about holy living, or living at all outside of the time they are under the excitement. You will often find them living like fiends in their own families or out of meetings, even slandering their godly neighbors, who live far more in accordance with the gospel claims than themselves, going about and calling them "backsliders," and as having "no religion," because they do "not follow" them in taking excitement, or their peculiar views, as the standard of christianity. They wish to be "going on at full tide," and do not care to take a course in which they cannot *float*, instead of "*laboring* to enter into the rest that *remaineth* for the people of God."

That "sermons" may be too long, is true. And if many who profess to be called to preach were to be less than "forty minutes," in their talk, the hearers would be wiser and probably better for their short "sermons." Long sermons with little in them but excitement would not so much disgust the class spoken of; but long sermons, filled with sound instruction and intelligence, may be of a most salutary character: not to superficial professors, who know nothing but excitement, and think nothing else is "life" in a meeting. Such will not be benefited by "sound doctrine;" *they* must have their *animal* feelings moved. The preacher is to instruct his hearers. The feelings are not to be touched only as the clear presentation of the truth moves them; then they will move aright, and he will be able "to give a *reason* of the hope that is in him;" while the excitement lover can give no good reason, only, "I feel well;" and that he takes as evidence that he is a good christian. Alas, for such

"Mistaken souls, who dream of heaven,
And make their empty boast
Of inward joys and sins forgiven
While they are slaves to lust."

Long articles may be worthless: so may short ones. If filled with valuable ideas, the intelligent reader will seldom think them too long. It is to be confessed, however, that some writers have valuable ideas, but use too many words in expressing them. Study to have ideas, and strive to express them in the fewest words that will make them intelligent to the reader.

"As We Expected."

Some months ago, under the above head, we made some remarks on the "Doubting Castle" personage, Eld. Edwin Burnham; for which we were censured by some. A few years since he was a very prominent Adventist, and embraced the doctrine of man's natural mortality, and the final extinction of the wicked. During that period he wrote and published a tract entitled "Anti-Eternal Torment." After a while he got into "doubting castle" on the unconscious state of the dead, but ultimately came out, we believe. By and by the doctrine of "Life *only* in Christ"—or, "The righteous only will live again" from the dead—came to be agitated, and we were informed that Mr. B. boasted, publicly, that he put our pamphlet, on that question, "in the fire." From that time—"as we expected"—he seems to have gone backward, and the last glimmering light he had on the life theme seems to have been extinguished by the ashes of our martyred pamphlet. Since that, his downward course has been steady, till he has landed in "eternal misery:" at least, so he is reported. We get this information from the *Advent Herald*, Boston, Mass. That paper seems to rejoice in Mr. B.'s return to its views. It introduces an extract from one of his sermons as follows:

"The following article, cut from a New York paper and sent us by a correspondent, may be of interest to many who knew Elder E. Burnham as an Adventist—before his connection with the Baptists. If his discourse is correctly reported, he now preaches eternal suffering] for the wicked; and if he were to issue an anti-annihilationist tract it might not be amiss by way of counteracting the effect of his 'anti-eternal torment' sheet, published a few years since."

The part of Mr. B.'s sermon referred to is this: In speaking of "the claims of Christ," he says:

"To these claims unsanctified humanity opposed a stubborn resistance, the folly of which was demonstrated by the fact that, eventually, either to their *eternal misery* or *endless pain*, men must cease to offer this resistance."

That is "as we expected;" and Mr. B. is not the last victim, who, having gone almost to the gates of "the celestial city" of truth, has turned back, or will do so because to follow on is unpopular: they "put into the fire" that which would have enabled them to have seen "the pearly gates," and turn back to view "the mouth of hell," or "eternal misery."

We should not notice such apostasy only to erect a monument of warning to others. There are really but two theories on the finality of the wicked dead—either "eternal misery," or "no life from the dead." One or the other is the truth. There is no half-way house between them; and any man that makes the attempt to find one, will sooner or later be convinced, with Mr. B., that there is none. Having wilfully rejected the doctrine that the righteous *only* will live again, necessity will compel them to travel with Mr. B. into "*eternal misery*, or *endless pain*;" and we are not disappointed when we see them there: it is "as we expected."

Inherent Immortality.

Some years ago a certain "PROFESSOR," who now wears the burdensome title of "D. D.," but whom we will not now name, in attempting to make the Dagon of an immortal soul stand on its legs, was led to assail the advocates of the opposite view in the following language:

"Not one of the advocates of this doctrine know anything about Greek or Hebrew. We do not speak at random when we assert, that not one of the advocates of this theory can translate one passage of Greek or Hebrew if it would save his neck from the halter."

Whether our friend has spoken at "random" or not we cannot tell, for we do not know how much "previous calculation" he might have had before he spoke. We none of us care to boast much of our knowledge: but we should rather think there is at least "one" that might be found among us that had some knowledge of Hebrew and Greek; if not in this country, possibly we might find one in England or Scotland. If there is none there, Br. Ham ought to be taken care of by the British authorities, because he advertised to instruct young gentlemen and ladies in the Greek language.

The Lord, however, has raised up at least one, in this country, that knows enough about the "Greek and Hebrew" to discover that the aforesaid "D. D." is as ignorant as he accused us of being. Thus the boasting Pharisee has lost his mask, and stands condemned out of his own mouth.

But suppose we could not "translate," if we have the help of Lexicons, with Greek and Hebrew Concordances, we must be stupid indeed if "not one of" us "knows anything about Greek and Hebrew!" That is almost equal to saying that the Greek and Hebrew Lexicons, with the various Concordances, such as Professor Pick's, are all worthless, and the authors of them imposters, who deserve to have their "necks" in "the halter" for so imposing upon us. We are quite content to let our learning or our ignorance speak for itself, and ask our opponents to manifest their learning in their warfare against our views; but let it be Biblical knowledge. Once more the D. D. said:

"It has been triumphantly asserted that 'the Bible nowhere affirms that man has an immortal soul.' But the Bible throughout assumes this great truth. The Bible does not say in a didactic form, There is a God. Without stopping to prove it, it assumes this also.'

We "triumphantly" call upon our opponents to give us one text that as plainly declares the immortality of the soul as the following do the being of "a God." "Hear, O Israel, the Lord our God is one Lord." Deut. vi. 4. "There is....one God and Father of all, and through all, and in you all. Eph. iv. 4–6. Again—"There is none other God but one....to us there is but one God, the Father." 1 Corth. viii. 4–6.

Has not this testimony the "didactic form?" When you will give us one text from the Bible that saith, "Hear, O man, thy soul is an immortal soul," then we will excuse you for placing the evidence of the existence of God on a level with the evidence of an immortal soul in man. The Bible demonstrates the existence of God in explicit language, and by the works he performs. But no explicit testimony is in the Bible in favor of the immortality of man's soul, and there is not one "assumption" of its immortality in that book; no, not one. God never calls men to believe assumptions, but testimony. Saith Jesus, "If I had not done among them the works which none other did, they had not had sin;" plainly showing that God does not expect men to believe assumptions. Give us one "Thus saith the Lord;" it will weigh more than an hour's harangue about assumptions. This D. D. went on to say:

"The Bible throughout recognizes the distinction between matter and spirit. But according to the modern Sadduceeism, man has no spirit. His body is his spirit, and his spirit is his body."

This declaration is rather disingenuous: Man has a spirit: this we have never denied. But the question is—Is that spirit a distinct entity, or being, and is it immortal? You say yes; and we say no. Now give us one text that affirms your side of the question. Not one can be found in the Bible. The D. D. said:

"It was not enough for Job to say, 'man dieth and wasteth away.' This would have been enough had man been only dust; but he adds, 'Yea, man giveth up the ghost'—that is, his spirit, 'and where is he?'"

As we are "not learned," and you are presumed to be, how could you, without note or comment, say, *ghost* is "*spirit*." If you are learned you knew the original word for spirit, in Hebrew, is *ruah*; and that the word here translated ghost, is not ruah, but *gova*; which Prof. Pick says is, literally, *wasted away*. Where is your authority for saying it means man's "spirit"? We think you have none; but it may be it is our lack of knowing the Hebrew that makes us think so. Will you please lend us your critical knowledge in the matter? Our D. D. proceeds thus:

"'And the Lord God formed man of the dust of the ground,' that is, his *frame*. According to the theories of these men, this was all that was necessary to make Adam a living, conscious being. Was he such? No. Why not? It was a perfect organization; bones, muscles, nerves, and brain."

We are sorry to say that you entirely misunderstand us, as well as Moses. Moses does not say the Lord formed man's "frame" out of the dust—but "formed *man*:" it was the creature man, and not a mere "frame." Nor was this perfect organism "all that was necessary to make Adam a living, conscious being." No: we never taught nor believed any such thing. But what was necessary to that end? Our opponents say, it was to create another entity and put it into the man formed of dust; but the record says, "the breath of life," infused into man's nostrils, was what made him "a *living* soul." He was before a soul without life, but is now one with life. There is no record of any other creation pertaining to man, and it is a pure assumption to affirm there was any other. Our Theologian goes on:

"The eye was there, but it had never seen yet. The telescope was mounted, but the astronomer had not yet taken his place."

Indeed! Then, if this illustration is just, the eye not only had not seen, "yet," but it never did and never can see. Surely, the telescope does not see, but he who looks through it. It seems the "astronomer"—otherwise the fancied immortal soul—must be a poor, blind thing, for we have no account that it ever did see, or ever could, till it had a telescope made for it: and if it should lose its instrument it would be as blind as ever, for all the illustration teaches. He goes on to say:

"The ear was there, but it had never heard yet; the heart, but it had not beat yet; the lungs, but they had never heaved yet. If the doctrine we are opposing be true, all that was necessary now, was to shake the machine and it would immediately commence its functions."

Yes; and what more did God, the Maker of man, do than to shake the machine by the action of the breath of life? The goldsmith makes a watch, perfect in all its parts, and pronounces it a watch; but it does not tick yet: the hands are there, but they do not move; the hair spring is there, but does not stir; the main spring is in, but it exerts no power; every wheel is in its place, but no motion is seen. If it is a perfect watch "all that was necessary now was to shake the machine, and it would immediately commence its functions!" Certainly it does not take one who can "translate Greek and Hebrew" to see that a wise man would "wind up" the watch, and all would be in motion; and no need of putting a spiritual watch into it to keep it in motion.

Man was a perfect organism for the purpose God designed him at his formation. He was man; not half a man, and the poorest part too; but the record declares that man was formed of the dust. When the organism was perfected, its Maker set it in motion by the action of the breath of life; and there is no evidence of the addition of another entity called a soul, either mortal or immortal; yet our D. D. says:

"Now he received his living, conscious, and immaterial spirit."

This is a purely gratuitous assumption; without even the semblance of one scripture authority. We meet it, therefore, with a simple challenge for the proof. Further he says:

"Before, he [man] was only matter. By matter we mean that which has form, weight, color, can be seen, felt, weighed, measured, is fusible, &c. The soul of man has none of these properties."

A pretty fair description of a *theological* soul. But it is an effectual cure for "Ghost stories." For the fancied ghosts can be seen, therefore they are matter; so they are not "disembodied souls." The description also settles the case of the rich man and Lazarus, that they were not theological souls; for the rich man saw Lazarus; and we rather think Lazarus had a "form," or he could not have been seen; so Lazarus was not a spirit, for our D. D. says, "form" is not a "property of spirit"—it has no form. We think he has given a pretty fair description of the theological soul—it is *nothing*—has no existence.

Spurgeon on "the Resurrection of the Wicked."

After speaking of the resurrection of the righteous he says, "Will the wicked rise, too? Here is a point of controversy. I shall have some hard things to say now.... Yes, the wicked shall rise. The first proof is given in the second Epistle to the Corinthians v. 10, 'We must all appear before the judgment seat of Christ; that every one may receive the things done, whether it be good or bad.' Now, since we are all to appear, the wicked must appear, and they will receive the deeds done in the body."

As to this being a "proof" that "the wicked shall rise" is questioned, and, to our mind, on very good ground. Let us look at it and see if "*we* are to appear, the wicked *must* appear." In the first place there are twenty-five *we's* in this chapter, twenty-four of which refer to the saints, and it is to be proved that the twenty-fifth does not. It is purely *assumption* for the reverend gentleman to say, because Paul says "*we* must *all* appear" he includes the wicked. Paul says, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be *punished* with everlasting *destruction* from the presence of the Lord, and from the glory of his power." This, we think, gives no time for "the wicked" to "appear before the judgment seat of Christ." But one may say, *Christians* never do "bad." Let Paul answer. (See 1 Cor. iii. 11–15.) Here are some, who, though they build upon Christ, at the "*foundation*," yet use such materials as will not stand the fiery trial; they have "done *bad*," and will "suffer loss;" yet, having built on Christ, they will "*be saved*" themselves. Thus we see that Mr. Spurgeon's *first proof* of the resurrection of the wicked has been shown to have no reference to "*the wicked*" at all. But he goes on to say, "But this is not the only text to prove the doctrine. I will give you a better one, Math. v. 29, 'If thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Here Mr. Spurgeon has got himself in a very peculiar dilemma by bringing in his "*better*" text: it seems to us to be "*better*" the other way; for the text to our mind teaches plainly *not* the resurrection of wicked, but exactly the *opposite*; for what is the inference...."it is profitable for thee that one of thy members should perish, and not that thy whole body should"—what?—"*perish*." If we sever a member from our bodies it decays—perishes; now Christ says, "It is profitable rather to have a *member* perish than to have our *whole* body lost—perish." Methinks if the so-called orthodox divines kept on giving "better" texts in this way they should soon arrive at the truth of the "non-resurrection of the wicked."

But he goes on to give another text; we hope it is a "better" one. He says, "But lest that one proof should not suffice thee, hear another out of the same gospel, chapter x. 28, 'Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and *body* in hell.'" Here Mr. Spurgeon has made another great blunder in quoting a text that has no reference whatever to the resurrection of the wicked, or to the wicked at all; but he continues, "wherever Christ speaks of hell [orthodox, of course] and of the lost state of the wicked he always speaks of their bodies; you scarcely find him saying anything about their souls. Christ may have said that the soul should be punished; but he far more frequently described the body in misery in order to impress his hearers; for he knew that they were sensual and devilish, and that nothing that did not effect the body would not touch them in the least."

Now, Mr. Spurgeon, you have gone far enough; you have no doubt "said some hard things now." Who was Christ talking to? Mark: "And when he had called unto him his twelve disciples....Jesus sent (them) forth and commanded them, saying, Go not into the way of the Gentiles....but go rather to the lost sheep of the house of Israel. And *as ye go preach*, saying, The kingdom of heaven is at hand;" and he goes on giving them instructions until we come to the text. What says Mr. Spurgeon? Were these twelve apostles "*sensual* and *devilish*?" O, corrupters of the word of God! where will the doctrine of *an immortal soul* lead you to? Surely this is "handling the word of God deceitfully," and not "commending" it "to every man's *conscience* in the sight of God." Oh, how few have heard the *gospel*—the glad tidings of great joy." Let us then, brethren, be at work faithfully spreading the truth of "Life only in Christ"—"the gospel." The battle will soon be over and we shall surely "reap if we faint not."

INCOG.

Cause and Effect.

BY H. YOUNG.

"If a man say, I love God, and hateth his brother, he is a liar." 1 Jno. iv. 20.

But what is the cause of one's want of love to God and so want of love to his brother? When we have found the cause of this *want* of love, we shall then have found the only producing cause of love. We have asked the above question because love is an effect and not a cause. Let us see: "Faith, hope and charity," or love. Have we arranged these correctly? If so, then faith is lowest down in the building; i. e., lower than hope or love; and yet it is not the lowest in the foundation, for even "faith cometh by hearing, and hearing by the word of God." This love, then, to God and our brother, being a result springing from principles previously possessed, can never exist but as an effect; neither can it ever fail to exist, where all these producing causes are found.

Now, then, if the word of God has reached one, by whatever cause or means, and he hears it, so as to understand and believe, then he has faith, and faith must produce hope, and these must result in love; and this love is the last result, is it not? Let us see. "Now the *end* of the commandment is charity." And again, "love is the *fulfilling* of the law." Yes, the measure is full when this result is reached.

And just, here, too, is where all our duties and graces begin, as well as end; for every cause or first principle is as much a part of the crowning effect, which is to be reached in the end, as this last result is its proper self; or in other words, as much as the root of a tree is part of the ripe fruit of said tree; and if any one would think to dispute the fact that the root of a tree is part of the fruit it bears, let him just remove all the roots from a tree and see if he will get fruit on said tree the next year. But he would just as soon get fruit from this rotten tree as we can have love to God and our brother without first having the word of God, and so hearing it as to have faith. All these foundation principles are indispensable prerequisites; they must all be had, living union, or all our boasted love to God and our brother will be but *feigned*, and useless things.

To reach this blessed result of love to God, and our neighbor, in the use of the means he has prescribed, and by a vigilant continuance in such means to "keep ourselves in the love of God," *is our whole work*.

Now a man can no more be a "voluntary" in love, than in "humility." Just read Col.

ii. 18, 19, and see what is said of "a voluntary in humility." Who is this voluntary in humility? Why, he is just like the man who is, or rather who is trying to be a voluntary in love. He is one who has humility (?) without faith.

The man who has faith *must* be humble, because faith always produces humility. So the man who has not faith is, of course, not *forced* to be humble, and so is here, very properly called "a voluntary in humility." But his humility is only a mock thing; it cannot be more than this, nor can any of our graces, or duties be better than this *sham* humility, unless they spring from faith and hope; and these based on God's sure word and promise.

Pittsfield, N. H., April 1, 1867.

Letters and Extracts.

From J. S. Potter.

East Boston, Mass., March, 1867.

Br. Storrs:—I prize the weekly visits of the Herald of Life very much; and I hope it may continue until Jesus our Life-giver comes to give his saints the kingdom. When I look back, over twenty years ago, in the summer of '43, when I first heard of the coming kingdom, and that the people of God should inherit the earth, instead of going to heaven at death; oh, what a revolution it made in my mind concerning the scriptures of truth. How I did rejoice when I got the light that the saints of the Most High should take and possess the kingdom under the whole heaven; and that, to take place after the resurrection of the dead; and although I was disappointed with many others in the exact time of the Lord's coming, still I held on to what light I had, and kept searching the scriptures for more, until the question came up about the mortality of man, the sleep of the dead, and the destruction of the wicked. Here I found more difficulty in harmonizing the scriptures than I did in the first place about the location of the kingdom; but after reading the "Bible vs. Tradition," and searching the scriptures, I became satisfied that the Bible taught the mortality of man, the sleep of the dead, and the utter destruction of the wicked. I found the Apostle Paul told the truth when he declared "the wages of sin is death; but the gift of God is eternal life, through our Lord Jesus Christ." Then persecution commenced anew; but I lived through it and held on to the faith until more light should come. And now, I thank God, it has come; and the word of God does shine more and more, and will, unto the perfect day. I can now see that all the first Adam's posterity, or race, are in the broad road that leadeth unto *death*; while strait and narrow is the way that leadeth unto *life*, (and that is through the second Adam, the Lord Jesus Christ,) and few there be that find it. But those few, having been delivered, or made free from the law of sin and death by taking hold of the law of the Spirit of life in Christ Jesus, they have been taken out of the broad road and *translated* over into the strait and narrow path that leadeth unto a *future life*, and that to be obtained by a resurrection from the dead. And as Christ is the resurrection and the life, and the *first fruits* of them that slept, and also the *first born* from the *dead*, then all those that have been *begotten again*, with the incorruptible seed, will be *born* in like manner; and those that have not been *begotten* will never be *born*. This last great crowning truth of the gospel is spreading; thank the Lord. There is quite a number in East Boston who are getting hold of these truths, and have been made to rejoice amidst all opposition; most of which comes from adventists. May the Lord open their eyes. But none of these things move me. I never felt stronger in the word of God, or to love it better, than I do to-day. The plan and purpose of God has been made plainer to me, than ever before. I see that old serpent's *lie* cannot stand before the word of God. Luther struck a blow at his head. The Adventists tried their hand at his body; and then settled down, thinking they had done all that could be done, but I find they left the *tail* of the serpent still alive; and the fruit of that is, getting the wicked out of their graves and bringing them into the *world to come* to die a second death, when the word of the Lord says, the *dead are raised incorruptible*; and they that attain to that world, and the resurrection from the dead, cannot die any more, being the children of God and the children of the resurrection. I am glad that the light is spreading, and able men are being raised up to take off the mask and make a clean sweep of immortal soulism.

From Leonard C. Thorne.

St. Augustine, Florida, Mar. 29, 1867.

Br. Storrs:—Never having before visited that portion of our country where liberty used to be so much talked of but oppression so widely abounded, and where the boasted freedom of our people was so long a living lie, I have kept my eyes and ears on duty endeavoring to learn something of the truth respecting the existing condition of affairs. We hear much in the North about the freedmen's unwillingness to work, but I find quite as many evidences of industry among the colored people as among the white. One extreme frequently follows the other, and after having long worked under compulsion and then been suddenly thrown upon their own resources, and transformed into responsible beings, but with nothing to comfort or encourage them as the fruit of their past labors, it would be strange indeed if some of them did not turn drones, content to eke out all that they ever received, a scanty subsistence. The wonder is that it is not the case to a far greater extent, since so many of the whites, whom they have been taught to regard as beings superior to themselves, set them the example. I have conversed with many of them, and find that the degree of intelligence and depth of thought which some of them evince is truly surprising. Many of them appretiate the responsibilities of their new position and realize that the final *security* to themselves and to their children of social and political justice is largely dependent upon their faithful pursuance of a proper course of action. Like all the truly loyal people of the South, they rejoice at the institution of a military government, and hail it as the guarantee of immediate protection. On the other hand many of those whites who staked their all upon the success of the rebellion are much dejected, and, like the serpent bereft of its fangs, they recognize their incapacity for further harm. Freely indulging my desire to talk with the ex-chattels, and not unfrequently being an unobserved listener to them while engaged in conversation among themselves, I have been struck with the contrast between them and the whites respecting indulgence in the habit of profanity. Nor is this contrast confined to the whites resident at the South, but extends to many here belonging in the North. There have been times when I thought that this foolish and wicked practice was decreasing, but am campelled to conclude that it is a part of the swelling sea of evil by which the last times are characterized. Intercourse with the colored people in those States through which I have passed assures me that their condition, both morally and mentally, is better than generally reported and believed. The whole South bears the impress of that withering, blighting curse which God has caused to be removed, and almost everywhere may be seen the trail of the terrible and fiery agency by which the wicked and damning system was destroyed. I stepped one day into what *was* a slave pen, and while standing there trying to picture to my mind some of the scenes of anguish and indescribable wo which those dreary walls had hid from the view of the outside world, but not from God, a well dressed and intelligent-looking man, more white than black, entered, and I at once engaged him in conversation. "There," said he, pointing to a pillar upon which was marked a scale of feet and inches, "is the post where they used to measure the height of slaves when about selling them to the highest bidder. There (pointing to a spot near by it), stood the auction block upon which the slaves stood while being sold, and I was sold from it myself only a few years ago."

Questioning him, I learned that he was sold from his parents in Virginia, when quite young, and carried South. After many years of faithful service, freedom was offered him by his master, who was then near his death, and was gladly accepted. Taking advantage of some fatal omission in his freedom papers, some of the heirs to his old master's estate deprived him of his liberty by selling him in the pen where we then stood. He has a freedom now which will not be taken from him. After the war, aided by a somewhat curious incident, he met his father and mother, together with brothers and sisters whom he had never before seen; and you may judge whether he told the truth when he said he "was glad to meet them." He is now doing a lucrative business, and if you should go to the city where he resides and inquire for him, you would, most likely, be directed to his house at once. When, overlooking the events of the last few years, we contrast the present with the past, we cannot but exclaim, What hath God done for his people? Surely he is Almighty, and we may not distrust him. I am more than ever impressed that we have a work to do among the freedmen, which if rightly begun and faithfully prosecuted will do much to benefit our fellow men and glorify him we love. May God help us to do our whole duty, for the day is well-nigh spent, and the evening draweth nigh. Yours in hope.

From Eld. W. S. Campbell.

Philadelphia, Pa., March 28, 1867.

Br Storrs:—I found in this city an interest to hear on the question of gospel life. Yet I find many do not identify themselves as I most certainly think is desirable. You always know where to find some believers, and they can be relied upon to help forward the cause, but others will be glad to hear and may also rejoice that the doctrines of the gospel are true, while they will need continual aid.

I have now spent three Sundays here. They have been very stormy; particularly the first two. For this reason the audiences have not been so large as they would otherwise have been. The meetings were good, and it appears that the cause may become established at the corner of Sixth St. and Girard Ave. I enjoyed several interesting meetings with the brethren who meet at Mount Zion Church, corner of Sixth and Christian Streets. There is a good interest to hear upon the coming and kingdom of Christ. Br. Clegg and others are using prudent and earnest exertions, and with a liberality which is worthy of commendation and emulation.

Br. Burbank seems to be prospering and succeeding in his "Home." I visited him several times. The self-sacrificing devotion with which he and those employed devote themselves to the work of teaching and caring for colored children demand admiration and countenance from all who have an interest in this class; and indeed of all christians, while it is sure to have praise of God.

I delivered one lecture at the corner of 9th and Spring Garden Streets, on the prophecy of Revelation xvii.

I was greatly refreshed and strengthened by visiting Brn. Sutton, Grim, and others. Shall I now ask your indulgence in the space for the following?—

In Memoriam.

Again in the death of Sister Emily White the church in Philadelphia is bereft of one of its members, and an affectionate wife and mother is taken from her loving husband and children. Sister White had been for many years an invalid, and at times suffering most acutely, yet she was always patient, and never doubted the wisdom or complained of the neglect of Him who permitted this severe trial. Being thus an invalid she was not permitted the privilege of meeting with those of like precious faith; still she read with interest; and embraced every opportunity of conversing on the doctrine of the kingdom and life to come.

The blessed considerations which had given her so much comfort and strength in the time of her affliction did not fail her in the last moments. Up to a few moments before her death she spoke most freely on those things. Her hope was in the coming of Christ and the resurrection of the dead.

Examples like this are worthy of note. She became a christian at the age of 14 years. Some time after she joined the Presbyterian church. From her views on the antislavery question she became connected with a small body in Philadelphia known as the "Free Church."

Her husband, at the time of their marriage, was not a christian; but soon became interested, and with her was a believer in the coming of Christ in the year '43.'

The writer spoke to the sympathizing friends and mourning relatives at the funeral on the blessed hope of "Life in Christ only." Prayer was offered by Eld. F. H. Burbank.

Obituary.

Fell asleep in Jesus, Springfield, Mass., March 20th, Joel W. Thomas, aged 43. For seven years he has been wasting away under the fatal disease, consumption. He has been a great sufferer, and yet with such patience none but a christian could have manifested. He was a firm believer in the doctrine of "no life out of Christ." He shunned not to declare his faith to all. He was respected and loved by a large circle of friends, even by those who did not believe with him. It was my privilege to visit and converse with him a number of times of late; and a blessed privilege it was. I saw him a few hours before he fell asleep, and such a calm, peaceful, rejoicing trust in Christ but few witness. It was not "like taking a leap in the dark." No, no; he knew in whom he had believed.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

We "mourn not as others who have no hope." He leaves a wife and daughter to mourn their loss. May the widow's God protect and comfort them in their bereavement.

The funeral was on Sunday, 24th, at 12 M., attended by R. E. Ladd and S. G. Buckingham; the last named is pastor of one of the churches here. Br. Ladd read a few passages of scripture, arranged after the Episcopal order of funeral service, and offered prayer. Mr. Buckingham made a few remarks, stating what a sufferer he had been, and with what patience he had endured it all, and what lessons had been learned in visiting that sick chamber; and in his remarks at last placed him in heaven. Not a word was spoken to show that was not his faith. He believed he should sleep; that he should be at rest till the trumpet should sound, and his Master should awake him to a new life, clothed upon with immortality, and eternal life, to be made like him who was the first fruits of the resurrection. C. A. Hastings.

Died in Corinna, Me., March 24th of diphtheria, William A., only son of brother and sister Henry Atkins, aged 8 years. By this event the hearts of two loving sisters and a doting father and mother are bereaved of a brilliant star in the household firmament. Their sobs over the remains, and the last farewell of the father, as he turned away, and said, "Good-by, Willie," awoke emotion in my heart which found an echo in the language of the Revelator, "Come, Lord Jesus, and come quickly." I endeavored to comfort the mourning circle as Paul directs in 1 Thess. iv. 18. May God sanctify the affliction to the bereaved and hasten the time when we shall be called to witness such scenes no more. Amen.

D. S. Holt.

Summary of News.

BY W. M.

DOMESTIC.

Although Congress has adjourned, the Senate has been kept in session to confirm appointments made by the President. The action of both parties even in these matters shows the antagonism has not died out. It is supposed President Johnson is seeking to overturn the legistion by Congress on the Reconstruction of the South by the Supreme Court. Any overt act on his part, to nullify the Reconstruction bill, will bring Congress together in July, when measures will be adopted to prevent his further interference in that matter.

The Southern people, on the other hand, are becoming more and more reconciled every day to the actiontaken by Congress to bring their States back into the Union. Conventions of united colored and white people are very common all over the South. Better than all, the colored people are at last enjoying a peace and quiet they never had before. Not a negro murder has been committed, nor has a house been burnt, owned by one, on account of the feelings of antagonism existing before the act of Reconstruction was passed. The account of the state of good feeling existing between both classes at the South seems to read like an idle dream—but it is real, it is hearty. Well may the now proud ex-slave say, "God bless Abraham Lincoln."

Business, though comparatively dull, is better than most persons expected; yet goods of all kinds are lower in price than any time for some years past.

The insurance companies are justifying the course adopted against insuring property belonging to Jews. They state as prices fall, fires become more numerous always, and their books show that the percentage of such losses is largest on the property owned by Jews. The latter have taken action against the fault-finding insurance companies, and call upon their friends to do no business with the guilty ones.

The fires produced by the great colliery explosion in Virginia are still burning, and it is believed they cannot be extinguished inside of three weeks. It is the most disastrous of its kind that has ever occurred in this country.

The strike of the miners in New Jersey still continues and is increasing. Two thousand are idle or engaged with the strikers, and all the mines in Morris county have suspended work.

The Mississippi valley has recently been the scene of fearful devastation.

FOREIGN.

Evidences of the impending explosion among the military powers of Europe are daily thickening. Count Bismarck has in many instances shown himself the master of Napoleon in diplomacy, but his crowning act will evidently be the utter overthrow of that pretentious humbug. Bismarck has brought about an amicable feeling between his government and that of Austria, and they seem willing to enter into a close union to promote the national development of Germany. Without Austria, Prussia has now under her control a larger standing army than that of France, and the people are united as one man in sustaining their government. Napoleon is not idle, evidently seeing that he has to engage in a death-struggle with his more wily antagonist for not only the supremacy in Europe, but his very existence. He is building more war vessels than ever before at one time; all his ship yards are full of workmen hasting with their work. At the same time the project for the reorganization of the army, a plan which virtually makes France a nation of soldiers, increasing her army to one million two hundred thousand men, is being pushed by the government. When this is done, with a powerful navy and an armed nation Napoleon will be prepared to commence his practical operations for the greater development of the power, for the greater aggrandizement of territory and the greater military and naval glory of France. Precisely what these projects are the progress of events only can develop.

There will shortly be a soldier for every six able-bodied men in Europe. These are armed with weapons ten times more destructive than those used at Waterloo only fifty years ago; and movements and combinations of armies are now made in hours where it took days then. Unlike Bismarck, however, Napoleon finds little favor among his people to his vast projects of agressive preparation. The discontent is very threathening, and he begins to falter—coaxing at one moment and threatening the next, ever uncertain how to act. But his "star of fate" seems to urge him on to his tragic end.

Latest. Since penning the above, the cable telegraph brings the following interesting and most important news from Europe, which we copy from the *Herald's* summary:

A war panic has broken out in London and Berlin, and, while it is not stated what particular event has led to the sudden alarm, it is evident that in both those cities the course of Napoleon is regarded as threatening a speedy interruption of the existing peace. The press dispatches from London state that the uncertainty in regard to the French Emperor's action and the fear that he will adopt a warlike policy have created distrust among business men and occasioned great depression in commercial and financial circles in that city and in Paris; and later in the day we are told that this feeling increased to a war panic. The prospect of continued peace in Europe is becoming less and less certain. In spite of the new temple of concord which Napoleon has reared in Paris and in which he invites the nations to worship, the Fates seem resolved on war. On the political horizon we discover now not one war cloud but many. The Luxemburg affair threatens to bring France and Prussia into open collision. Should those two Powers go to war it would not surprise us to learn at the earliest possible date afterwards that the armies of the Emperor Alexander were quartered in the neighborhood of the Sweet Waters, and that by one leap the Eastern question had been fully if not satisfactorily settled. Napoleon's hands would be tied, and Russia might do as she pleased. The drama which is now being enacted on the European stage, and of which the scenes are varied and the players many, deepens in interest as it advances, and promises before the curtain falls to startle and astonish the world.

Our Government has received news that Maximilian is completely surrounded by the Liberals, and that there is no possibility of his escape. The Liberal leaders are said to wish his escape—which may be.

After suppressing one attempt at insurrection, President Geffrard of Hayti has been less successful with regard to a second attempt. Finding himself unable to quell it, the President has resigned the office, which he has held with great distinction since 1859.

Meetings in Brooklyn, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. Entrance on Jay street, at the sign of "Sawyer's Piano forte Rooms." The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ*.

"Voice of Elijah."—The third part of this work is received. We have not had time yet to examine it carefully. Those who wish to procure it should address the author, "Joseph T. Curry, Box 150, Chelsea, Mass." No price for it is named; but none should fail to send something in payment who call for it: not less than 25 cents, certainly, and as much more as they feel disposed.

"The Theology of the Bible."

Geo. W. Young has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should sent *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

Reuben Cadwell's post office address is Cortland, Cortland Co., N. Y.

APPOINTMENTS.

Conference in New Haven, Conn.—There will be a General Conference of christians, commonly known as Advent believers, at Day's Hall, Broadway, New Haven, commencing April 11th, and holding over two Sabbaths to the 22d, inclusive. Elders A. Ross, J. G. Hook, B. Hitchcock, L. Boutell, are invited to preach the word. Brethren from abroad are invited. By order of the church.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use al available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

Jacob Grim, Philadelphia, Pa., President.
C. D. Leet, Springfield, Mass., Vice President
Rufus Wendell, Salem, Mass., Secretary.
Leonard C. Thorne, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

BUSINESS MATTERS.

One Dollar each from—Jos. Parks, Thomas Scott, M. V. Sterling, Melissa A. Sawyer, S. V. Moore, S. F. Bradley, Andrew C. Jenkins, Mrs. Rachel Gorham, D. Coatsworth, Geo. Mitchell, Addie Bickford, C. Gillete, Jos. Burkeitt, S. W. Yates, Mrs. S. D. S. Bussier, Stephen Smith, M. P. Martin, Seymour Whiting, James Taylor, C. C. Webber, Thos. M. Redhead, R. L Johnson.

Two Dollars each from—Dr. J. F. Lee, Mrs. Sarah Curtis, Mrs. Arzilla Wilson, Charles Turner, Charles Hope, C. W. Lyndall, T. R. Crocker, $2 to send the Herald to the poor, Geo. H. Waterhouse.

Various Sums.

Mrs. Uriah F. Rogers, $1.24; Robert Rau, James Stephenson, $4; Anna Neill, $2.50; S. A. Kemp, $3; James Grant, $2.50; John S. Shed, $5; Reuben Cadwell, $100 on pledge to Herald; Nathan Ward, $5.

The Freedmen's Mission.—The friends of this mission will see that it is some time since anything has been received at this office for it. We are pledged to pay, at least, Helen Robertson's *board*, which is $20 per month. We sent her the amount for March, but had to make up, ourself, a deficiency of about $3, and nothing is yet received for the present month. We need not say more.

Advertisements.

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Office Hours, { From 8 to 9 A. M. / " 1 to 2 P. M. / " 6 to 7 P. M. } NEW YORK.

ASA L. SHIPMAN & SON,
MANUFACTURING STATIONERS, ENGRAVERS, PRINTERS AND LITHOGRAPHERS,
No. 25 Chambers St.,
NEW YORK.

Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be pre-paid.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price, in plain binding*, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, New York.

Special Notice.

It will be seen that we have withdrawn from our Catalogue our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper covers to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

BEAR THY CROSS CHEERFULLY.

Bear thy cross cheerfully,
Brother, the night
Passeth, though tearfully
Dim is thy sight.
Carry it duteously,
Looking afar,
Where gleameth beauteously
The morning star.

Bear it with white hands up,
Sister in pain,
Drinking life's bitterest cup,
Know 'tis in vain.
Hopefully, prayerfully,
Light then 'twill be,
For the Lord carefully
Thus leadeth thee.

Through surging sorrow's tides,
Vales dark and lone,
Up rugged mountain sides,
Making no moan,
Though shrinking wearily
Beneath the load,
Take it up cheerily,
'Tis from thy God.

Bear thy cross trustingly,
Whate'er it be,
Then will it tenderly
Rest upon thee.
Think not to lay it down
Till life is done;
The cross shall wear the crown
When the kingdom is won.

Christian Guardian.

Children's Department.

THE DAISY'S FIRST WINTER.

Somewhere in a garden of this earth which the dear Lord has planted with many flowers of grandness, grew a fresh, bright little daisy. The first this little daisy knew, she found herself growing in green pastures and beside the still waters where the Heavenly Shepherd was leading his sheep. And very beautiful did life look to her as her bright little eyes, with their crimson lashes, opened and looked down into the deep crystal waters of the brook below, where the sunshine made every hour more sparkles, more rings of light, and more brilliant glances and changes of color than all the jewelers in the world could imitate. She knew intimately all the yellow-birds, and meadow-larks, and bobolinks, and black-birds, that sang, piped, whistled, or chattered among the bushes and trees in the pasture, and she was a prime favorite with them all. The fish that darted to and fro in the waters seemed like so many living gems, and their silent motions, as they glided hither and thither, were full of beauty, and told as plainly of happiness as if they could speak. Multitudes of beautiful flowers grew up in the water, or on the moist edges of the brook.

They did not all blossom at once, but had their graceful changes; but there was always a pleasant flutter of expectation among them, —either a sending forth of leaves, or a making of buds, or a bursting out into blossoms; and when the blossoms passed away, there was a thoughtful, careful maturing of seeds, all packed away so snugly in their little coffers and caskets of seed-pods, which were of every quaint and dainty shape that ever could be fancied for a lady's jewel box. Overhead there grew a wide-spreading apple tree, which in the month of June became a gigantic bouquet, holding up to the sun a million silvery opening flowers, and a million pink tipped buds; and the little winds would come to play in its branches, and take the pink shells of the blossoms for their tiny air boats, in which they would go floating round among the flowers, or sail on voyages of discovery down the stream; and when the time of its blossom was gone, the bountiful tree from year to year had matured fruits of golden ripeness which cheered the hearts of men.

Little Daisy's life was only one varied delight from day to day. She had a hundred playmates among the light-winged winds, that came to her every hour to tell her what was going on all over the green pasture, and to bring her sweet perfumed messages from violets and anemones of even the more distant regions.

There was not a ring of sunlight that danced in the golden network at the bottom of the brook that did not bring a thrill of gladness to her heart; not a tiny fish glided in his crystal paths, or played and frolicked under the water-lily shadows, that was not a well-known friend of hers, and whose pleasures she did not share. At night she held conferences with the dew-drops that stepped about among the flowers in their bright pearl slippers, and washed their leaves and faces before they went to rest. Nice little nurses and dressing-maids, these dews! and they kept tender guard all night over the flowers, watching and blinking wakefully to see that all was safe; but when the sun arose, each of them spread a pair of little rainbow wings and was gone.

To be sure, there were some reverses in her lot. Sometimes a great surly, ill looking cloud would appear in the sky, like a cross schoolmaster, and sweep up all the sunbeams, and call in a gruff voice to the little winds, her playfellows, to come away from their nonsense; and then he would send a great strong wind down on them, all with a frightful noise and roar, and sweep all the little flowers flat to the earth; and there would be a great rush and pattering of rain drops, and bellowing of thunders, and sharp-forked lightnings would quiver through the air as if the green pastures certainly were to be torn to pieces; but in about half an hour it would be all over—the sunbeams would all dance out from their biding places, just as good as if nothing had happened, and the little winds would come laughing back, and each little flower would lift itself up, and the winds would help them to shake off the wet and plume themselves as jauntily as if nothing had gone amiss. Daisy had the greatest pride and joy in her own pink blossoms, of which there seemed to be an inexhaustible store; for as fast as one dropped its leaves, another was ready to open its eyes, and there were buds of every size, waiting still to come on, even down to little green cushions of buds that lay hidden away in the middle of the leaves down close to the root. "How favored I am!" said Daisy; "I never stop blossoming. The anemones and the liverwort and the blood-root have their time, but then they stop and have only leaves; while I go on blooming perpetually; how nice it is to be made as I am."

"But you must remember," said a great rough Burdock to her—"you must remember that your winter must come at last, when all this fine blossoming will have to be done with."

"What do you mean?" said Daisy, in a tone of pride, eyeing her rough neighbor with a glance of disgust. "You are a rough, ugly old thing, and that's why you are cross. Pretty people like me can afford to be good natured."

"Ah, well," said Dame Burdock, "you'll see. It's a pretty thing if a young chit just out from seed this year should be impertiment to me, who have seen twenty Winters—yes, and been through them well, too!"

"Tell, me, Bobolink," said Daisy, "is there any truth in what this horrid Burdock has been saying! What does she mean by Winter?"

"I don't know, not I," said Bobolink, as he turned a dozen somersets in the air, and then perched himself airily on a thistle-head, singing—

"I don't know, and I don't care;
It's mighty pleasant to fly up there,
And it's mighty pleasant to light down here,
And all I know is chip, chip, cheer."

"Say, Humming-bird, do you know anything about Winter?"

"Winter? I never saw one," said "Humming-bird; "we have wings, and follow Summer round the world, and where she is, there go we."

"Meadow-Lark, Meadow Lark, have you ever heard of Winter?" said Daisy.

Meadow-Lark was sure he never remembered one. "What is Winter?" he said, looking confused.

"Butterfly, Butterfly," said Daisy, "come, tell me will there be Winter, and what is Winter?"

But the Butterfly laughed, and danced up and down, and said, "What is Daisy talking about? I never heard of Winter. Winter? ha! ha! What is it?"

"Then it's only one of Burdock's spiteful sayings," said Daisy. "Just because she isn't pretty, she wants to spoil my pleasure, too. Say, dear, lovely tree that shades me so sweetly, is there such a thing as Winter?"

And the tree said, with a sigh through its leaves, "Yes, daughter, there will be Winter; but fear not, for the Good Shepherd makes both Summer and Winter, and each is good in its time. Enjoy thy Summer and fear not."

The months rolled by. The violets had long ago stopped blooming, their leaves were turning yellow, but they had beautiful seed-caskets, full of rows of little pearls, which next year should come up in blue violets. The dog-toothed violet and eye-bright had gone under the ground, so that no more was seen of them, and Daisy wondered whither they could be gone. But she had new acquaintances far more brilliant, and she forgot the others. The brook-side seemed all on fire with golden rod, and the bright yellow was relieved by the rich purple tints of the asters, while the blue-fringed gentian held up its cups, that seemed as if they might have been cut out of the sky, —and still Daisy had abundance of leaves and blossoms and felt strong and well at the root. Then the apple tree cast down to the ground its fragrant burden of golden apples, and men came and carried them away.

By and by there came keen, cutting winds, and driving storms of sleet and hail; and then at night it would be so cold, so cold! and one after another the leaves and flowers fell still and frozen, and grew black, and turned to decay. The leaves loosened and fell from the apple tree and sailed away by thousands down the brook; the butterflies lay dead with the flowers, but all the birds had gone singing away to the sunny South, following the Summer into other lands.

"Tell me, dear tree," said Daisy, "is this Winter that is coming?"

"It is Winter, darling," said the tree; "but fear not. The Good Shepherd makes Winter as well as Summer."

"I still hold my blossoms," said Daisy—for Daisy was a hardy little thing.

But the frosts came harder and harder every night, and first they froze her blossoms, and then they froze her leaves, and finally all were gone—there was nothing left but the poor little root, with the folded leaves of the future held in its bosom.

"Ah, dear tree!" said Daisy, "is not this dreadful?"

"Be patient, darling," said the tree. "I have seen many, many Winters; but the Good Shepherd loses never a seed, never a root, never a flower: they will all come again."

By and by came colder days and colder, and the brook froze to its little heart and stopped; and then there came bitter, driving storms, and the snow lay wreathed over Daisy's head; but still from the bare branches of the apple tree came a voice of cheer. "Courage, darling, and patience! Not a flower shall be lost: Winter is only for a season."

"It is so dreary!" murmured Daisy, deep in her bosom.

"It will be short; the Spring will come again," said the tree.

And at last the Spring did come; and the snow melted and ran away down the book, and the sun shone out warm, and fresh green leaves jumped and sprang out of every dry twig of the apple tree. And one bright, rejoicing day, little Daisy opened her eyes, and lo! there were all her friends once more; there were the eye-brights and the violets and the anemones and the liverwort; only ever so many more of them than there were last year, because each little pearl of a seed had been nursed and moistened by the snows of Winter, and had come up as a little plant to have its own flowers. The birds all came back, and began building their nests, and everything was brighter and fairer than before; and Daisy felt strong at heart, because she had been through a winter, and learned not to fear it. She looked up into the apple-tree. "Will there be more Winters, dear tree!" she said.

"Darling, there will; but fear not. Enjoy the present hour, and leave future Winters to Him who makes them. Thou hast come through these sad hours, because the Shepherd remembered thee. He loseth never a flower out of His pasture but calleth them all by name: and the snow will never drive so cold, or the wind beat so hard, as to hurt one of His flowers. And look! of all the flowers of last year, what one is melted away in the snow, or forgotten in the number of green things? Every blade of grass is counted, and puts up its little head in the right time; so never fear, Daisy, for thou shalt blossom stronger and brighter for the Winter."

"But why must there be Winter?" said Daisy.

"I never ask why," said the tree. "My business is to blossom and bear apples. Summer comes, and I am joyful; Winter comes, and I am patient. But, darling, there is another garden where thou and I shall be transplanted one day, where there shall be Winter no more. There is coming a new earth; and not one flower or leaf of these green pastures shall be wanting there, but come as surely as last year's flowers came back this Spring!"—*Harriet Beecher Stowe.*

THE POVERTY OF UNBELIEF.

BY LUCRETIA B. LAMB.

The following was suggested by conversation with rejecters of God's truth in different forms; some believing in immortality in sin and suffering, and others denying the inspiration of the Bible, trusting in revelations from the spirit world. The one is but the offspring of the other. The first insist that there is no punishment in death, and if the wicked dead are not raised, old Noah was grossly deceived when, moved with fear, he prepared an ark for the saving of himself and house; for the Lord was infinitely kinder to those who perished than he was to him who was spared to toil and suffer, and begin the world anew; also with the Sodomites did he deal more mercifully in destroying them instantly when he hastened Lot from all his possessions, if the wicked live not again. Thus, through blindness, making life no blessing and death no punishment. While listening to such and numerous other inconsistencies, how has the book of truth loomed up before me, in mystic grandeur and durability, as never before. I felt to exclaim, "It is pure granite." The unbeliever hurls his missiles at it, yet it moves not: the carping sycophant tries to weaken its foundation, yet cannot dig deep enough to find the source on which it rests: all unbelief combines to rail and sneer, yet there it stands, pure in whiteness, defying their impotence and rage; or, as we may imagine, the angels viewed the Roman legions in their glittering armors, confident in their strength and the powers that placed them there to keep the lifeless form committed to their trust; yet how quickly was this boasted power gone when like dead men they were helpless before the swift messengers of light who rolled away the stone. So the blinded sinner who wrests the scriptures, or pronounces them a cunningly-devised fable, will find when the rain descends and the winds blow and beat against his resting place, it will fall, and great will be its fall; while the Rock of truth on which we may build will stand out in grander proportions as the waves sweep around its base; and those resting on it can rejoice amid the roar of elements, and defy all the combined powers of earth and darkness to move them or pull out so much as one prop that supports the glorious superstructure. Considering this, how poor looks the man, whatever be his condition in life, who builds not on the Rock—and that Rock is Christ. Does the christian consider sufficiently the poverty of such a state, so as to be moved with pity, as we are, when we see rags and starvation, which will hardly compare with unbelief; living in a world created by infinite wisdom, and supplied by the munificence of a kind Father without a grateful recognition of its source, or even an acknowledgment of its Author? a world where the tolling bell announces to us daily that we are mortal; and when eternal life is offered without price, and its acceptance, limited to the uncertain term of present existence, and no effort made to comply with the terms, and even ignoring the terms and denying the whole wonderous plan! O is there poverty like this? There is naught in the universe so deserves the name. Should we not regard them with something of the compassion that Jesus did? He loved, pitied wept, and died. May all who love Jesus improve every instrumentality, especially the powerful engine of prevailing prayer. Jesus is able to save unto the utmost. Then with what confidence we may wrestle. We do not approach an unjust judge, who is only moved by selfishness to avoid importunity. Jesus said, hear what the unjust judge saith; and shall not God answer, or avenge his elect, which cry day and night unto him? Also those who are instrumental in converting a sinner will save a soul from death. What an object to labor for; one which caused Jesus to leave the realms of glory, and inspires the heavenly hosts with rejoicing, and will swell the anthems of praise throughout the ceaseless ages.

Will the Lord strengthen and impart the needed wisdom, that we may fulfil life's great mission and improve to the fullest extent the grace given whereby we are made heirs of eternal life. Your sister in Christ.

"THE ABOMINATION OF DESOLATION."

We think when a person writes for a paper, occupying valuable space, he should endeavor to make original suggestions, advance new truths that are interesting and valuable. A writer in the HERALD, on the above subject, writes as if he supposed the readers of the HERALD OF LIFE were mere children, only in their teens, and does not seem to be aware that his views on Math. xxiv. are precisely identical with those of Universalists, Swedenborgians, and Spiritualists, and have been refuted by Adventists a thousand times.

The Romanists will be highly pleased with such interpretation of scripture. They have been, ever since the days of the great Luther and the good Zwingle, vainly endeavoring to cast off the odium that the Saviour cast upon their abominable hierarchy by describing their wicked persecutions in advance. All intelligent christian expositors, of any note, with the exception of Albert Barnes, have told us that the papacy was the persecuting power referred to.

Three separate and distinct questions were put to the Saviour by the apostles—"*When shall these things be? what shall be the sign of thy coming? and the end of the world?*" He, without the least hesitation, frankly answered them. This subject has been too often discussed, and is too well understood by Adventists, to require elucidation.

If the writer in the HERALD, above referred to, is right, then the Catholics are correct, and their church is not, and has not been, an abomination; and it has never committed desolations. It is passing strange that any Adventist should defend the Papal, Swedenborgian, and Spiritualist views, and denounce the great and mighty truth, that the generation on the earth, that should witness the "signs," described by the Saviour, should not pass away, until all should be fulfilled. According to the writer in the HERALD, Titus had no idea when he should attack Jerusalem; for it is said, "No man knoweth the day or the hour." But we are told "whoso readeth let him understand." T.

Scotch Plains, N. J.

THE NAMES OF OUR MONTHS.

BR. STORRS:—The following is taken from F. Shalluck's Tables, printed in 1817. Thinking it would be interesting to the readers of the HERALD, I send it to you for insertion in the same, if you think best.

JANUARY: so called from Janus, an ancient king of Italy, deified after his death. It is the first month of the year. The Saxons called it *Wolf* month, because of the mischievous wolves.

FEBRUARY: so called from Febrius, Latin; that is, the Febuarius expiatory sacrifices, offered by the Romans for the purifying of the people in that month. It is the second month in the year. The Saxons called it *Colewort*, or Wort, *spring*, because then worts began to sprout. Feb. 19, 1401, Henry IV., of England permitted the clergy to burn Wm. Sautrie, a clergyman, for heresy. This was the first execution in England on account of religion.

MARCH: so called of Mars, the heathen god. The third month in the year. The Saxons called it *Lengning* month, because the days then began to exceed in length the nights. March 6, 1716, the northern was dicovered.

APRIL: (opening, in Latin) because in this month things are, as it were, opened and budded.

MAY: (majus, from majorus, Latin) so called by Romulus, in respect of his senators. The Saxons called it *Three Milkins*, because they then milked their cows three times a day.

JUNE: (Junius, a juniaribus) ,i. e., the younger sort of people. The Saxons called it *Medow* month, because their cattle were then turned out to feed in the meadows. It is the sixth month in the year.

JULY: (Juilet, French; Julius, Latin) so named in honor of Julius Cæsar. The Saxons called it *Hay* month, because they then generally cut their hay. It is the seventh month in the year.

AUGUST: the eighth month of the year, so called from Augustus Cæsar. The Saxons called it *Barn* month, because they then filled their barns.

SEPTEMBER: (French of Septem. Latin seven,) a month so called (old style) because it is the seventh month from March. The ninth month of the year. The Saxons called it *Grist* month, because they then carried their new corn to mill.

OCTOBER: (*Octobres*: Latin of *octo*, eight) so called as being the eighth month from March. It is the tenth month of the year. The Saxons called it *Wine* month, because grapes were then usually pressed to make wine.

NOVEMBER: (of *novem*: Latin) so called, being the ninth month from March. The Saxons called it *Windy* month, because of the high winds usually coming in that month. It is the eleventh month of the year.

DECEMBER: (of *Decem*, Latin, ten) because it is the tenth month from March, which was anciently the beginning of the year. The Saxons called it *Winter* month, because of the cold, then growing intense, and afterward *Holy* month, on account of the nativity of Christ. It is the twelfth month of the year.

DANIEL OSBORN.

Findley's Lake, N. Y.

AN EXTRACT FROM ALBERT BARNES.

This estimable divine concludes his commentary on the chapter xv. of 1 Corinthians, in the following strain:—

Thus closes this chapter of inimitable beauty, and of unequal power of argumentation. Such is the prospect which is before the christian. He shall indeed die like other men. But his death is a sleep—a calm, gentle, undisturbed sleep, in the expectation of being again awaked to a brighter day. v. 6. He has the assurance that his Saviour rose, and that his people shall therefore also rise. v. 12–20. He encounters peril, and privation, and persecution; he may be ridiculed and despised; he may be subjected to danger or doomed to fight with wild beasts; or to contend with men who resemble wild beasts; he may be doomed to the pains and terrors of a martyrdom at the stake, but he has the assurance that all these are of short continuance, and that before him there is a world of eternal glory. v. 29–32. He may be poor, unhonored and apparently without an earthly friend or protector, but his Saviour and redeemer reigns. v. 25. He may be opposed by wicked men, and his name slandered, and body tortured, and his peace marred, but his enemies shall all be subdued. v. 26, 27. He will himself die, and sleep in his grave, but he shall live again, v. 22, 23. He has painful proof that his body is corruptible, but it will be incorruptible; that it is now vile, but it will be glorious; that it is weak, frail, feeble, but it will yet be strong, and no more subject to disease or decay. v. 42, 43. And he will be brought under the power of death, but death shall be robbed of its honors, and despoiled of its triumph. Its sting from the saint is taken away, and it is changed to a blessing. It is now not the dreaded monster, the king of terrors; it is a friend that comes to remove him from a world of toil to a world of rest; from a life of sin to a life of glory. The grave is not to him the gloomy abode, the permanent resting-place of his body; it is a place of rest for a little time; grateful like the bed of down to a wearied frame, where he may lie down and repose after the fatigues of the day, and gently wait for the morning. He has nothing to fear in death; nothing to fear in the dying pang, the gloom, the chill, the sweat, the paleness, the fixedness of death: nothing to fear in the chilliness, the darkness, the silence, the corruption of the grave. All this is in the way to immortality, and is closely and indissolubly connected with immortality. v. 55–57. And in view of all this, we should be patient, faithful, laborious, self denying; we should engage with zeal in the work of the Lord; we should calmly wait till our change come. v. 58. No other system of religion has any such hopes as this; no other system does anything to dispel the gloom, or drive away the horrors of the grave. How foolish is the man who rejects the gospel—the only system which brings life and immortality to light! How foolish to reject the doctrine of the resurrection, and to lie down in the grave without peace, without hope, without any belief that there will be a world of glory; living without God, and dying like the brute. And yet infidelity seeks and claims its chief triumphs in the attempt to convince poor dying man that he has no solid ground of hope; that the universe is "without a Father and without a God;" that the grave terminates the career of man forever; and that in the grave he sinks away to eternal annihilation! Strange that man should seek such degradation! Strange that all men, conscious that they must die, do not at once greet christianity as their best friend, and hail the doctrine of the future state, and of the resurrection, as that which is adapted to meet the deeply felt evils of this world; to fill the desponding mind with peace; and to sustain the soul in the temptations and trials of life, and in the gloom and agony of death!

REMARK.—The sentiments pervading by far the greater portion of the foregoing extract will find a cordial response in every pious heart. The general tenor of the observations is in delightful accord with the doctrine with the view of Life only in Christ. We give the extract mainly for the *good* that is in it; but partly, also, to show how a most excellent strain of remark may be despoiled of its legitimate influence by the intrusion of the fabulous conceit, that it is the mission of DEATH—declared by inspiration to be a doomed "enemy"—"to remove" the Christian "from a world of toil to a world of rest; from a life of sin to a *life of glory*." The reader must make his own further reflections: our page is full. R. W.

RETRIBUTION.—The Rev. John Pierpont was a steadfast upholder of the temperance cause, and for his faithfulness in waging and advocating its principles he was driven from his pulpit in Boston by the exertions of a wealthy firm, members of his church, who were engaged in the liquor traffic. He was afterwards appointed a clerk in the Treasury Department in Washington. While there it fell to his lot to examine certain invoices of liquor imported into Boston, and feeling satisfied that the price set down as the foreign cost was too low, he called attention to the matter. Investigations were instituted which led to the discovery of extensive frauds on the part of the importers, who proved to be the very parties who had persecuted him and driven him to the very place where their iniquities were revealed to him. They have but recently suffered a terrible penalty for their crime, which bankrupted them in purse and character.

VARIETIES.

SELECTED BY W. M.

The true and grand idea of the Church, that is, a society for the purpose of making men like Christ, earth like heaven, the kingdom of this world the kingdom of Christ, is all lost, and men look upon it as an institution for religious worship, and religious instruction; thus robbing it of its life and universality, making it an affair of clergy, not of people, of preaching and ceremonies, not of living, of Sundays and synagogues, instead of one of all days, and all places, houses, streets, town and country.

ST. PETER'S CATHEDRAL.—You are impressed by the cost of this edifice as well as by its size. Two hundred and fifty years ago, before the Pilgrims set foot on Plymouth Rock, its estimate cost was $47,000,000. Since then there has been unlimited expense. It is estimated that the cost at the present time and in the present values, would amount to $225,000,000! enough to build two railroads to the Pacific. By the census of 1860 the total valuation of real and personal property in the State of New Hampshire was $156,000,000, and in Vermont, $135,000,000. Here, then, we have one church which it is said has cost as much as the valuation of all the property in New Hampshire and half of that in Vermont! Think of all the lands, houses, factories, shops, goods, cattle, sheep, horses, money, bonds and mortgages—everything that can be reckoned by dollars and cents, owned by nearly half a million people—turned into this one building, and you will understand what sort of a place the Pope has for the observance of Christmas ceremonies.

The annual cost of keeping the building in repair, saying nothing of new works of art, is about $50,000 in the currency issued by the Pope. It requires a large regiment—not of soldiers but of servants—to scrape up the melted wax, dust the Apostles' faces, and keep the spiders from spinning webs over the faces of the effigies of the old Popes. So much for the building—not for religious service; that is still another item of expense.

The New Jerusalem is thus described, from Revelations chapter xxi, 9. "And he measured the city with a reed, twelve thousand furlongs. The length, height and breadth of it are equal." Twelve thousand furlongs, 7,920,000 feet, which being cubed, is 948,088,000,000,000,000,000,000 cubic feet, the half of which we will reserve for the throne of God and the Court of heaven, half of the balance for the streets, and the remainder divided by 496, the cubic feet in the rooms 16 feet square and 16 feet high, will be 5,734,750,000,000 rooms. We will now suppose the world always did and always will contain 900,000,000 of inhabitants, and the generation will last 33 1-3 years, 2,700,000,000 every century, and that the world will stand 100,000 years—2,700,000,000,000 persons. Then suppose there were 11,230 such worlds, equal to this number of inhabitants and duration of years, then there would be a room 16 feet long, 16 feet wide, and 16 feet high for each person, and yet there would be room.

The rabbis of Europe will meet in council, at Paris, during the Universal Exposition It is proposed to abolish the laws which prohibit the use of certain kinds of food; to take action against the polygamy which prevails among the Jews in Algiers, where there are said to be more than 40,000 Jewish families; and to recognize the right of females in that country to an equal inheritance with the males.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 8 cents.

The Herald of Life

AND OF THE COMING KINGDOM.

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Poetry.

BEAR THY CROSS CHEERFULLY.

Bear thy cross cheerfully,
Brother, the night
Passeth, though tearfully
Dim is thy sight.
Carry it duteously,
Looking afar,
Where gleameth beauteously
The morning star.

Bear it with white hands up,
Sister in pain,
Drinking life's bitterest cup,
Know 'tis in vain.
Hopefully, prayerfully,
Light then 'twill be,
For the Lord carefully
Thus leadeth thee.

Through surging sorrow's tides,
Vales dark and lone,
Up rugged mountain sides,
Making no moan,
Though shrinking wearily
Beneath the load,
Take it up cheerily,
'Tis from thy God.

Bear thy cross trustingly,
Whate'er it be,
Then will it tenderly
Rest upon thee.
Think not to lay it down
Till life is done;
The cross shall wear the crown
When the kingdom is won.

Christian Guardian.

Children's Department.

THE DAISY'S FIRST WINTER.

Somewhere in a garden of this earth which the dear Lord has planted with many flowers of grandness, grew a fresh, bright little daisy.

The first this little daisy knew, she found herself growing in green pastures and beside the still waters where the Heavenly Shepherd was leading his sheep. And very beautiful did life look to her as her bright little eyes, with their crimson lashes, opened and looked down into the deep crystal waters of the brook below, where the sunshine made every hour more sparkles, more rings of light, and more brilliant glances and changes of color than all the jewelers in the world could imitate. She knew intimately all the yellow-birds, and meadow-larks, and bobolinks, and black-birds, that sang, piped, whistled, or chattered among the bushes and trees in the pasture, and she was a prime favorite with them all. The fish that darted to and fro in the waters seemed like so many living gems, and their silent motions, as they glided hither and thither, were full of beauty, and told as plainly of happiness as if they could speak. Multitudes of beautiful flowers grew up in the water, or on the moist edges of the brook.

They did not all blossom at once, but had their graceful changes; but there was always a pleasant flutter of expectation among them,—either a sending forth of leaves, or a making of buds, or a bursting out into blossoms; and when the blossoms passed away, there was a thoughtful, careful maturing of seeds, all packed away so snugly in their little coffers and caskets of seed-pods, which were of every quaint and dainty shape that ever could be fancied for a lady's jewel box. Overhead there grew a wide-spreading apple tree, which in the month of June became a gigantic bouquet, holding up to the sun a million silvery opening flowers, and a million pink tipped buds; and the little winds would come to play in its branches, and take the pink shells of the blossoms for their tiny air boats, in which they would go floating round among the flowers, or sail on voyages of discovery down the stream; and when the time of its blossom was gone, the bountiful tree from year to year had matured fruits of golden ripeness which cheered the hearts of men.

Little Daisy's life was only one varied delight from day to day. She had a hundred playmates among the light-winged winds, that came to her every hour to tell her what was going on all over the green pasture, and to bring her sweet perfumed messages from violets and anemones of even the more distant regions.

There was not a ring of sunlight that danced in the golden network at the bottom of the brook that did not bring a thrill of gladness to her heart; not a tiny fish glided in his crystal paths, or played and frolicked under the water-lily shadows, that was not a well-known friend of hers, and whose pleasures she did not share. At night she held conferences with the dew-drops that stepped about among the flowers in their bright pearl slippers, and washed their leaves and faces before they went to rest. Nice little nurses and dressing-maids, these dews! and they kept tender guard all night over the flowers, watching and blinking wakefully to see that all was safe; but when the sun arose, each of them spread a pair of little rainbow wings and was gone.

To be sure, there were some reverses in her lot. Sometimes a great surly, ill looking cloud would appear in the sky, like a cross schoolmaster, and sweep up all the sunbeams, and call in a gruff voice to the little winds, her playfellows, to come away from their nonsense; and then he would send a great strong wind down on them, all with a frightful noise and roar, and sweep all the little flowers flat to the earth; and there would be a great rush and pattering of rain drops, and bellowing of thunders, and sharp-forked lightnings would quiver through the air as if the green pastures certainly were to be torn to pieces; but in about half an hour it would be all over—the sunbeams would all dance out from their biding places, just as good as if nothing had happened, and the little winds would come laughing back, and each little flower would lift itself up, and the winds would help them to shake off the wet and plume themselves as jauntily as if nothing had gone amiss. Daisy had the greatest pride and joy in her own pink blossoms, of which there seemed to be an inexhaustible store; for as fast as one dropped its leaves, another was ready to open its eyes, and there were buds of every size, waiting still to come on, even down to little green cushions of buds that lay hidden away in the middle of the leaves down close to the root. "How favored I am!" said Daisy; "I never stop blossoming. The anemones and the liverwort and the blood-root have their time, but then they stop and have only leaves; while I go on blooming perpetually; how nice it is to be made as I am."

"But you must remember," said a great rough Burdock to her—"you must remember that your winter must come at last, when all this fine blossoming will have to be done with."

"What do you mean?" said Daisy, in a tone of pride, eyeing her rough neighbor with a glance of disgust. "You are a rough, ugly old thing, and that's why you are cross. Pretty people like me can afford to be good natured."

"Ah, well," said Dame Burdock, "you'll see. It's a pretty thing if a young chit just out from seed this year should be impertiment to me, who have seen twenty Winters—yes, and been through them well, too!"

"Tell, me, Bobolink," said Daisy, "is there any truth in what this horrid Burdock has been saying! What does she mean by Winter?"

"I don't know, not I," said Bobolink, as he turned a dozen somersets in the air, and then perched himself airily on a thistle-head, singing—

"I don't know, and I don't care;
It's mighty pleasant to fly up there,
And it's mighty pleasant to light down here,
And all I know is chip, chip, cheer."

"Say, Humming-bird, do you know anything about Winter?"

"Winter? I never saw one," said "Humming-bird; "we have wings, and follow Summer round the world, and where she is, there go we."

"Meadow-Lark, Meadow Lark, have you ever heard of Winter?" said Daisy.

Meadow-Lark was sure he never remembered one. "What is Winter?" he said, looking confused.

"Butterfly, Butterfly," said Daisy, "come, tell me will there be Winter, and what is Winter?"

But the Butterfly laughed, and danced up and down, and said, "What is Daisy talking about? I never heard of Winter. Winter? ha! ha! What is it?"

"Then it's only one of Burdock's spiteful sayings," said Daisy. "Just because she isn't pretty, she wants to spoil my pleasure, too. Say, dear, lovely tree that shades me so sweetly, is there such a thing as Winter?"

And the tree said, with a sigh through its leaves, "Yes, daughter, there will be Winter; but fear not, for the Good Shepherd makes both Summer and Winter, and each is good in its time. Enjoy thy Summer and fear not."

The months rolled by. The violets had long ago stopped blooming, their leaves were turning yellow, but they had beautiful seed-caskets, full of rows of little pearls, which next year should come up in blue violets. The dog-toothed violet and eye-bright had gone under the ground, so that no more was seen of them, and Daisy wondered whither they could be gone. But she had new acquaintances far more brilliant, and she forgot the others. The brook-side seemed all on fire with golden rod, and the bright yellow was relieved by the rich purple tints of the asters, while the blue-fringed gentian held up its cups, that seemed as if they might have been cut out of the sky,—and still Daisy had abundance of leaves and blossoms and felt strong and well at the root. Then the apple tree cast down to the ground its fragrant burden of golden apples, and men came and carried them away.

By and by there came keen, cutting winds, and driving storms of sleet and hail; and then at night it would be so cold, so cold! and one after another the leaves and flowers fell still and frozen, and grew black, and turned to decay. The leaves loosened and fell from the apple tree and sailed away by thousands down the brook; the butterflies lay dead with the flowers, but all the birds had gone singing away to the sunny South, following the Summer into other lands.

"Tell me, dear tree," said Daisy, "is this Winter that is coming?"

"It is Winter, darling," said the tree; "but fear not. The Good Shepherd makes Winter as well as Summer."

"I still hold my blossoms," said Daisy—for Daisy was a hardy little thing.

But the frosts came harder and harder every night, and first they froze her blossoms, and then they froze her leaves, and finally all were gone—there was nothing left but the poor little root, with the folded leaves of the future held in its bosom.

"Ah, dear tree!" said Daisy, "is not this dreadful?"

"Be patient, darling," said the tree. "I have seen many, many Winters; but the Good Shepherd loses never a seed, never a root, never a flower: they will all come again."

By and by came colder days and colder, and the brook froze to its little heart and stopped; and then there came bitter, driving storms, and the snow lay wreathed over Daisy's head; but still from the bare branches of the apple tree came a voice of cheer. "Courage, darling, and patience! Not a flower shall be lost: Winter is only for a season."

"It is so dreary!" murmured Daisy, deep in her bosom.

"It will be short; the Spring will come again," said the tree.

And at last the Spring did come; and the snow melted and ran away down the book, and the sun shone out warm, and fresh green leaves jumped and sprang out of every dry twig of the apple tree. And one bright, rejoicing day, little Daisy opened her eyes, and lo! there were all her friends once more; there were the eye-brights and the violets and the anemones and the liverwort; only ever so many more of them than there were last year, because each little pearl of a seed had been nursed and moistened by the snows of Winter, and had come up as a little plant to have its own flowers. The birds all came back, and began building their nests, and everything was brighter and fairer than before; and Daisy felt strong at heart, because she had been through a winter, and learned not to fear it. She looked up into the apple-tree. "Will there be more Winters, dear tree!" she said.

"Darling, there will; but fear not. Enjoy the present hour, and leave future Winters to Him who makes them. Thou hast come through these sad hours, because the Shepherd remembered thee. He loseth never a flower out of His pasture but calleth them all by name: and the snow will never drive so cold, or the wind beat so hard, as to hurt one of His flowers. And look! of all the flowers of last year, what one is melted away in the snow, or forgotten in the number of green things? Every blade of grass is counted, and puts up its little head in the right time; so never fear, Daisy, for thou shalt blossom stronger and brighter for the Winter."

"But why must there be Winter?" said Daisy.

"I never ask why," said the tree. "My business is to blossom and bear apples. Summer comes, and I am joyful; Winter comes, and I am patient. But, darling, there is another garden where thou and I shall be transplanted one day, where there shall be Winter no more. There is coming a new earth; and not one flower or leaf of these green pastures shall be wanting there, but come as surely as last year's flowers came back this Spring!"—*Harriet Beecher Stowe.*

THE POVERTY OF UNBELIEF.

BY LUCRETIA B. LAMB.

The following was suggested by conversation with rejecters of God's truth in different forms; some believing in immortality in sin and suffering, and others denying the inspiration of the Bible, trusting in revelations from the spirit world. The one is but the offspring of the other. The first insist that there is no punishment in death, and if the wicked dead are not raised, old Noah was grossly deceived when, moved with fear, he prepared an ark for the saving of himself and house; for the Lord was infinitely kinder to those who perished than he was to him who was spared to toil and suffer, and begin the world anew; also with the Sodomites did he deal more mercifully in destroying them instantly when he hastened Lot from all his possessions, if the wicked live not again. Thus, through blindness, making life no blessing and death no punishment. While listening to such and numerous other inconsistencies, how has the book of truth loomed up before me, in mystic grandeur and durability, as never before. I felt to exclaim, "It is pure granite." The unbeliever hurls his missiles at it, yet it moves not: the carping sycophant tries to weaken its foundation, yet cannot dig deep enough to find the source on which it rests: all unbelief combines to rail and sneer, yet there it stands, pure in whiteness, defying their impotence and rage; or, as we may imagine, the angels viewed the Roman legions in their glittering armors, confident in their strength and the powers that placed them there to keep the lifeless form committed to their trust; yet how quickly was this boasted power gone when like dead men they were helpless before the swift messengers of light who rolled away the stone. So the blinded sinner who wrests the scriptures, or pronounces them a cunningly-devised fable, will find when the rain descends and the winds blow and beat against his resting place, it will fall, and great will be its fall; while the Rock of truth on which we may build will stand out in grander proportions as the waves sweep around its base; and those resting on it can rejoice amid the roar of elements, and defy all the combined powers of earth and darkness to move them or pull out so much as one prop that supports the glorious superstructure. Considering this, how poor looks the man, whatever be his condition in life, who builds not on the Rock—and that Rock is Christ. Does the christian consider sufficiently the poverty of such a state, so as to be moved with pity, as we are, when we see rags and starvation, which will hardly compare with unbelief; living in a world created by infinite wisdom, and supplied by the munificence of a kind Father without a grateful recognition of its source, or even an acknowledgment of its Author? a world where the tolling bell announces to us daily that we are mortal; and when eternal life is offered without price, and its acceptance, limited to the uncertain term of present existence, and no effort made to comply with the terms, and even ignoring the terms and denying the whole wonderous plan! O is there poverty like this? There is naught in the universe so deserves the name. Should we not regard them with something of the compassion that Jesus did? He loved, pitied wept, and died. May all who love Jesus improve every instrumentality, especially the powerful engine of prevailing prayer. Jesus is able to save unto the utmost. Then with what confidence we may wrestle. We do not approach an unjust judge, who is only moved by selfishness to avoid importunity. Jesus said, hear what the unjust judge saith; and shall not God answer, or avenge his elect, which cry day and night unto him? Also those who are instrumental in converting a sinner will save a soul from death. What an object to labor for; one which caused Jesus to leave the realms of glory, and inspires the heavenly hosts with rejoicing, and will swell the anthems of praise throughout the ceaseless ages.

Will the Lord strengthen and impart the needed wisdom, that we may fulfil life's great mission and improve to the fullest extent the grace given whereby we are made heirs of eternal life. Your sister in Christ.

"THE ABOMINATION OF DESOLATION."

We think when a person writes for a paper, occupying valuable space, he should endeavor to make original suggestions, advance new truths that are interesting and valuable. A writer in the HERALD, on the above subject, writes as if he supposed the readers of the HERALD OF LIFE were mere children, only in their teens, and does not seem to be aware that his views on Math. xxiv. are precisely identical with those of Universalists, Swedenborgians, and Spiritualists, and have been refuted by Adventists a thousand times.

The Romanists will be highly pleased with such interpretation of scripture. They have been, ever since the days of the great Luther and the good Zwingle, vainly endeavoring to cast off the odium that the Saviour cast upon their abominable hierarchy by describing their wicked persecutions in advance. All intelligent christian expositors, of any note, with the exception of Albert Barnes, have told us that the papacy was the persecuting power referred to.

Three separate and distinct questions were put to the Saviour by the apostles—"*When shall these things be? what shall be the sign of thy coming? and the end of the world?*" He, without the least hesitation, frankly answered them. This subject has been too often discussed, and is too well understood by Adventists, to require elucidation.

If the writer in the HERALD, above referred to, is right, then the Catholics are correct, and their church is not, and has not been, an abomination; and it has never committed desolations. It is passing strange that any Adventist should defend the Papal, Swedenborgian, and Spiritualist views, and denounce the great and mighty truth, that the generation on the earth, that should witness the "signs," described by the Saviour, should not pass away, until all should be fulfilled. According to the writer in the HERALD, Titus had no idea when he should attack Jerusalem; for it is said, "No man knoweth the day or the hour." But we are told "whoso readeth let him understand." T.

Scotch Plains, N. J.

THE NAMES OF OUR MONTHS.

BR. STORRS:—The following is taken from F. Shalluck's Tables, printed in 1817. Thinking it would be interesting to the readers of the HERALD, I send it to you for insertion in the same, if you think best.

JANUARY: so called from Janus, an ancient king of Italy, deified after his death. It is the first month of the year. The Saxons called it *Wolf* month, because of the mischievous wolves.

FEBRUARY: so called from Febrius, Latin; that is, the Febuarius expiatory sacrifices, offered by the Romans for the purifying of the people in that month. It is the second month in the year. The Saxons called it *Colewort*, or Wort, *spring*, because then worts began to sprout. Feb. 19, 1401, Henry IV., of England permitted the clergy to burn Wm. Sautrie, a clergyman, for heresy. This was the first execution in England on account of religion.

MARCH: so called of Mars, the heathen god. The third month in the year. The Saxons called it *Lengning* month, because the days then began to exceed in length the nights. March 6, 1716, the northern was dicovered.

APRIL: (opening, in Latin) because in this month things are, as it were, opened and budded.

MAY: (majus, from majorus, Latin) so called by Romulus, in respect of his senators. The Saxons called it *Three Milkins*, because they then milked their cows three times a day.

JUNE: (Junius, a juniaribus) ,i. e., the younger sort of people. The Saxons called it *Medow* month, because their cattle were then turned out to feed in the meadows. It is the sixth month in the year.

JULY: (Juilet, French; Julius, Latin) so named in honor of Julius Cæsar. The Saxons called it *Hay* month, because they then generally cut their hay. It is the seventh month in the year.

AUGUST: the eighth month of the year, so called from Augustus Cæsar. The Saxons called it *Barn* month, because they then filled their barns.

SEPTEMBER: (French of Septem. Latin seven,) a month so called (old style) because it is the seventh month from March. The ninth month of the year. The Saxons called it *Grist* month, because they then carried their new corn to mill.

OCTOBER: (*Octobres*: Latin of *octo*, eight) so called as being the eighth month from March. It is the tenth month of the year. The Saxons called it *Wine* month, because grapes were then usually pressed to make wine.

NOVEMBER: (of *novem*: Latin) so called, being the ninth month from March. The Saxons called it *Windy* month, because of the high winds usually coming in that month. It is the eleventh month of the year.

DECEMBER: (of *Decem*, Latin, *ten*) because it is the tenth month from March, which was anciently the beginning of the year. The Saxons called it *Winter* month, because of the cold, then growing intense, and afterward *Holy* month, on account of the nativity of Christ. It is the twelfth month of the year.

DANIEL OSBORN.

Findley's Lake, N. Y.

AN EXTRACT FROM ALBERT BARNES.

This estimable divine concludes his commentary on the chapter xv. of 1 Corinthians, in the following strain:—

Thus closes this chapter of inimitable beauty, and of unequal power of argumentation. Such is the prospect which is before the christian. He shall indeed die like other men. But his death is asleep—a calm, gentle, undisturbed sleep, in the expectation of being again awaked to a brighter day. v. 6. He has the assurance that his Saviour rose, and that his people shall therefore also rise. v. 19–20. He encounters peril, and privation, and persecution; he may be ridiculed and despised; he may be subjected to danger or doomed to fight with wild beasts; or to contend with men who resemble wild beasts; he may be doomed to the pains and terrors of a martyrdom at the stake, but he has the assurance that all these are of short continuance, and that before him there is a world of eternal glory. v. 29–32. He may be poor, unhonored and apparently without an earthly friend or protector, but his Saviour and redeemer reigns. v. 25. He may be opposed by wicked men, and his name slandered, and body tortured, and his peace marred, but his enemies shall all be subdued. v. 26, 27. He will himself die, and sleep in his grave, but he shall live again, v. 22, 23. He has painful proof that his body is corruptible, but it will be incorruptible; that it is now vile, but it will be glorious; that it is weak, frail, feeble, but it will yet be strong, and no more subject to disease or decay. v. 42, 43 And he will be brought under the power of death, but death shall be robbed of its honors, and despoiled of its triumph. Its sting from the saint is taken away, and it is changed to a blessing. It is now not the dreaded monster, the king of terrors; it is a friend that comes to remove him from a world of toil to a world of rest; from a life of sin to a life of glory. The grave is not to him the gloomy abode, the permanent resting-place of his body; it is a place of rest for a little time; grateful like the bed of down to a wearied frame, where he may lie down and repose after the fatigues of the day, and gently wait for the morning. He has nothing to fear in death; nothing to fear in the dying pang, the gloom, the chill, the sweat, the paleness, the fixedness of death: nothing to fear in the chilliness, the darkness, the silence, the corruption of the grave. All this is in the way to immortality, and is closely and indissolubly connected with immortality. v. 55–57. And in view of all this, we should be patient, faithful, laborious, self denying; we should engage with zeal in the work of the Lord; we should calmly wait till our change come. v. 58. No other system of religion has any such hopes as this; no other system does anything to dispel the gloom, or drive away the horrors of the grave. How foolish is the man who rejects the gospel—the only system which brings life and immortality to light! How foolish to reject the doctrine of the resurrection, and to lie down in the grave without peace, without hope, without any belief that there will be a world of glory; living without God, and dying like the brute. And yet infidelity seeks and claims its chief triumphs in the attempt to convince poor dying man that he has no solid ground of hope; that the universe is "without a Father and without a God;" that the grave terminates the career of man forever; and that in the grave he sinks away to eternal annihilation! Strange that man should seek such degradation! Strange that all men, conscious that they must die, do not at once greet christianity as their best friend, and hail the doctrine of the future state, and of the resurrection, as that which is adapted to meet the deeply felt evils of this world; to fill the desponding mind with peace; and to sustain the soul in the temptations and trials of life, and in the gloom and agony of death!

REMARK.—The sentiments pervading by far the greater portion of the foregoing extract will find a cordial response in every pious heart. The general tenor of the observations is in delightful accord with the doctrine with the view of Life only in Christ. We give the extract mainly for the *good* that is in it; but partly, also, to show how a most excellent strain of remark may be despoiled of its legitimate influence by the intrusion of the fabulous conceit, that it is the mission of DEATH—declared by inspiration to be a doomed "enemy"—"to remove" the Christian "from a world of toil to a world of rest; from a life of sin to a *life of glory*." The reader must make his own further reflections: our page is full.

R. W.

RETRIBUTION.—The Rev. John Pierpont was a steadfast upholder of the temperance cause, and for his faithfulness in waging and advocating its principles he was driven from his pulpit in Boston by the exertions of a wealthy firm, members of his church, who were engaged in the liquor traffic. He was afterwards appointed a clerk in the Treasury Department in Washington. While there it fell to his lot to examine certain invoices of liquor imported into Boston, and feeling satisfied that the price set down as the foreign cost was too low, he called attention to the matter. Investigations were instituted which led to the discovery of extensive frauds on the part of the importers, who proved to be the very parties who had persecuted him and driven him to the very place where their iniquities were revealed to him. They have but recently suffered a terrible penalty for their crime, which bankrupted them in purse and character.

VARIETIES.

SELECTED BY W. M.

The true and grand idea of the Church, that is, a society for the purpose of making men like Christ, earth like heaven, the kingdom of this world the kingdom of Christ, is all lost, and men look upon it as an institution for religious worship, and religious instruction; thus robbing it of its life and universality, making it an affair of clergy, not of people, of preaching and ceremonies, not of living, of Sundays and synagogues, instead of one of all days, and all places, houses, streets, town and country.

ST. PETER'S CATHEDRAL.—You are impressed by the cost of this edifice as well as by its size. Two hundred and fifty years ago, before the Pilgrims set foot on Plymouth Rock, its estimate cost was $47,000,000. Since then there has been unlimited expense. It is estimated that the cost at the present time and, in the present values, would amount to $225,000,000! enough to build two railroads to the Pacific. By the census of 1860 the total valuation of real and personal property in the State of New Hampshire was $156,000,000, and in Vermont, $135,000,000. Here, then, we have one church which it is said has cost as much as the valuation of all the property in New Hampshire and half of that in Vermont! Think of all the lands, houses, factories, shops, goods, cattle, sheep, horses, money, bonds and mortgages—everything that can be reckoned by dollars and cents, owned by nearly half a million people—turned into this one building, and you will understand what sort of a place the Pope has for the observance of Christmas ceremonies.

The annual cost of keeping the building in repair, saying nothing of new works of art, is about $50,000 in the currency issued by the Pope. It requires a large regiment—not of soldiers but of servants—to scrape up the melted wax, dust the Apostles' faces, and keep the spiders from spinning webs over the faces of the effigies of the old Popes. So much for the building—not for religious service; that is still another item of expense.

The New Jerusalem is thus described, from Revelations chapter xxi, 9. "And he measured the city with a reed, twelve thousand furlongs. The length, height and breadth of it are equal." Twelve thousand furlongs, 7,920,000 feet, which being cubed, is 948,088,000,000,000,000,000,000 cubic feet, the half of which we will reserve for the throne of God and the Court of heaven, half of the balance for the streets, and the remainder divided by 496, the cubic feet in the rooms 16 feet square and 16 feet high, will be 5,734,750,000,000 rooms. We will now suppose the world always did and always will contain 900,000,000 of inhabitants, and the generation will last 33 1-3 years, 2,700,000,000 every century, and that the world will stand 100,000 years—2,700,000,000,000 persons. Then suppose there were 11,230 such worlds, equal to this number of inhabitants and duration of years, then there would be a room 16 feet long, 16 feet wide, and 16 feet high for each person, and yet there would be room.

The rabbis of Europe will meet in council, at Paris, during the Universal Exposition It is proposed to abolish the laws which prohibit the use of certain kinds of food; to take action against the polygamy which prevails among the Jews in Algiers, where there are said to be more than 40,000 Jewish families; and to recognize the right of females in that country to an equal inheritance with the males.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 8 cents.

The Herald of Life

AND OF THE COMING KINGDOM.

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Poetry.

BEAR THY CROSS CHEERFULLY.

Bear thy cross cheerfully,
Brother, the night
Passeth, though tearfully
Dim is thy sight.
Carry it duteously,
Looking afar,
Where gleameth beauteously
The morning star.

Bear it with white hands up,
Sister in pain,
Drinking life's bitterest cup,
Know 'tis in vain.
Hopefully, prayerfully,
Light then 'twill be,
For the Lord carefully
Thus leadeth thee.

Through surging sorrow's tides,
Vales dark and lone,
Up rugged mountain sides,
Making no moan,
Though shrinking wearily
Beneath the load,
Take it up cheerily,
'Tis from thy God.

Bear thy cross trustingly,
Whate'er it be,
Then will it tenderly
Rest upon thee.
Think not to lay it down
Till life is done;
The cross shall wear the crown
When the kingdom is won.

Christian Guardian.

Children's Department.

THE DAISY'S FIRST WINTER.

Somewhere in a garden of this earth which the dear Lord has planted with many flowers of grandness, grew a fresh, bright little daisy.

The first this little daisy knew, she found herself growing in green pastures and beside the still waters where the Heavenly Shepherd was leading his sheep. And very beautiful did life look to her as her bright little eyes, with their crimson lashes, opened and looked down into the deep crystal waters of the brook below, where the sunshine made every hour more sparkles, more rings of light, and more brilliant glances and changes of color than all the jewelers in the world could imitate. She knew intimately all the yellow-birds, and meadow-larks, and bobolinks, and black-birds, that sang, piped, whistled, or chattered among the bushes and trees in the pasture, and she was a prime favorite with them all. The fish that darted to and fro in the waters seemed like so many living gems, and their silent motions, as they glided hither and thither, were full of beauty, and told as plainly of happiness as if they could speak. Multitudes of beautiful flowers grew up in the water, or on the moist edges of the brook.

They did not all blossom at once, but had their graceful changes; but there was always a pleasant flutter of expectation among them,—either a sending forth of leaves, or a making of buds, or a bursting out into blossoms; and when the blossoms passed away, there was a thoughtful, careful maturing of seeds, all packed away so snugly in their little coffers and caskets of seed-pods, which were of every quaint and dainty shape that ever could be fancied for a lady's jewel box. Overhead there grew a wide-spreading apple tree, which in the month of June became a gigantic bouquet, holding up to the sun a million silvery opening flowers, and a million pink tipped buds; and the little winds would come to play in its branches, and take the pink shells of the blossoms for their tiny air boats, in which they would go floating round among the flowers, or sail on voyages of discovery down the stream; and when the time of its blossom was gone, the bountiful tree from year to year had matured fruits of golden ripeness which cheered the hearts of men.

Little Daisy's life was only one varied delight from day to day. She had a hundred playmates among the light-winged winds, that came to her every hour to tell her what was going on all over the green pasture, and to bring her sweet perfumed messages from violets and anemones of even the more distant regions.

There was not a ring of sunlight that danced in the golden network at the bottom of the brook that did not bring a thrill of gladness to her heart; not a tiny fish glided in his crystal paths, or played and frolicked under the water-lily shadows, that was not a well-known friend of hers, and whose pleasures she did not share. At night she held conferences with the dew-drops that stepped about among the flowers in their bright pearl slippers, and washed their leaves and faces before they went to rest. Nice little nurses and dressing-maids, these dews! and they kept tender guard all night over the flowers, watching and blinking wakefully to see that all was safe; but when the sun arose, each of them spread a pair of little rainbow wings and was gone.

To be sure, there were some reverses in her lot. Sometimes a great surly, ill looking cloud would appear in the sky, like a cross schoolmaster, and sweep up all the sunbeams, and call in a gruff voice to the little winds, her playfellows, to come away from their nonsense; and then he would send a great strong wind down on them, all with a frightful noise and roar, and sweep all the little flowers flat to the earth; and there would be a great rush and pattering of rain drops, and bellowing of thunders, and sharp-forked lightnings would quiver through the air as if the green pastures certainly were to be torn to pieces; but in about half an hour it would be all over—the sunbeams would all dance out from their hiding places, just as good as if nothing had happened, and the little winds would come laughing back, and each little flower would lift itself up, and the winds would help them to shake off the wet and plume themselves as jauntily as if nothing had gone amiss. Daisy had the greatest pride and joy in her own pink blossoms, of which there seemed to be an inexhaustible store; for as fast as one dropped its leaves, another was ready to open its eyes, and there were buds of every size, waiting still to come on, even down to little green cushions of buds that lay hidden away in the middle of the leaves down close to the root. "How favored I am!" said Daisy; "I never stop blossoming. The anemones and the liverwort and the blood-root have their time, but then they stop and have only leaves; while I go on blooming perpetually; how nice it is to be made as I am."

"But you must remember," said a great rough Burdock to her—"you must remember that your winter must come at last, when all this fine blossoming will have to be done with."

"What do you mean?" said Daisy, in a tone of pride, eyeing her rough neighbor with a glance of disgust. "You are a rough, ugly old thing, and that's why you are cross. Pretty people like me can afford to be good natured."

"Ah, well," said Dame Burdock, "you'll see. It's a pretty thing if a young chit just out from seed this year should be impertiment to me, who have seen twenty Winters—yes, and been through them well, too!"

"Tell, me, Bobolink," said Daisy, "is there any truth in what this horrid Burdock has been saying! What does she mean by Winter?"

"I don't know, not I," said Bobolink, as he turned a dozen somersets in the air, and then perched himself airily on a thistle-head, singing—

"I don't know, and I don't care;
It's mighty pleasant to fly up there,
And it's mighty pleasant to light down here,
And all I know is chip, chip, cheer."

"Say, Humming-bird, do you know anything about Winter?"

"Winter? I never saw one," said Humming-bird; "we have wings, and follow Summer round the world, and where she is, there go we."

"Meadow-Lark, Meadow Lark, have you ever heard of Winter?" said Daisy.

Meadow-Lark was sure he never remembered one. "What is Winter?" he said, looking confused.

"Butterfly, Butterfly," said Daisy, "come, tell me will there be Winter, and what is Winter?"

But the Butterfly laughed, and danced up and down, and said, "What is Daisy talking about? I never heard of Winter. Winter? ha! ha! What is it?"

"Then it's only one of Burdock's spiteful sayings," said Daisy. "Just because she isn't pretty, she wants to spoil my pleasure, too. Say, dear, lovely tree that shades me so sweetly, is there such a thing as Winter?"

And the tree said, with a sigh through its leaves, "Yes, daughter, there will be Winter; but fear not, for the Good Shepherd makes both Summer and Winter, and each is good in its time. Enjoy thy Summer and fear not."

The months rolled by. The violets had long ago stopped blooming, their leaves were turning yellow, but they had beautiful seed-caskets, full of rows of little pearls, which next year should come up in blue violets. The dog-toothed violet and eye-bright had gone under the ground, so that no more was seen of them, and Daisy wondered whither they could be gone. But she had new acquaintances far more brilliant, and she forgot the others. The brook-side seemed all on fire with golden rod, and the bright yellow was relieved by the rich purple tints of the asters, while the blue-fringed gentian held up its cups, that seemed as if they might have been cut out of the sky,—and still Daisy had abundance of leaves and blossoms and felt strong and well at the root. Then the apple tree cast down to the ground its fragrant burden of golden apples, and men came and carried them away.

By and by there came keen, cutting winds, and driving storms of sleet and hail; and then at night it would be so cold, so cold! and one after another the leaves and flowers fell still and frozen, and grew black, and turned to decay. The leaves loosened and fell from the apple tree and sailed away by thousands down the brook; the butterflies lay dead with the flowers, but all the birds had gone singing away to the sunny South, following the Summer into other lands.

"Tell me, dear tree," said Daisy, "is this Winter that is coming?"

"It is Winter, darling," said the tree; "but fear not. The Good Shepherd makes Winter as well as Summer."

"I still hold my blossoms," said Daisy—for Daisy was a hardy little thing.

But the frosts came harder and harder every night, and first they froze her blossoms, and then they froze her leaves, and finally all were gone—there was nothing left but the poor little root, with the folded leaves of the future held in its bosom.

"Ah, dear tree!" said Daisy, "is not this dreadful?"

"Be patient, darling," said the tree. "I have seen many, many Winters; but the Good Shepherd loses never a seed, never a root, never a flower: they will all come again."

By and by came colder days and colder, and the brook froze to its little heart and stopped; and then there came bitter, driving storms, and the snow lay wreathed over Daisy's head; but still from the bare branches of the apple tree came a voice of cheer. "Courage, darling, and patience! Not a flower shall be lost: Winter is only for a season."

"It is so dreary!" murmured Daisy, deep in her bosom.

"It will be short; the Spring will come again," said the tree.

And at last the Spring did come; and the snow melted and ran away down the brook, and the sun shone out warm, and fresh green leaves jumped and sprang out of every dry twig of the apple tree. And one bright, rejoicing day, little Daisy opened her eyes, and lo! there were all her friends once more; there were the eye-brights and the violets and the anemones and the liverwort; only ever so many more of them than there were last year, because each little pearl of a seed had been nursed and moistened by the snows of Winter, and had come up as a little plant to have its own flowers. The birds all came back, and began building their nests, and everything was brighter and fairer than before; and Daisy felt strong at heart, because she had been through a winter, and learned not to fear it. She looked up into the apple-tree. "Will there be more Winters, dear tree!" she said.

"Darling, there will; but fear not. Enjoy the present hour, and leave future Winters to Him who makes them. Thou hast come through these sad hours, because the Shepherd remembered thee. He loseth never a flower out of His pasture but calleth them all by name: and the snow will never drive so cold, or the wind beat so hard, as to hurt one of His flowers. And look! of all the flowers of last year, what one is melted away in the snow, or forgotten in the number of green things? Every blade of grass is counted, and puts up its little head in the right time; so never fear, Daisy, for thou shalt blossom stronger and brighter for the Winter."

"But why must there be Winter?" said Daisy.

"I never ask why," said the tree. "My business is to blossom and bear apples. Summer comes, and I am joyful; Winter comes, and I am patient. But, darling, there is another garden where thou and I shall be transplanted one day, where there shall be Winter no more. There is coming a new earth; and not one flower or leaf of these green pastures shall be wanting there, but come as surely as last year's flowers came back this Spring!"—*Harriet Beecher Stowe.*

THE POVERTY OF UNBELIEF.

BY LUCRETIA B. LAMB.

The following was suggested by conversation with rejecters of God's truth in different forms; some believing in immortality in sin and suffering, and others denying the inspiration of the Bible, trusting in revelations from the spirit world. The one is but the offspring of the other. The first insist that there is no punishment in death, and if the wicked dead are not raised, old Noah was grossly deceived when, moved with fear, he prepared an ark for the saving of himself and house; for the Lord was infinitely kinder to those who perished than he was to him who was spared to toil and suffer, and begin the world anew; also with the Sodomites did he deal more mercifully in destroying them instantly when he hastened Lot from all his possessions, if the wicked live not again. Thus, through blindness, making life no blessing and death no punishment. While listening to such and numerous other inconsistencies, how has the book of truth loomed up before me, in mystic grandeur and durability, as never before. I felt to exclaim, "It is pure granite." The unbeliever hurls his missiles at it, yet it moves not: the carping sycophant tries to weaken its foundation, yet cannot dig deep enough to find the source on which it rests: all unbelief combines to rail and sneer, yet there it stands, pure in whiteness, defying their impotence and rage; or, as we may imagine, the angels viewed the Roman legions in their glittering armors, confident in their strength and the powers that placed them there to keep the lifeless form committed to their trust; yet how quickly was this boasted power gone when like dead men they were helpless before the swift messengers of light who rolled away the stone. So the blinded sinner who wrests the scriptures, or pronounces them a cunningly-devised fable, will find when the rain descends and the winds blow and beat against his resting place, it will fall, and great will be its fall; while the Rock of truth on which we may build will stand out in grander proportions as the waves sweep around its base; and those resting on it can rejoice amid the roar of elements, and defy all the combined powers of earth and darkness to move them or pull out so much as one prop that supports the glorious superstructure. Considering this, how poor looks the man, whatever be his condition in life, who builds not on the Rock—and that Rock is Christ. Does the christian consider sufficiently the poverty of such a state, so as to be moved with pity, as we are, when we see rags and starvation, which will hardly compare with unbelief; living in a world created by infinite wisdom, and supplied by the munificence of a kind Father without a grateful recognition of its source, or even an acknowledgment of its Author? a world where the tolling bell announces to us daily that we are mortal; and when eternal life is offered without price, and its acceptance, limited to the uncertain term of present existence, and no effort made to comply with the terms, and even ignoring the terms and denying the whole wonderous plan! O is there poverty like this? There is naught in the universe so deserves the name. Should we not regard them with something of the compassion that Jesus did? He loved, pitied wept, and died. May all who love Jesus improve every instrumentality, especially the powerful engine of prevailing prayer. Jesus is able to save unto the utmost. Then with what confidence we may wrestle. We do not approach an unjust judge, who is only moved by selfishness to avoid importunity. Jesus said, hear what the unjust judge saith; and shall not God answer, or avenge his elect, which cry day and night unto him? Also those who are instrumental in converting a sinner will save a soul from death. What an object to labor for; one which caused Jesus to leave the realms of glory, and inspires the heavenly hosts with rejoicing, and will swell the anthems of praise throughout the ceaseless ages.

Will the Lord strengthen and impart the needed wisdom, that we may fulfil life's great mission and improve to the fullest extent the grace given whereby we are made heirs of eternal life. Your sister in Christ.

"THE ABOMINATION OF DESOLATION."

We think when a person writes for a paper, occupying valuable space, he should endeavor to make original suggestions, advance new truths that are interesting and valuable. A writer in the HERALD, on the above subject, writes as if he supposed the readers of the HERALD OF LIFE were mere children, only in their teens, and does not seem to be aware that his views on Math. xxiv. are precisely identical with those of Universalists, Swedenborgians, and Spiritualists, and have been refuted by Adventists a thousand times.

The Romanists will be highly pleased with such interpretation of scripture. They have been, ever since the days of the great Luther and the good Zwingle, vainly endeavoring to cast off the odium that the Saviour cast upon their abominable hierarchy by describing their wicked persecutions in advance. All intelligent christian expositors, of any note, with the exception of Albert Barnes, have told us that the papacy was the persecuting power referred to.

Three separate and distinct questions were put to the Saviour by the apostles—"*When shall these things be? what shall be the sign of thy coming? and the end of the world?*" He, without the least hesitation, frankly answered them. This subject has been too often discussed, and is too well understood by Adventists, to require elucidation.

If the writer in the HERALD, above referred to, is right, then the Catholics are correct, and their church is not, and has not been, an abomination; and it has never committed desolations. It is passing strange that any Adventist should defend the Papal, Swedenborgian, and Spiritualist views, and denounce the great and mighty truth, that the generation on the earth, that should witness the "signs," described by the Saviour, should not pass away, until all should be fulfilled. According to the writer in the HERALD, Titus had no idea when he should attack Jerusalem; for it is said, "No man knoweth the day or the hour." But we are told "whoso readeth let him understand." T.

Scotch Plains, N. J.

THE NAMES OF OUR MONTHS.

BR. STORRS:—The following is taken from F. Shalluck's Tables, printed in 1817. Thinking it would be interesting to the readers of the HERALD, I send it to you for insertion in the same, if you think best.

JANUARY: so called from Janus, an ancient king of Italy, deified after his death. It is the first month of the year. The Saxons called it *Wolf* month, because of the mischievous wolves.

FEBRUARY: so called from Febrius, Latin; that is, the Febuarius expiatory sacrifices, offered by the Romans for the purifying of the people in that month. It is the second month in the year. The Saxons called it *Colewort*, or Wort, *spring*, because then worts began to sprout. Feb. 19, 1401, Henry IV., of England permitted the clergy to burn Wm. Sautrie, a clergyman, for heresy. This was the first execution in England on account of religion.

MARCH: so called of Mars, the heathen god. The third month in the year. The Saxons called it *Lengning* month, because the days then began to exceed in length the nights. March 6, 1716, the northern was dicovered.

APRIL: (opening, in Latin) because in this month things are, as it were, opened and budded.

MAY: (majus, from majorus, Latin) so called by Romulus, in respect of his senators. The Saxons called it *Three Milkins*, because they then milked their cows three times a day.

JUNE: (Junius, a juniaribus) ,i. e., the younger sort of people. The Saxons called it *Medow* month, because their cattle were then turned out to feed in the meadows. It is the sixth month in the year.

JULY: (Juilet, French; Julius, Latin) so named in honor of Julius Cæsar. The Saxons called it *Hay* month, because they then generally cut their hay. It is the seventh month in the year.

AUGUST: the eighth month of the year, so called from Augustus Cæsar. The Saxons called it *Barn* month, because they then filled their barns.

SEPTEMBER: (French of Septem. Latin seven,) a month so called (old style) because it is the seventh month from March. The ninth month of the year. The Saxons called it *Grist* month, because they then carried their new corn to mill.

OCTOBER: (*Octobres*: Latin of *octo*, eight) so called as being the eighth month from March. It is the tenth month of the year. The Saxons called it *Wine* month, because grapes were then usually pressed to make wine.

NOVEMBER: (of *novem*: Latin) so called, being the ninth month from March. The Saxons called it *Windy* month, because of the high winds usually coming in that month. It is the eleventh month of the year.

DECEMBER: (of *Decem*, Latin, ten) because it is the tenth month from March, which was anciently the beginning of the year. The Saxons called it *Winter* month, because of the cold, then growing intense, and afterward *Holy* month, on account of the nativity of Christ. It is the twelfth month of the year.

DANIEL OSBORN.

Findley's Lake, N. Y.

AN EXTRACT FROM ALBERT BARNES.

This estimable divine concludes his commentary on the chapter, xv. of 1 Corinthians, in the following strain:—

Thus closes this chapter of inimitable beauty, and of unequal power of argumentation. Such is the prospect which is before the christian. He shall indeed die like other men. But his death is asleep—a calm, gentle, undisturbed sleep, in the expectation of being again awaked to a brighter day. v. 6. He has the assurance that his Saviour rose, and that his people shall therefore also rise. v. 12-20. He encounters peril, and privation, and persecution; he may be ridiculed and despised; he may be subjected to danger or doomed to fight with wild beasts; or to contend with men who resemble wild beasts; he may be doomed to the pains and terrors of a martyrdom at the stake, but he has the assurance that all these are of short continuance, and that before him there is a world of eternal glory. v. 29-32. He may be poor, unhonored and apparently without an earthly friend or protector, but his Saviour and redeemer reigns. v. 25. He may be opposed by wicked men, and his name slandered, and body tortured, and his peace marred, but his enemies shall all be subdued. v. 26, 27. He will himself die, and sleep in his grave, but he shall live again, v. 22, 23. He has painful proof that his body is corruptible, but it will be incorruptible; that it is now vile, but it will be glorious; that it is weak, frail, feeble, but it will yet be strong, and no more subject to disease or decay. v. 42, 43. And he will be brought under the power of death, but death shall be robbed of its honors, and despoiled of its triumph. Its sting from the saint is taken away, and it is changed to a blessing. It is now not the dreaded monster, the king of terrors; it is a friend that comes to remove him from a world of toil to a world of rest; from a life of sin to a life of glory. The grave is not to him the gloomy abode, the permanent resting-place of his body; it is a place of rest for a little time; grateful like the bed of down to a wearied frame, where he may lie down and repose after the fatigues of the day, and gently wait for the morning. He has nothing to fear in death; nothing to fear in the dying pang, the gloom, the chill, the sweat, the paleness, the fixedness of death: nothing to fear in the chilliness, the darkness, the silence, the corruption of the grave. All this is in the way to immortality, and is closely and indissolubly connected with immortality. v. 55-57. And in view of all this, we should be patient, faithful, laborious, self denying; we should engage with zeal in the work of the Lord; we should calmly wait till our change come. v. 58. No other system of religion has any such hopes as this; no other system does anything to dispel the gloom, or drive away the horrors of the grave. How foolish is the man who rejects the gospel—the only system which brings life and immortality to light! How foolish to reject the doctrine of the resurrection, and to lie down in the grave without peace, without hope, without any belief that there will be a world of glory; living without God, and dying like the brute. And yet infidelity seeks and claims its chief triumphs in the attempt to convince poor dying man that he has no solid ground of hope; that the universe is "without a Father and without a God;" that the grave terminates the career of man forever; and that in the grave he sinks away to eternal annihilation! Strange that man should seek such degradation! Strange that all men, conscious that they must die, do not at once greet christianity as their best friend, and hail the doctrine of the future state, and of the resurrection, as that which is adapted to meet the deeply felt evils of this world; to fill the desponding mind with peace; and to sustain the soul in the temptations and trials of life, and in the gloom and agony of death!

REMARK.—The sentiments pervading by far the greater portion of the foregoing extract will find a cordial response in every pious heart. The general tenor of the observations is in delightful accord with the doctrine with the view of Life only in Christ. We give the extract mainly for the *good* that is in it; but partly, also, to show how a most excellent strain of remark may be despoiled of its legitimate influence by the intrusion of the fabulous conceit, that it is the mission of DEATH—declared by inspiration to be a doomed "enemy"—"to remove" the Christian "from a world of toil to a world of rest; from a life of sin to a *life of glory*." The reader must make his own further reflections: our page is full.

R. W.

RETRIBUTION.—The Rev. John Pierpont was a steadfast upholder of the temperance cause, and for his faithfulness in waging and advocating its principles he was driven from his pulpit in Boston by the exertions of a wealthy firm, members of his church, who were engaged in the liquor traffic. He was afterwards appointed a clerk in the Treasury Department in Washington. While there it fell to his lot to examine certain invoices of liquor imported into Boston, and feeling satisfied that the price set down as the foreign cost was too low, he called attention to the matter. Investigations were instituted which led to the discovery of extensive frauds on the part of the importers, who proved to be the very parties who had persecuted him and driven him to the very place where their iniquities were revealed to him. They have but recently suffered a terrible penalty for their crime, which bankrupted them in purse and character.

VARIETIES.

SELECTED BY W. M.

The true and grand idea of the Church, that is, a society for the purpose of making men like Christ, earth like heaven, the kingdom of this world the kingdom of Christ, is all lost, and men look upon it as an institution for religious worship, and religious instruction; thus robbing it of its life and universality, making it an affair of clergy, not of people, of preaching and ceremonies, not of living, of Sundays and synagogues, instead of one of all days, and all places, houses, streets, town and country.

ST. PETER'S CATHEDRAL.—You are impressed by the cost of this edifice as well as by its size. Two hundred and fifty years ago, before the Pilgrims set foot on Plymouth Rock, its estimate cost was $47,000,000. Since then there has been unlimited expense. It is estimated that the cost at the present time and in the present values, would amount to $225,000,000! enough to build two railroads to the Pacific. By the census of 1860 the total valuation of real and personal property in the State of New Hampshire was $156,000,000, and in Vermont, $135,000,000. Here, then, we have one church which it is said has cost as much as the valuation of all the property in New Hampshire and half of that in Vermont! Think of all the lands, houses, factories, shops, goods, cattle, sheep, horses, money, bonds and mortgages—everything that can be reckoned by dollars and cents, owned by nearly half a million people—turned into this one building, and you will understand what sort of a place the Pope has for the observance of Christmas ceremonies.

The annual cost of keeping the building in repair, saying nothing of new works of art, is about $50,000 in the currency issued by the Pope. It requires a large regiment—not of soldiers but of servants—to scrape up the melted wax, dust the Apostles' faces, and keep the spiders from spinning webs over the faces of the effigies of the old Popes. So much for the building—not for religious service; that is still another item of expense.

The New Jerusalem is thus described, from Revelations chapter xxi, 9. "And he measured the city with a reed, twelve thousand furlongs. The length, height and breadth of it are equal." Twelve thousand furlongs, 7,920,000 feet, which being cubed, is 948,088,000,000,000,000,000,000 cubic feet, the half of which we will reserve for the throne of God and the Court of heaven, half of the balance for the streets, and the remainder divided by 496, the cubic feet in the rooms 16 feet square and 16 feet high, will be 5,734,750,000,000 rooms. We will now suppose the world always did and always will contain 900,000,000 of inhabitants, and the generation will last 33 1-3 years, 2,700,000,000 every century, and that the world will stand 100,000 years—2,700,000,000,000 persons. Then suppose there were 11,230 such worlds, equal to this number of inhabitants and duration of years, then there would be a room 16 feet long, 16 feet wide, and 16 feet high for each person, and yet there would be room.

The rabbis of Europe will meet in council, at Paris, during the Universal Exposition It is proposed to abolish the laws which prohibit the use of certain kinds of food; to take action against the polygamy which prevails among the Jews in Algiers, where there are said to be more than 40,000 Jewish families; and to recognize the right of females in that country to an equal inheritance with the males.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 8 cents.

The Herald of Life

AND OF THE COMING KINGDOM.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME; BECAUSE I LIVE, YE SHALL LIVE ALSO."—JESUS.

WHOLE NO. 169. NEW YORK, WEDNESDAY, APRIL 17, 1867. VOL. IV.—NO. 27.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

MAN'S NATURE.

BY ELD. S. W. BISHOP.

We are told by our "destruction" brethren that Adam in his creation was neither mortal nor immortal. That he was put somehow in a position where he was susceptible of either. Now, to my mind, it legitimately follows that if this be true, then none of Adam's race are either mortal or immortal. Paul, in speaking of the creation of Adam, declares that, "The first man is of the earth, earthy;" and that, "As is the earthy *such are they also that are earthy*;" And that "we have *all* borne the *image* of the earthy Adam." 1 Cor. xv. 47–49. Here we have it plainly asserted that we as Adam's children exist in precisely the same nature in which Adam was created. If then we can prove what is the nature in which man now exists, we settle it at once what was the nature in which Adam was made.

Turning to Eccl. iii. 18, we read, "I said in mine heart concerning the estate of the souls of men, that God might manifest them, and that they might see that they themselves are beasts." The doctrine of this text is this, if God shall so manifest the sons of man as that they see themselves in their true character, they will see that they are simply a race of animals. In harmony with this text reads every portion of scripture where man's nature is given. We therefore settle the question that man in his essential nature is animal only; that as a descendant of Adam the first he is absolutely destitute of any principle of spirituality. Paul is in harmony with this idea when he says, 1 Cor. xv. 45, that the first Adam was made a "living soul," in contradistinction to the second Adam, who was made a quickening spirit. And in v. 46, he positively declares that the first man Adam *was not a spiritual man*. Now mark, in these quotations Paul is not telling us how it was with Adam after he sinned; but what was the nature in which he was created. He was created simply an *animal man*. When put on trial in the garden, he was tried as an animal. The law God gave him was exactly adapted to his nature. God addressed himself directly to his animal appetite. It was, eat and die, or refrain and live. I know it has been urged that if man in his nature was created only an animal, he could not help transgressing the law that God gave him. But this reasoning is an assumption that the law given Adam in the garden was spiritual. I readily admit that if that law was spiritual, Adam being only animal in his nature, could never obey it. In that case God was unjust in punishing him for doing what he could not help doing. But what proof is there offered that this law is spiritual? The answer given is, that *all* law is spiritual. This we think is not true. Does not Paul speak of certain ordinances, that were "imposed on us," till the time of reformation? Certainly, and he says that those ordinances, are *carnal*. Now those ordinances were a part of "the law of God, which he commanded by Moses." So that after all, all law is not spiritual. It is said that nothing but a spiritual law could emanate from a spiritual God. I see no more difficulty in believing that God, though he be wholly spiritual in his nature, could make a law suitable to man's animal nature, than that he, being spiritual, could create an animal man. Now, certainly this law given to Adam in the garden *was not* spiritual. There is no spirituality in eating or refraining from eating. I know that some modern self-redemptionists have supposed that abstaining from flesh eating, living on Graham mush, and such like, would make them more holy; but we have personal knowledge that this course of diet has not in the least either lessened their animalism or increased their spirituality. Adam was an animal, and God addressed his law directly to his animal appetite. And there was no necessity for Adam to disobey either. There was enough else to eat to meet all his wants. God made to grow in the garden *every tree* that was pleasant to the sight, and *good for food*. Adam might have walked in the path of obedience if he had so willed.

But it is urged, it was in Adam's nature to disobey. I admit that the propensity to disobey was in Adam's nature, that it was created in him. Had it not been so, he could have had no trial. What trial could it have been to Adam to have been required to let alone what he had no disposition to touch. But because this disposition to disobedience was in Adam's nature, it no more argues that he could not help sinning, than that the man who has created by habitual, constant practice an appetite for intoxicating drinks is by that propensity placed beyond the possibility of reformation. Many an inebriate has become a sober, temperate man, without a particle of the grace of God to help. To argue that Adam could not help transgressing God's law because there was in his nature a propensity to sin, is to say that none of us are culpable, though we follow our strongest propensities, and continue in a course of constant sinfulness and crime.

But it is urged again, if Adam was created a mortal man, he must have died in the end, whether he ate of the forbidden fruit, or whether he abstained. I remark, if Adam is thus created and then left to the direct tendencies of his own mortal nature, without any intervening proviso, the conclusion is inevitable that his very condition of nature must eventuate in death; therefore, he would just as certainly die whether he obeyed or did not obey. But there was a provision made to continue Adam's life during his entire probation, be that probation longer or shorter; that provision was the tree of life. But says one, Adam could never have eaten of that tree, for eating of the tree of life would have imparted to him an immortal life. I ask for one text of scripture that says that there was immortality in that tree. But I must ever ask in vain, for no such text can be found. But says my brother, Adam was shut away from the tree of life, *lest he should eat and live forever*. Certainly, for so the record stands. But to assume that God at the first offered the race of Adam immortality through the eating of fruit, is to assume that "God's original plan failed," and he was under the necessity of devising another. This I cannot for a moment believe. God's only appointed agent through which, from the beginning, he designed to bestow immortality on the race he had created, is the Spirit that raised up Jesus from the dead. In this, God has never changed his purpose. This is the original plan. It is clear to my mind that Adam did eat of the tree of life. In Gen. ii. 9, we read, And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life, also, *in the midst of the garden*, and the tree of knowledge of good and evil. Verses 16, 17. And the Lord God *commanded* the man, saying, Of every tree in the garden, *eating* THOU SHALT EAT (margin). But of the tree of knowledge of good and evil, thou shalt not eat of it. Now this is not merely a permit to eat of the tree of life, but a command to eat of *all* the trees in the garden *except* the tree of knowledge of good and evil. Please look at the reason of the thing. Would God have placed the tree of life in the most conspicuous place in the garden, and then, instead of placing any prohibition on the eating of it, left it under this general command, and that too while man was yet on trial, and had consequently not yet developed his character; when, according to this theory, he knew that one taste from that tree would make Adam immortal? The idea, to me, is simply absurd.

This tree of life was placed there simply for the purpose of keeping Adam and Adam's race alive during that first trial of the race. And on this principle only, can I see how God could be dealing in earnest with mortal Adam in threatening him with death if he disobeyed. When Adam sinned, God shut him away from the only means he had of prolonging his existence beyond its natural limits, the tree of life; and Adam, being left to the legitimate tendencies of his own mortal nature, went into death.

The next question before us is, Was this Adamic nature sinful because it was mortal? I am sure, not. "Sin is the transgression of the law." And consequently, until Adam's nature was guilty, in the sense of actual transgression, his nature was free from sin. But when Adam, by the promptings of his animal nature, broke the law of God, he became a sinner. Now, as Adam's propensities led him into sin, and as those propensities are in reality, so far as its characteristics are concerned, the nature itself; it follows as a legitimate consequence that the sin *is in the nature*.

The next question is, What was forfeited when man transgressed? Was it the nature that prompted the act of sinning? I answer, more properly it was the life of that nature. If Adam's physical organism, his body of flesh and bones, was forfeited to the law of God, no plan of God through Christ could ever have redeemed it; for the law will never yield a single iota of its claims; and God would not devise a plan through Christ to cheat the law of its just demands. The consequence would be that *Adam* could have no resurrection. A something that was not Adam before he died, made to come up in a future life, would be no resurrection, but rather a new creation. Again, if we say that the law claims the nature in the sense that these propensities are the nature, then Adam need not have died at all: it would only have been necessary by some process or other to have extinguished these propensities. But when we say it was the *life* of the Adamic nature that was forfeited to the broken law of God, all is plain and easy. Then when man gives up the animating principle, the life principle by which here he has a conscious existence, the law of God is fully satisfied. Indeed, it cannot fail of being satisfied, for it has got just what it claims. This forever precludes the idea that Christ "paid our debt for us," as respects the Adamic penalty. Else, why do we die?

[To be concluded next week.]

MISTAKEN CHAMPIONSHIP.

The Herald of the Bridegroom, in its preface to a communication, states that it "was sent to the HERALD OF LIFE for publication," and after being kept "two weeks was returned to the author." The communication came to us without the author's name attached, and we gave notice that it could not be accepted without it, as there were some reflections therein of a personal character. This brought a note directing the return of the article. There was no other objection to its publication than those stated above.

We are sorry to see so much irritation manifested by our cotemporary, because we oppose the time movement. We believe the course of those advocating it is both mischievous in its tendency and contrary to scripture, and we have given abundant reasons for our opposition. Does our neighbor, under these circumstances, desire us to hold our peace? And may we not exercise our privilege to oppose error without our words being perverted to impress on others ideas to excite resentment and unjust reproach? If we have stated anything incorrectly, it has been done inadvertently, and we hold ourselves ready to give a reply to any one deeming themselves aggrieved. We repeat, we have not said one word reflecting on the christian character of those brethren because they preached definite time, or imputed to them any improper motives. They are simply in error—one in character with that which led so many good simple-minded brethren to venture everything in that destructive enterprise to colonize Palestine.

W. M.

THE DOCTRINE OF GENERAL JUDGMENT.

BY W. S. CAMPBELL.

It is supposed that the rewarding every man as his work shall be, refers to greater or lesser suffering in the future, on the part of the wicked—the suffering to correspond with greater or lesser degrees of enormity in guilt. Then we will submit if the reward of the righteous should not be graduated in the same way, and, hence, the merit of one's doing is to become the ground of reward, *i. e.*, a greater or more exalted reward will be given to those who have done the most.

In other words, the merit of Christ saves all, in common, to a degree; but the real ground of the saint's reward is what he does—and he gets (not a condition) a *degree* according to what he has done.

It must come to that, for there is no more reason why a very great sinner should suffer more than a little one, than there is that a great and faithful servant, should get more advantage than a poor one.

Now, nothing of this kind is taught in the gospel. The farthest from it, possible. "Every man his penny," whether he came in at the eleventh hour, or at the first. We shall have done no more than it was our duty to do; and be found unprofitable servants.

"What shall we have, therefore?" The answer will show that there is one common condition for the world to come, "eternal life"—with believers.

The true idea, consequently, is, that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The punishment of the wicked is death. The reward of the righteous, life. There is no intimation that one will die more than another, or more fully, than there is that the righteous, some of them, will live more, or more fully, than others.

Now, as death is the punishment suffered, where is the proof that the suffering of the one in the real punishment is more than the suffering in the real punishment of another? Circumstances may differ. I have nothing to do with them. What is the punishment of the sinners, determined by the law? Death! Then, to suffer it is to receive the reward due, the punishment declared by the law; the penalty written which was all that the deeds could require. While the other class should have the entrance into the kingdom; which seems to be all that is, in the least, arbitrary. The capacity for happiness is another matter. I have nothing to do with that, in this argument.

"Whether the deeds be good or bad," is the idea of character, and this will determine condition. So the casting of the bad away, and saving the good into vessels, conveys the true idea, in the parable, presenting the kingdom by a net.

We are now prepared to notice an objection, viz.: The exceedingly wicked; the great infidels, pirates, slave-holders, murderers, and all the exceedingly and terribly wicked, will be tormented more, must be to secure even-handed justice, than the moral and good, who have not been true christians, nevertheless.

Well, who hath been God's counsellor, to instruct him in the principles of the divine administration. I do not know all the reasons for his action; do you? "How unsearchable are his judgments, and his ways past finding out!" You have, it appears, discovered how much more one man must suffer than another; or how much longer to suffer the same punishment; but all I find, in the law, is that each will suffer death; and this is to be the judgment executed upon the offender. Hence, in scripture, the punishment of the transgressors is defined; and who can diminish or add thereto? It matters not what we may think is demanded; or how we may, by reasoning, come to conclude that God will torment one man more than another: the simple question is, what does the law, under which man is placed, present, as the penalty incurred by the violation of the law? None of your sophistries as to what God should do. He is not man that he should do any work—what will he do?

THE NUMBER "FORTY."

BR. STORRS:—I find the number "forty" frequently occurring in the Bible. For instance—"For.... I will cause it to rain upon the earth for forty days and forty nights." Gen. vii. 4, 12. "And the rain was upon the earth forty days and nights." Ver. 17. "And the flood was upon the earth forty days." "And when he (Moses) was full forty years old." Acts vii. 23, 30. "And when forty years were expired." Acts vii. 36 "Forty years in the wilderness." Ex. xvi 35. "Elijah went in the strength of that meat forty days and forty nights." 1 Kings xix. 18. "Moses was in the mount forty days and forty nights." Ex. xxiv. 18; xxxiv. 28. "Fell down before the Lord.... forty days and forty nights." Deut. ix. 18. "Yet forty days and Nineveh shall be overthrown." Jonah iii. 4 "And the Philistine drew near morning and evening .... forty days." 1 Sam. xvii. 16. "And when he (Jesus) had fasted forty days and forty nights." Matt. iv. 2; Mark i. 12; Luke iv. 1. Are the above passages, or numbers in the passages typical? If so, what are they types of? Yours in search of light.

GEO. U. LEWIS.

Bethel, Vt.

ANSWER TO BR. LEWIS, BY Z. CAMPBELL.

A full exposition of all the places in the Bible where the number forty occurs, would require a volume instead of an article for a paper. We will, therefore, give a few instances, sufficient to put the reader on the right track, and enable him to run through the whole. And first, by way of introduction, the reader should observe that the firmament of heaven is the dial plate of God, on which time is indicated by the two great lights: "the greater light to rule the day, and the lesser light to rule the night." The revolutions of these two lights become the standard by which to reckon time by divine appointment; and all portions of it are but combinations of the revolutions of these lights; or these two true time-keepers. The first is a fraction of the unit. One evening and morning make one day. Second; seven days make one week. The third, also, seven years make one week (of years). The fourth; fifty years make one jubilee.

This finishes that sabbatic series, beginning with seven days, then seven years, and ending in seven times seven years, and one additional year, the jubilee, the fiftieth year, the perfecting of sabbatic times. And it is remarkable that the word *seven* means perfection; as though God intended, from the beginning, that all things pertaining to the final rest of his people should be accomplished in some combination of the septades. It is also to be observed that God is a perfect being, clothed with seven perfect attributes, viz.; *love, light, wisdom, life, truth, justice, and power*. That number, therefore, which represents perfection, seems most appropriate to represent the intervening time between the present and future perfect state.

Other measures, however, are used in the scriptures to measure periods longer than a jubilee, but these are made up of jubilees, so that finally all are but multiples of seven. The next period above the jubilee is a cycle of seventy weeks of years; to which must be added the ten independent jubilee years, making in all a period of five hundred years. And next above this we have a *wing*, which is a period of two cycles of seventy weeks, or one thousand.

We will now refer to a few instances in which the number forty occurs in the Bible. It is so frequently used that it cannot be by accident, but by design; and if by design, its so frequent use is typical: and if typical it must typify time; and if it is typical of time it cannot be less than forty jubilees, or two thousand years; because if less, many things must be past which we know to be future.

We commence with the history of Moses. He was forty years old when he went into the field to his brethren, and slew the Egyptian and hid him in the sand. The next day he went in again, and reproving a brother in fault, was met by the abusive language—"Who made you a prince and judge over us?" They were at that time unwilling to receive him as a deliverer sent from God: so he departed and went into Midian, and married there, and remained forty years. Then, at the burning bush, God showed him he must go again into Egypt and lead his people out into the land promised to the fathers. At this time his people received him as their deliverer; not because their moral condition was any better than it was forty years before; or that they had any more faith in the promises of God; but that their sore bondage had made them willing to receive deliverance from any source it might come. Now, admitting these forties to be forty jubilees, or two thousand years, the age of Moses, when he first appeared before his brethren, presupposes that the Jews existed in some condition forty jubilees before the first advent of their Messiah, which advent was typified by Moses' first appearance before his brethren. And on each of these occasions, they were both met by a similar and abusive rejoinder; to Moses they said, "Who made you a prince and a judge over us?" And of the Messiah—"Away with this man; we will not have him to reign over us."

Now the two distinct manner of people, Jew and Gentile, commenced with the two sons of Isaac, Jacob and Esau, forty jubilees before Christ. During this time their age, as a people, was 2,000 years. So the age of Moses must have been forty before he appeared first to his people as a deliverer. But he was rejected of them at his first appearing; and so was their Messiah. But the second time Moses was received after his absence of forty years. And so Christ will be received by them after his absence from them during forty jubilees, or 2,000 years from his first advent. Not that their moral condition will be any better, or that they will have any more faith in the promises of God, but because of their long afflictions they will gladly receive any one who will deliver them.

Again, Moses was forty days on the Mount Sinai receiving the two tables of stone containing the decalogue. But on taking them down to the people he found them worshipping a golden calf which they had made in his absence. So he threw down the tables and broke them. And after the people were sufficiently chastised for their idolatry, he went again upon the mount forty days more, and received again other two tables, containing the same decalogue as before; and at the end of forty days he brought them down to the people. This time the skin of his face shone with brightness so that the people could not look on him; and he covered his face with a vail.

Now, from the birth of Jacob and Esau, the Israel of God lived in violation of the law of God 2,000 years to Messiah, and during this time their tables of stone were broken. But as Moses was another forty days on the mount receiving the second set of tables, containing the same decalogue, to present to them, and which they willingly received, so forty jubilees will roll away from the first advent before the Israel of God will willingly receive their Messiah, whose face to them will shine with brightness, as did the face of Moses on his second return from the mount with the commandments of God, and as did the face of the Saviour on the Mount of Transfiguration, which was a vision of his second appearing in his kingdom. The vail will then be drawn over the law of Moses, and it will be forever obscured, and having school-mastered Israel to Christ, it will expire with its eyes dimmed and its natural force abated.

We will now gather up the following facts: The first forty years of the life of Moses are forty jubilees from the birth of Jacob and Esau to the time that Christ was baptized by John in Jordan, at thirty years of age, and a voice from heaven proclaimed him the Son of God. But Israel saw no beauty in him, nor did they receive him. The second forty years Moses spent in Midian among Gentiles, out from among whom he chose his bride, and returned to his people, and set his hand the second time to deliver them, and succeeded.

So when Messiah was rejected of the Jews, he went, by virtue of his gospel, among the Gentiles, to choose out from among them his Bride. For Paul says—Now, brethren, we are dead to the law by the body of Christ, and married to another who is raised up from the dead.

And as Moses was forty years in Midian, a shepherd in that country, so the gospel, for forty jubilees, two thousand years, will be to the Gentiles, after which Christ will return to the whole house of Israel, or, rather, they to him, with his Gentile Bride, and they will receive him. The forty years that Moses led the people in the wilderness cover the same ground as the first forty of his life; that is, from Jacob and Esau to Christ, with a special reference to his being a type of the law.

Again: Christ was tempted forty days; so his church will be subject to temptation, not always, but two thousand years, or forty jubilees. His fasting forty days is that of the true church through long fasting, hunger and thirst after righteousness during forty jubilees, when they will be filled; for they are the "*blessed*." But the reader will perceive that forty jubilees, two thousand years, from the time the Saviour was thirty years old will not transpire until A. D. 2030, and consequently might not expect the Lord until that time. But there will be an age before the 2030, and that is an age of conquest before the age of peace and universal righteousness. For he comes, first, to strike through kings in the day of his wrath; to go forth to judge and to make war; and from conquering to conquer. To accommodate our definite time friends, we will suppose the Lord to come in 1870, and what then? The world will not burn up, but the age of conquest will begin, and there will be 160 years to A. D. 2030. Let these 160 years be the age of conquest, and all is plain. It will take time to subjugate all nations to the righteous reign of Messiah. It is the time required for the *stone* cut out of the mountain to smite the image on its feet, and to become a great mountain, and to fill the whole earth.

The two dispensations, the law and the gospel, are of equal length. This is evident from the furniture within the vail of the temple in the holy of holies. The ark and mercy seat were in the middle, and a cherub on either side, extending their equal wings so as to span the whole interior; while their inner wings touched each other over the mercy seat. And their faces were turned inward, so that both looked toward the mercy seat. These represented the two covenants. Under one, the law covenant, the Jews looked forward two wings, two thousand years, to the Messiah to come. Under the other, the Gentiles look back two wings to the first advent. Again, by the law it was enacted that for minor offences, not punishable by death, the delinquent should be beaten, not exceeding forty stripes. This was the law of the nation as a nation. No one was beaten forty stripes and then put to death. But if beaten forty stripes, one was restored to citizenship. Now Israel is verily guilty, not of death, because we know they are writhing under the lash of forty stripes, which again are forty jubilees, or 2,000 years. These commenced when the Jews put themselves under the Romans for protection, and the iron yoke was put upon their neck; and their two thousand years are about ending.

We have another typical use of the number forty in the account of Goliah of Gath. He was the champion of the Philistines, a people powerful in arms, and for a while checked the progress of the Israel of God in establishing a divine government and religion in the land. This monster in human shape came out boldly for forty days in succession and defied the armies of Israel's God, and Saul and all Israel were afraid, and greatly dismayed. Thus forty days he stayed the armies of Israel, and then was slain by David, the Lord's anointed, and the arms of Israel again prevailed.

Now the Philistines were Pagan in religion and worshipped Dagon. Some such Dagonic power or powers must, therefore, prevent the government and religion of God from being established in that land for the time of 2,000 years, corresponding to the forty days that Goliah defied Israel. And here we have the fact that such Dagonic or irreligious powers have held the government of the holy land since the Romans first threw the yoke over the Jewish people. In this instance the forty jubilees begin and end with the forty stripes on the back of the Jewish people.

It may be observed here that Goliah typifies the man of sin, and Christ, typified by David, will hereafter slay him; after having slain the lion and the bear, which are England and Russia; and immediately after "the eastern question" will be forever settled. The government will fall into the hands of him whose right it is by divine appointment.

We have another evidence of the day of conquest in Dan. iv. The tree, in Nebuchadnezzar's dream, as explained by Daniel, is made to represent the golden head of the image seen in the second chapter, or the first of the four beasts of the seventh chapter, which was the Assyrian Empire, generally denominated Babylon, from its capital.

This tree, being cut down, was to have its roots left remaining in the earth, bound with brass and iron bands, until *seven times* passed over it. The brass and iron bands are the Grecian and Roman forms of government to exist in the earth until seven times pass over them; reckoning from the fall of Babylon, or cutting down of the tree. The number forty would not answer here; for more than 2,000 years are indicated, so the inspired penman was obliged to adopt the seven in its year day representation, which, as generally understood, is 2,520, though I think it is 2,555; and they do not end with the end of the forty stripes. And what, then? We will look at the sequel and see what then. Nebuchadnezzar took a homeopathic pill of the great medicine for the nations of the earth. His heart changed to a beast's heart, and he was turned out to pasture with the oxen, and eat grass seven years. And at the end of this time he looked up to heaven, and his beastly heart was taken away, and a man's heart was given him, and he came to a right understanding, and he blessed the Most High, and honored him who liveth forever. Since the fall of Bab

ylon, the nations have lost the human heart, and in all their governments we recognize the beastly heart; and as to their religious food, it is *hay, wood* and *stubble*, or grass in some form or other. But when the seven times expire, they will come to a right understanding, and look up to heaven, and bless the Most High, and honor him who liveth forever. "Yea, all kings shall fall down before him; all nations shall serve him." Psa. lxxii. 11. The 2,555, as they really are, do not end until in the age of conquest.

There are other places where the number forty is used, but it is not certain that in every case they are typical; even if they are, it is not easy to point out what they typify. This subject may be pursued much further, but the article is already too prolix for the paper. Enough has been said to put the reader on the right track, and this is all that was intended. We, therefore, close, hoping more able pens may, in due time, give further light on this, and all other subjects connected with the great and glorious plan of salvation. We have srarted in the right way, but much yet remains to be brought out of the sacred writings. May we all continue to search, and to grow in grace and in the knowledge of the Lord.

Ritualism Again.

BY ELD. J. PARRY.

There were once a class of people who were very strict in their devotion to outward forms and ceremonies, making broad their phylacteries, and enlarging the borders of their garments, and who made a grand display of their purple and fine linen, while they fared sumptuously every day. In the estimation of such a class, the man in the seamless garment, whose visage was marred with sorrow, care and toil, and who had not where to lay his head, would be of little account; despised and rejected.

Such was the condition of the rulers of the Jewish church at the first advent of Christ. How does it vary now, in the so-called christian church, on the eve of the second advent? What is all this noise and bluster, reaching across the wide Atlantic, about robes and vestments, popish ceremonies and clerical foppery? Such a controversy is worse than childish, it is perfectly ridiculous, if not wicked. "A tempest in a teapot." Valuable time, temper and paper utterly lost and thrown away, just at the dawn of the coming judgment, calling upon all men, everywhere, to repent and turn from these vanities, for the Lord is at hand to reward every man according to his works. What is the reward of such works as these? Those who sow to the *flesh*, shall of the flesh reap corruption. True, in this world, "fine feathers make fine birds." The "daw, dressed in peacock's feathers," made a great show, and strutted about for a time in great pride and glory; but it was only a silly daw after all. If people choose to make themselves ridiculous, there is no law to prevent them: they are free to choose. Why not let them alone? they are joined to their *idols*. They are not worth making *martyrs* of; let them enjoy, like their representative, the gaudy butterfly, their short Summer day: let them have their reward, it is all they are ever likely to have. They are not, however, to find fault with or denounce the votaries of the tyrant Fashion, of the other sex, for their vagaries; they are all passengers in the same boat, bound to the same fatal shore. All the difference is, the one class import their fashions from *Paris*, the other from *Rome!*

But I protest against bringing in the sacred name of the religion of Christ to sanction such preposterous vanities in the flesh. Its honesty, sobriety, simplicity, humility, and every christian grace, revolt against such a perversion of the religion of the meek and lowly Jesus. The wedding garment our heavenly Bridegroom has provided for the guests at his marriage supper will not be cut or made, I venture to affirm, after the Roman fashion. The cloak that Paul left at Troas was probably more for use than ornament. The ornament of a meek and quiet spirit is of more value in the sight of God than all the gorgeous robes that priest and monarch ever wore. Those who live for outward show, to be seen of men, may parade a fine and glittering exterior, but when disrobed, the *interior* may disclose a putrid and loathsome sepulcher. Were we but half as anxious to keep the heart and conscience free from stain as some proud prelates are to display their borrowed plumes, we might not indeed gain the praise of men, and be called "Rabbi" or "D. D.," but when our Lord and Saviour comes to take his ransomed people home, and give them eternal life in his kingdom, it will be honor and glory enough to hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." In that day the first will be last, and the last first; for that which is highly esteemed amongst men, is had in abomination in the sight of God.

"The Theology of the Bible."

Geo. W. Young has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should sent *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The accounts from all parts of the country are favorable for crops of all kinds. The South will have the largest corn crop she has had since the year 1861.

The Herald of Life.

NEW YORK, ARRIL 17, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will est where it ought.

New York City Subscribers.—Those of you who receive your papers by mail should not delay another week, if you are to leave your present residences, in informing us where you wish us to send to your address. If you neglect to do it at once, you may lose a paper or two which we cannot afterwards supply, as we print only just enough to supply all with one number. Do not delay this matter.

Removal.—The Herald of Life will be removed from Room 22, to Room 40, on the floor above where it is now published, after May 1st. For the present the Editor's office will be at his residence, 62 Hicks St., Brooklyn, a short distance from Fulton Ferry; where he will be glad to see his friends, and such as may wish to do business with him. His Post Office address is *unchanged*: do not forget it is "Box 4658, New York City."

Our Books, Pamphlets, and Tracts can be had of Geo. W. Young, 25 Chambers St. (near Centre St.), New York, in the store of Asa L. Shipman & Son.

Also, at the store of Wm. H. & L. C. Thorne & Co., 58 White St., just west of Broadway.

Our Opinion.

If our friends will allow us to express an opinion, we would say, in our judgment, enough has been said on "Elijah the prophet," and on the "Abomination of Desolation:" both subjects have been before our readers in almost all shapes, and we doubt if any of them feel that they are likely to receive any further benefit from the continued discussion of these subjects. Let us rest a little from them both, if you please. If any must have Elijah in the future, you may rest assured it will be the very same person who went "up into heaven in a chariot of fire," and not some fancy personage. We personally know of at least four who claim to be the "Elijah;" but we think as they "bear witness of themselves," that therefore their "witness is not true;" yet we confess, one of these is more modest in his claim than the others; for he asks no one to proclaim him the Elijah till he is *translated*, as he expects to be before any one else; after that, is the time he wishes to be proclaimed. That is right: that is honest: he is no impostor, even if he is mistaken.

The Lord's Supper.

One of our *exchanges* has more than once asserted that the *annual* "observance was introduced as the church became backslidden." We might retort, that the more frequent celebration was the result of a loss of spirituality, and placing confidence in outward observances, instead of the inward life. But we forbear such unchristian charges. Nevertheless, it is a fact that the Bible is silent as to a more frequent observance than the Passover season; and *exchange* resorts to what it calls "history" to prove the weekly one, showing it was not content to hazard the question on Bible authority; and so, like the advocates of inherent immortality, seeks its proof outside of the divine record. So far as history is concerned, they can as easily prove a *daily* as a weekly communion: such is history!

Let the Bible decide the question and we have no fears for the result. The weekly communionists are famous for talking about "breaking bread," or "the breaking of one loaf;" as if such expressions proved it was the Lord's Supper that was spoken of: a most untenable position. That supper embraces "the cup" as well as the "loaf." In no instance, to which they resort for Bible proof, is the cup, or wine mentioned or referred to. Why then assume it was the Lord's Supper, when Jesus said to his disciples, as he presented them "the cup," "Drink ye *all* of it; for this is my *blood* of the new covenant"? &c. Math. xxvi. 27, 28. But this cup is not found at all in any of the cases our opposers present in proof of their weekly clebration. No; nothing is found there but the "breaking of bread;" and they have come to speak of the institution as if it were only to "break bread;" thus, in fact, making light of the "*blood* of the new covenant." Not willfully, but through the force of prejudice and habit. We are firmly persuaded that the anniversary of Christ's "death" is the proper time to "show forth his death:" and that any other season (tho' it may be tolerated) is out of time, and a work of supererogation. Above all, is the "first day of the week" an improper time, as that was kept in remembrance of Christ's resurrection: and to commemorate his death the same day they did his triumph over death, it seems to us, all must see is decidedly out of place. On the first day of the week the early christians met to rejoice; and some of them, if we trust to "history," held that it was a sin even to kneel on that day, lest it should indicate sorrow on a day intended wholly for rejoicing. On that day they had feasting; not the feast of the Lord's Supper, but a feast provided by the wealthy, in which rich and poor all rejoiced together. These feasts, called "feast of charity," (see Jude 12), or, "Love feasts," were where love sunk all distinction on account of worldly circumstances, and where the rich showed their care for the poor. They all came "together to break bread"—not in memory of Christ's death, but—in memory of their redemption from death by his resurrection, and to increase their love one to another.

In these remarks we have not intended to enter into the controversy; nor should we have said any thing, at this time, but for the attack made on the anniversary feast by our contemporary. If any choose to celebrate the Lord's Supper more frequently, we judge them not; we only ask them not to condemn others who differ with them in this matter. "The judge standeth at the door."

We shall hold our annual feast, for this year, to-morrow (Thursday) eve, at 7 1-2 o'clock at the house of Br. Redhead, No. 261 Raymond St., Brooklyn, just south of Lafayette Ave. Our friends in New York who come, if they cross Fulton Ferry, will take the Fulton Ave. cars, and get out at Raymond St., and go south: those crossing Atlantic Ferry, will take Atlantic St. cars to Raymond St., then go north to No. 261. All who love our Life-giver are cordially invited to participate with us at this feast. Come and welcome.

Christ in the Garden.

'T'was evening. From the supper He had risen
Where, with words of sadness, but of tenderest love,
Into the hearts of his beloved disciples he had sought
To pour the balm of consolation, and nerve them
For the sad, the painful scenes, through which the Lamb of God
Was now about to pass.
With weary steps,
And bruised and sorrowing hearts, He and his loved ones
Crossed the brook of Kidron, and sought the chosen spot
In Olivet, to which with them he had so oft resorted.
Burdened with sorrow, and dismayed in view
Of the vast sacrifice of which he was about to be
The Lamb provided; the pain and agony, the shame
And bitter death of which he was so soon to be the sufferer,
He sought the place of prayer, where he might pour,
Into the ear of his divine and heavenly Father,
His ardent cry for strength and aid, if not his will
The cup of sorrow from his shrinking yet obedient lips
Away might pass.
He leaves the company of his disciples,
And with the three who oft had been selected
As witnesses of deeds and miracles that wonder waked,—
The truth confirmed of his divine and holy mission,—
He deeper plunges in the shades of dark Gethsemane,
And bids them watch, while he shall yonder go and pray.
Into the depths of that deep sorrow,
Which wrung the heart of Jesus in that hour
Of woe and suffering, no human sympathy
Can fully enter. He feared the pain and anguish
Of a cruel death—the loss of life.
He keenly felt the pangs of love so unrequited,
Ingratitude so base from those for whose salvation
He had so labored—whom he only sought to bless.
And as the mighty load pressed on his sad,
And bruised, and bleeding heart, the bitter cry,
"Father! if possible let this cup pass from me,
Yet not my will, but thine be done," came,
And the gushing blood, forced through ten thousand
Bleeding pores, bore witness to the agony
Of that meek, suffering, holy Lamb of God.
Thrice did that prayer ascend to reach the ear
Of Him who heareth prayer. He heard his Son.
An angel came from heaven to strengthen and to soothe—
The fear of death was gone, and all the shame,
And scorn, and rage of cruel foes he meekly bore;
Till on the cross, mid agonies unutterable,
That they might be forgiven, he breathed forth
An ardent prayer, and yielded up his life to God.

John Fondey, M. D.

Phila., April 11th, 1867.

"The Theology of the Bible."

Judge Halsted has permitted us to take the following extracts from letters received by him in relation to the above work. The first is from a clergyman. He says:—

"Certainly confusion is the order of the day upon the destiny of man. The christian world is cursed with a flood of books, which (most of them) have not much real learning, and less light. Universalism cannot be true. Can eternal sin and misery be a fact? Many think it monstrous, and cannot receive it."

Another letter says of the book, "It is the most conclusive and elaborate work of the kind I have yet seen; calculated to forever set at rest the true meaning of such words, employed in the Old and New Testaments, as have been so most wretchedly perverted by Theologians, and made to convey ideas the most grotesque and absurd, and nullify the teachings of holy writ on all the doctrines therein set forth; and by such monstrous perversions have maligned and represented the Deity as a most implacable foe to humanity, delighting in the endless torture of the [orthodox] immortal souls; with an endless train of absurdities in consequence of which the christianity of the present day is degraded below the level of ancient heathen mythology, and equally powerless to save from death."

Another letter from a gentleman who had obtained a copy of Judge Halsted's work, and afterwards directed copies to be sent to several of his friends, says, "Ever since I saw the blessed teaching of the scriptures, and by the light of truth have discovered the errors of the popular churches, I have felt a strong desire that the truth should spread. Believing that a correct translation would (to use the words of another) 'upset every creed in Christendom,' and believing your book to be just such a work, I am interested to circulate it, and call the attention of others to it. I now think of another friend who has fought against the non-reliving of the wicked, which your translation so clearly brings to light as the truth, and am desirous that he should have the benefit of your translation and collection. Please direct a copy to —— ——"

Note by the Editor.—We hope this work may go into every house in the land. You will find a few smatterers in Hebrew and Greek who will attempt to find flaws in Judge Halsted's translation, but you will also find he is able to show the fallacy of their fault-finding when it shall come from a respectable opponent, demonstrated to have ability to make a consistent objection.

The Discussion in Brooklyn.

It will be held in the Hall of the Brooklyn Institute, Corner of Washington and Concord Sts. (a short distance from Fulton Ferry) Monday, Tuesday, Thursday, Friday and Saturday evenings, the 22, 23, 25, 26, and 27th inst., at 7 1-2 o'clock each evening.

Question:

Does the Bible teach that Man is Material and Mortal; that Men are unconscious in Death; and that the conscious existence of the Wicked ceases forever at Death?

Affirmative—Rufus Wendell, of Salem, Mass.

Negative—"A Clergyman" of Brooklyn.

Tickets of admission can be had at this office, and at the office of the *Brooklyn Daily Union*, and at the door of the Hall. They are without charge, but none can be admitted except with them.

Much interest is already manifested in the meeting; and we pray it may be so conducted as to promote truth.

Dr. Bartlett's Book.

LETTER FROM DR. J. K. FINLEY.

Niles, Mich., April 9, 1867.

My Dear Friend:—At your request I procured Dr. Bartlett's work, "Life and Death Eternal," and have given it as careful a reading as it required. It was hard work to wade through a book filled with arguments, which, like those of infidelity, have been refuted time and time again, until both the arguments and their refutation fall upon the ear as a "thrice told tale," "stale, flat and unprofitable." The whole book is made up of unfounded assumptions, *ad captandum* arguments based upon these assumptions, ridiculous sophistries, and as politicians say, appeals for Buncombe, with learned and laborious efforts to prove that when "the sun shines it gives light."

The animus of the man, to use one of his own expressions, "lies upon the surface;" and the merits of the book, or rather, I should say, its demerits, are equally apparent. He writes with all the impertinence as well as the unfairness of one who is fully conscious that he is in perfect sympathy with all orthodoxy, and is fully backed up by its authority, rather than by the weight of argument or the power of truth.

Orthodoxy has always been mean and tyrannical. From the time when at the bar of Pilate it cried out, "Crucify him, crucify him," down to the present moment, it has shown itself bigoted and intolerant, and when it had the power, persecuting and cruel. Dr. Bartlett, in my humble opinion, is largely imbued with its spirit, and only lacks the power and the opportunity to manifest it, in its most hateful characteristics.

He and some others of our opponents have even descended so low as to impute improper and injurious *motives* to those who differ from them, a species of arguments which truth, in the hands of a sincere votary of truth, will never employ, and which a gentleman, who has a proper respect for himself, and for the truth, will treat with contempt and pass by as unworthy of notice. It ill becomes a man of the caliber and scholarship of Dr. Bartlett to pretend to turn up his nose at such opponents as Archbishop Whately, Chancellor Halsted, Professor Hudson, Rev. Messrs. Dobney, Panton Ham, Moncrief, White, and multitudes of others who might be named. Such demonstrations too forcibly remind one of Shakespeare's dog "baying the moon," and the effect upon intelligent minds in either case will be the same.

In his preface, the Doctor says:

"We have commonly employed the term 'annihilation' to designate the cessation of existence which these writers advocate. We are aware that many of them object to the term as not being fully expressive of their mode of stating and arguing the case. We would only say that we cannot be debarred the use of a convenient, indeed an indispensable term, out of *deference to their preferences*. We state their views and arguments fairly and fully; and it will be found, we trust, that the validity of our reasoning does not at all hinge upon the name by which we characterize the system."

Now, I would like to know by what claim of right does this mass of self-conceit justify himself before any tribunal, either in heaven or on earth, for using a term to designate our doctrines which he knows was given to us in reproach, and which, he admits, we object to as not expressive of our views. I do aver that in all my experience of human nature in its most repulsive aspects, I have never met with a more perfect exhibition of discourteousness either in a clergyman or a layman.

When I first read the above extract, I supposed Dr. B. meant what he said, and that he intended to use the term annihilation because it seemed convenient, although I could not see why the term destructionist, which we do not object to, which is scriptural, and which was used by our Saviour himself, would not have been quite as convenient. But when in the third chapter I came across the following quotation, his object was very apparent. Some of our writers had, it seems, made use of the phrase extinction of being, and cessation of existence, meaning of course *living* existence; the Doctor, however, pounces upon them as if he thought he had made a grand discovery of an exceedingly weak point. He prates as follows:

"Death does not literally mean, nor does it include, extinction of being, cessation of existence, or even dissolution; nor is life in its lower sense simply synonymous with existence. The distinction between the animate and inanimate is not between the existent and the non-existent. Here are two trees; one is dead and the other is alive, but they both are in existence, and both are trees. Death does not itself signify even decay or dissolution; for the dead tree is still entire. A dead body is still a body, though dead."

After continuing in the same strain for some time, even *ad nauseam*, he says:

"Dissolution again is not extinction, only a change of form; *for no matter is annihilated*."

Now, how apparent it is that all such stuff as this is simply to throw dust in the eyes of his readers, for the Doctor well knows that he will not find a child ten years old, possessed of ordinary intelligence, who will say that death consists in non-existence, in the sense in which he has presented it. There can be no mistaking his principal object, which was undoubtedly to convey the impression that we believe death to mean, literally, the annihilation not only of man but of the particles of matter of which he is composed. Verily, let Dr. Bartlett have whatever virtues he may, he ought not to boast of common honesty as one of them.

In this connection our author gives the definition of death found in Webster's Dictionary, which it seems to me ought to have been sufficient to have opened even his eyes. He says, "The primary meaning of the word, as there given, turns, not on the extinction of being, but on '*the cessation of certain functions*.'" Precisely so, most discriminating Dr. Bartlett! Death is ceasing to live, and when it takes place the functions of life cease, as the procuring cause of it: and when these functions cease to be performed, man is no longer subject to the laws of physiological action; in other words, the controlling power of life over chemical action ceases, and then, as a natural result, the particles of matter of which he is composed are brought under the uncontrolled power of chemical forces. "Then shall the dust return to the earth as it was" before "the Lord God formed *man* of the dust of the ground, and breathed into his 'breathing members' the breath of lives, and man became an 'animal of life,' or living creature."

Again, in his first chapter, the Doctor, with characteristic disingenuousness, says, "There have arisen from time to time individuals and bodies of men who have denied that the doctrine of *endless misery* is in the word of God." (The phrase "endless misery" is certainly not in the Bible.) "But here," he continues, "appears a singular phenomenon: the opposers cannot agree among themselves." He then informs us that the opposers of the doctrine of "endless suffering" (not in the Bible either) "consist of three divisions, viz: The Restorationists, the Universalists who do not believe in any punishment, and 'the third section who teach the complete extinction of the wicked.'" Now, the disingenuousness of the Doctor consists in the implication that all the believers in the inherently immortal soul and endless misery theory, are perfectly agreed and united among themselves—a happy family, there being no "singular phenomenon" amongst them! Whilst no one knows better than Dr. B. that they are divided into an almost countless number of sects, who have heretofore, and are now, spending more of their stregth, ten-fold, in fighting with each other, than in fighting what they call their common enemy. As Chancellor Halsted has well said, "Books of so-called theology have become so multiplied that a lifetime is not sufficient to read and compare the thousand and one different and contradictory views of men on various points supposed to be involved in *Theos-logos*—God-word—Theo-logy—of the Bible, but which have really no foundation in God's word."

A large part of Dr. Bartlett's volume is taken up in proving that life and death, and various other words, are used in a tropical sense in the scriptures; and he piles up proof upon proof, and illustration upon illustration, as if he really believed that any person in the wide world, of ordinary common sense, ever doubted it. And still further to show the animus of the man, he says that Mr. Hudson and Mr. Dobney both admit that these words are sometimes used in a tropical sense, as if they or any other destructionist ever disputed it.

It would appear as if the Doctor's only object could be to prevent his readers from seeing the real question at issue; which is, not whether they are sometimes used figuratively or metaphorically, but in what sense does *God* use them, when He designates by them, the penalty of sin, and the everlasting reward of the righteous.

This is undoubtedly *the* question, and it has been made so unanswerably apparent that they are, and necessarily must be, used in their primary sense, that I do not think it worth while to waste time in analyzing and refuting his so-called arguments. The Bible truth has been fully set forth in "Life only in Christ" by George Storrs—"Bible versus Tradition"—Dobney on the future punishment of the wicked—Prof. Hudson's great work, "Debt and Grace," and many minor works which can generally be obtained from Geo. Storrs, box 4658, New York. A recent work by ex-Chancellor O. S. Halsled, of New Jersey, entitled "The Theology of the Bible, Itself the teacher and its own interpreter," is a most critical and learned book of great labor and research, covers the whole ground, establishing the doctrines of the destructionists beyond any reasonable doubt. Twelve years of study were devoted to it, and it will amply repay its careful study to any one who is honestly desirous of knowing "what is truth." I remain very truly your friend.

J. K. Finley.

Note by the Ed. of Her. of Life.—The foregoing was accompanied by the following letter to us.

Br. Storrs:—I received a letter some time ago from a friend in Peru, a lady of uncommon mental powers and attainments, requesting me to give her my opinion of Dr. Bartlett's book. Owing to severe sickness I have been unable to attend to her request until lately. I was in hopes to have seen something in the Herald on this subject, but as there has nothing appeared yet, I thought I would send you my reply to this friend's request. I have thought there might be some of our friends who might, at least, be confused by his foolish assumptions, and special pleadings, it might do some good to such persons to expose the man. I send it to you to do as you think best. Publish or not, as may appear proper. I think I have done the Doctor no injustice—indeed the whole spirit of the book is such as would justify me in saying more than I have.

For the first time in my life, I have been brought to feel that I was dying. On Christmas day four excellent physicians in consultation pronounced my case hopeless, and told my family I would not probably live half an hour. I shall never feel more certain that I am about to die, than I did for a few minutes during which I was in possession of my senses. But in the merciful kindness of my heavenly Father, I shall live, and I think the summer season will restore me to my accustomed good health. My sickness was inflammation of the lungs, with almost complete congestion of those important breathing members. I have not yet been able to exert myself much, either in body or mind, but am daily improving.

Allow me, even at this late period, to express my most sincere sympathy with you in the loss of your Son; and more especially since learning that he was the Kruptos of the Herald. Nothing would give me more pleasure than to be able to suggest anything, that could lessen the feeling of loneliness, or mitigate the bitterness of your grief for the death of *such* a son. I know by experience the feeling of desolateness occasioned by the loss of dear ones, and have realized in all its painfulness, as you must now do, the want of the pleasant countenance, the looks and words of love, the vacant seat at the table, and in the family circle, and perhaps above all, the feeling of sadness when you enter your closet, and shut your door, and pray to your Father in heaven, unable any longer to present your petitions in behalf of this loved one, before the throne of his grace.

When I remember how long I suffered myself, and know that you are undergoing the prostrating feelings of a similar experience, my sympathies go out in your behalf most sincerely. As to the consolations that flow from the precepts of our blessed religion, and particularly from the joyous hope of a glorious resurrection, I am glad not only to hope, but to know assuredly, that you can appropriate them all to yourself, and derive from them all the comfort that they are adapted to give, and which can only be obtained from this source. With assurance of affectionate regard, I remain truly yours,

J. K. Finley.

Prayer.

Christians are often exhorted to pray, pray in secret, pray in public, pray always, pray without ceasing. This is perhaps all right and proper enough, especially the former, that being in obedience to our Saviour's instructions, who taught his disciples, "But thou, when thou prayest, enter into thy closet and pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly." But prayer even in secret will be of comparatively little avail if with it we pray with erroneous conceptions of the scriptures of truth. Now I assume, what will be readily admitted, that error cannot sanctify a man. "Sanctify them

through thy *truth*," is the prayer of Jesus, "thy word is truth." I assume, also, that the reading and searching the scriptures with the belief in the immortality of the soul, we shall never arrive at a correct knowledge of the truth so long as we hold on to that fundamental error. On the immortal-soul theory the scriptures will be to us a book of contradictions and inconsistencies; we shall fail to find a harmony in the Bible. Nor can we expect in that theory to derive much benefit from reading or praying. The holy spirit is called "the Spirit of truth." "Man cannot live by bread alone;" we may add, man cannot live on error; he cannot live spiritually without the truth: but when we have the truth and the spirit of truth with it, our reading and our prayers will harmonize, and combine to our spiritual growth and knowledge in divine things. To pray all the time and neglect to search the scriptures, our praying will be of little if any benefit. We may get an influence of some sort, but it is questionable if that influence is the Holy Spirit; especially if we cherish in our belief a fundamental error like the one alluded to. How many there are, who have a fervor and zeal in religion, who when bible truth is presented to them reject it; call it infidelity. Many do this no doubt in ignorance, through prejudice of education. We will not judge them. Go into a prayer meeting of certain sects, where there is what they call "The life and power of religion:" present bible truth to them, and how soon you "kill the spirit of the meeting!" Nothing will more effectually kill the excitement of such a meeting than to tell them that the soul is not immortal; that their fancied heaven is not the heaven of the Bible. You will at once see that their religion and the Bible do not harmonize; and hence I conclude that their fervor and zeal are spurious; are not in accordance with the spirit of truth. Hence also I conclude that the Holy Spirit is something different from the spirit which pervades their meeting; because the Holy Spirit agrees and harmonizes with the word of God. How important, yea essential, then, is it that we have right belief of bible teaching. I once heard of a minister who went into a meeting where the wildest excitement prevailed; all were happy and noisy. He opened his Bible and read; the excitement subsided very soon, and their meeting was killed. Let us learn that religious excitement is not always of a healthy sort. People may get very happy in meeting, and think that an evidence that the Lord is in their midst. Let us be careful to try the spirits (by the word of truth); if they harmonize with that, it is safe to believe that spirit comes from God, and we may rejoice in it. But if there is an antagonism to the truth, let us beware that we be not drawn into a fire of our own kindling, and mistake the spirit of man for the spirit of God. W. S. O.

Our Opponents: Life from the Dead.

BY G. L. HART.

What is truth? Said Jesus, "Thy word is truth." How grateful we should be that God has been mindful of us, giving us the written word. My mind was somewhat exercised after reading the *Crisis* of April 3d. In an article entitled, "Resurrection and Judgment of the Unjust," the writer warns his readers of embracing doctrines advanced and promulgated by unstable, unchristian, wicked men. That he endeavors to fasten this character upon the believers and teachers of "No future life out of Christ," we doubt not: as he styles them false teachers, and classes them among the unjust. The writer uses the language of John the Baptist to prove that the wicked dead will live again. The words are found in Matt. iii. 7. "O generation of vipers, who hath warned you to flee from the wrath to come?" As this language is spoken to the Sadducees and Pharisees, he argues that they must be raised from the dead at the end of the world; they must be classed among the unjust who are reserved to the day of judgment to be punished. He asks, "What wrath is spoken of? is this death? the destruction of Jerusalem? No. When will this wrath come? at the end of the world. This is under the sixth seal." Thus the writer would seek to hide from view other days of judgment and wrath, which have been executed. John was fulfilling the mission of Malachi's Elijah. His object was to turn the hearts of the people into the testimonies of the fathers. He beheld the corruptness of their hearts; that they would not yield, and the curse would come as Malachi had declared. Says the prophet, "Remember the law of Moses.... with all the statutes and judgments." Let us read Lev. xxvi. "But if ye will not hearken unto me, and will not do all these commandments....I will do this unto you; I will even appoint over you terror, consumption, and the burning ague....And if ye will not be reformed by me, by these things, but will walk contrary unto me, I will send the pestilence among you, and ye shall be delivered into the hands of the enemy....and ye shall eat the flesh of your sons and the flesh of your daughters....I will destroy your high places ....and make your cities waste, and bring your sanctuaries unto desolation....and ye shall perish among the heathen."

These are the statutes and judgments and laws which the Lord made between him and the children of Israel in Mount Sinai, by the hand of Moses. The apostle says, that tribulation and anguish upon every soul of man that doeth evil, of the Jew *first*, and also of the Gentile. As many as have sinned in the law shall be judged by the law. In Matt. xxiii., Jesus is speaking to the same class, Sadducees and Pharisees. He says to them, "Ye serpents, ye generations of vipers, how can ye escape the damnation of gehenna?" After thus denouncing them, he adds for being the persecutors of the just, that upon that generation should come all the blood from Abel to Zacharias: and concludes by giving the judgment: "O Jerusalem....your house is left unto you desolate." When will the desolation come? Luke xxi. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh....for there shall be great distress in the land, and *wrath* upon the people." At the seige of Jerusalem the sons and daughters were eaten, as Moses said. They were led captive into all nations to perish among the heathen. God delivered his people. Not a christian perished, says the historian. It needed no resurrection of wicked to fulfil the language of Christ or John the Baptist.

The same writer cites 2 Peter ii. False teachers also must be raised to be judged. Peter no doubt refers to the class of apostate christians. Such were and are the same as Paul's mystery of iniquity; and are the same as noticed in Rev., upon which the vials of wrath are poured. Six are already poured out; the seventh, the last, in which is filled up the wrath of God, is next. The Gentile church sheds the blood of saints and prophets, as did the Jewish; and God gives them blood to drink. Seven vials of wrath, in which is filled up the wrath of God, and no resurrection of any upon whom they come is noticed. Soon shall the last judgment draught be given, and Babylon shall sink to rise no more. The last great plague or trouble is at hand; and of which deliverance will come to every one whose name is written in the Book of life.

We may be reviled because we believe God's word; but we must not revile again. God shall be our Judge. Said one of the teachers of the *Crisis* school, "If that be the case," meaning non-resurrection to the wicked, "let us eat and drink, for to-morrow we die." Thus virtually saying, if the wicked were not to be tormented a little after death in a future life, it would not hardly pay for the self-denial here.

Blessed kingdom of God: for thee I wait, not needing any torment to drive me into it. Love prompted the blessed God to offer it. Love for it leadeth me to seek with all my heart an entrance.

The truth is progressing. The day star will appear soon. Then truth will become more apparent to every one that believeth. Here we see in part. But a fulness is promised. Glory to God. Then no lover of Jesus will have sharp words of contention to wound a a member of the same body on account of weakness in discerning truth. O thou fountain of wisdom, come: let the watchman see eye to eye; bring again Zion; appear in thy glory. Anointed LIFE-GIVER, creation groans; all nature sigheth with Israel for deliverance. O, when will the discordant jarrings cease? Here "I grieve the friends I love, and they in turn grieve me." O Jerusalem, come; bring the throne of God and the Lamb. Let mine eye behold the river, the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High. Beauteous garden with thy fragrant flowers; there, 'mid never-dying evergreen, shall the tree of life appear; more beautiful, more delicious. No cherubim to keep the way; no flaming sword. Eat, ye saved milions, never to die. But best of all, Jesus, blessed resurrection, in the glory of the increate, "the God of the whole earth shall he be called." Cheer the pilgrims. Let brotherly love continue. Life from the dead to all the faithful. Amen.

New Britain, Conn.

Letters and Extracts.

From Helen Robertson.

ALEXANDRIA, VA., April 12th, 1867.

BR. STORRS:—Your few lines in the last HERALD OF LIFE make me think that perhaps I have been too neglectful lately in writing for the paper. It has not been, *I trust*, on account of a lack of devotion to the blessed Master we love, or for His cause. No, nor a lack of interest in the work here; but the spring months have been exceedingly trying, and the faithful discharge of my daily duties has often seemed about all I *could* do. The climate here is very trying; and, besides, Alexandria is considered an unhealthy location. However, we do not feel at all like complaining or giving up, but hoping for the best. My school still continues large and interesting; and fully compares with any one here. My great desire, ever since engaging in this work, has been to teach these people so that they shall be able to read the word of God for themselves; and in doing so, be led *intelligently* to know the glorious truth which makes free. The Lord blesses me very much in my school, and I see the leaven beginning to work. There is a softened, submissive feeling pervading my school, and a tenderness when I talk to them of the love of Jesus. It would be an easy matter for almost any one to come among this people and excite a great deal of emotional feeling, which would soon subside; but it is a different thing, altogether, to educate them properly and get them to thinking, and so to find the truth of the gospel of our salvation. Great wisdom is needed; but we know where to go to get it. Still we would say, "Brethern pray for us."

I am rather surprised to see a letter from Br. L. C. Thorne, dated at St. Augustine, Florida. The thought has just come to me, I hope Leonard will visit Alexandria on his way home. Still, I suppose it would be entirely out of his way. I am glad he is going over the Southern field a little, and will so have an opportunity of knowing the importance of this work. I am well aware that some who are looking for the Lord's near approach, think this an unimportant work, and so have no sympathy, but to such we will only say, the day will declare it.

I have been to Washington to meeting lately, and also visited the advent friends. At first they seemed opposed to our view of the life theme; but now seem really interested. I have given them reading matter on the subject, and with regard to our HERALD OF LIFE they say, "it goes deep into the subject." These last articles of Br. Bishop were so good; also sister B.'s and Brn. Grim and Wendell on the mortal resurrection. I do hope they will continue their articles *regularly*; also Br. W. S. Campbell.

Mr. Boynton, the Chaplain of the House of Representatives, in Washington, has been preaching somewhat on the Lord's near coming. A few of us went to hear him last Sunday. He did not say much on the subject; still referred to it. Also the resurrection. I intend to seek an opportunity to talk with him on the subject. Inclosed find one dollar, with an address, for six months of the paper.

From Emeline Wood.

ALBANY, N. Y., April 8, 1867.

BR. STORRS:—My last week's paper failed to reach me. Be so kind as to send me one. I could hardly believe it would be such a loss. I count the hours after Thursday morning for it to come, and think more about it than about my food. May our Father in heaven make it just such a blessing wherever it goes as He has to me. Glory be to God for such blessings as the HERALD OF LIFE contains; and I wish it may prove a savor of life wherever it goes. I pray that God may accompany the word of truth with his Holy Spirit, and may fruit be produced to the honor and glory of God an hundred fold. I would send the paper all round the world if I had the means. A man, to whom I sent it some months since, in the State of Maine, writes to his daughter, in this city, that he is going to subscribe for it; he thinks it next to his Bible. He sends it all round to his children and neighbors, and it has proved a great blessing to that community. O, that the starving poor, for the bread of life, could be fed by sending the HERALD to them. If those who spend so much money in useless trimmings for their dresses, would use that money to send this messenger to such, they might be the means of preventing much sin and suffering; for it seems wherever this paper goes it makes people feel as though they must live pure to see God. I feel that the blood of Christ cleanseth from all sin. The man to whom I sent the paper, in Maine, is over 80 years old; and I am so glad it was sent to him, he enjoys it so much, and it is doing so much good among his neighbors. I want bigotry, superstition, and idolatry banished from the land, and the truth and love of God and our Saviour to be taught, and I think it is in the HERALD OF LIFE, and the Tracts, also. May we all attain to that love and goodness of our Lord and Saviour Jesus Christ that we may be partakers of the glory of that innumerable company spoken of by the Revelator.

From Eld. J. Lewis.

GRAFTON, ILL., April 4, 1867.

BR. STORRS:—Truth is gaining ground: the enemy is fast receeding. We have stormed his stronghold and have driven him from his hiding places, until it seems, if honest, they would capitulate. But no; like a drowning man, clinging to a straw, they have resorted to the most absurd idea that was ever invented. It caps the climax of folly. It is the blasphemy of charging God with vindictiveness in raising all the wicked dead to torment them and kill them again.

We were much pleased with several articles in the last HERALD. One from Br. Grim, headed "Mortal Resurrection;" the contents of which is enough to make the advocates of such a blasphemous doctrine blush, if capable of it. Alas, for them. Br. Wendell's, also, with the same heading, is to the point. Go on Br. Rufus. Charge well; fire forcibly, and soon they will have to ground the weapons of their rebellion. Judge HALSTED's 84 pounder makes some of the clay-daubed walls shake. Glory to God, we want to kill them, and we mean to do it by the help of the Lord; for the weapons of our warfare are not carnal but spiritual, and mighty through God in pulling down the strongholds of sin. Amen.

Well, here is my beloved Br. W. S Campbell's article before me, which I have read we much interest. We have long had the same view on the judgment. To talk of general judgment, to prove the resurrection of the wicked, is not in harmony with the Bible; therefore it must fall like all other false theories.

Well, we must close; but not without a word or two on the definite time theory. We indorse Br. "W. M.'s" view on setting time, as uncalled for, and rather presumptuous. We feel very confident that our blessed Lord is coming soon, and would be glad to have it take place this year. Let us all be ready, is the all-important point. I must express my gratitude to Br. Homo for the article on prayer; for we have long been of the opinion that long, fine-spun prayers were not so acceptable with God as short, pointed prayers; and in every place, through the day, and on our pillow, we can ask our Father for just what he is pleased to give; and he will, if we ask in faith.

S. A. KEMP, Florida, Mass., writes:—I send $2 to pay for the HERALD OF LIFE for the poor sister, Springfield, Ills.

Thus has the Lord heard this sister's "knocking on" Him.—ED. HER.

S. COOPER, Windsor, Conn., writes:—As it was some twenty years ago with the doctrine of the unconscious state of the dead, the more I heard and examined, the clearer was the light, until it became to my mind a fixed truth, or a fact. So it is now in these days in relation to the non-resurrection of the wicked dead. Although I thought, some years ago, I was convicted by the word and spirit of truth, yet the last few months have more fully accomplished the work of settling in my mind the fact of its truthfulness and admirableness. I rejoice that you have been enabled to take and maintain the position you have in vindicating and disseminating light upon these important points. Your brother, looking to the resurrection through Jesus.

REMARK BY THE EDITOR:—We never took our present position on the resurrection question till after years of investigation and strong opposition to it; and we saw clearly, that, if our view of man's natural mortality was true, it inevitably drew after it the non-revival of the wicked dead. And we do candidly say, that, in our opinion, not an honest man in christendom, can long hold the view that man is not inherently immortal, without being led to embrace the inevitable conclusion that none but those in Christ will live from the dead, "at the last day."

DR. JOHN BILLINGS, New Rutland, Ills., writes:—I have been preaching in this state since last December; have had a good hearing. The doctrine of life only in Christ has taken such root in this part of the state that it cannot be pulled up by the semi-torment folks. They are stirred all through; but it is of no use: it must and will go: for God is at the foundation. I think we will have some new subscribers after a little while: so be patient. The prospect is brighter than it ever has been. We want some strong, stirring arguments on the resurrection and judgment, and the foolishness of what some call a "mortal resurrection." Some of you, who can write well, take these subjects in hand and show them up from the bottom. Several have done well, but don't stop. Yours for the truth.

NOTE BY THE EDITOR.—The "mortal resurrection" doctrine is a "mortal" sin against God and truth. We think this has been abundantly shown; but some men cannot have their "foolishness" taken out of them, though you should "beat them with a pestle in a mortar." Was not Solomon right?

E. D. HUTCHINSON, Corinna Centre, Maine, sends for tracts and writes:—I received a letter last week from my cousin, living in —— to whom I requested you to send "LIFE FROM THE DEAD." She speaks of it, and says it proves that the wicked dead are eternally dead; and says she hopes it is the true doctrine, for it shows the character of God most perfectly She sees the force of the language and is willing to investigate the subject. She is feeble in health, not able to be about, and reads a great deal. I think she will embrace the doctrine, for she claims the right to think for herself, although a member of the C. Baptist church. I think she is a real christian.

CHARLES HOPE, Abbott's Corner, C. E., writes:—I send $2 to make my subscription $4 for the volume. I hope the good Lord will continue to me and you his supporting grace in afflictions and bereavements we have passed through, or may be called to pass; and and then, afterwards, may we rejoice over all in immortality, eternal life, through Jesus Christ, our Lord.

I think the HERALD OF LIFE grows better and better, fast. I like it better than ever I did. Your brother, longing for eternal life through the LIFE-GIVER.

Summary of News.

BY W. M.

DOMESTIC.

The events of the week at home are merely of a local interest, excepting, perhaps, the consummation of the treaty by which the United States becomes possessed of Russian America, at a cost of $7,000,000 in gold. The territory is immense in extent, but covers regions of perpetual snow and ice, and on that account is not regarded with much favor by the public generally. The politicians who completed the bargain, by their unanimity, must have thought it of more importance, and as their position gives them the better opportunity of deciding the merits of the bargain, we conclude it will ultimately be accepted by the people as a good stroke of policy.

The effort to stay the enforcement of the Military Reconstruction Bill made through the Supreme Court has been defeated. The movement met with little favor at the South; even those outlawed by its provisions are urging acquiescence as the only escape for the South from its present state of anarchy and destitution. The better day is dawning on that sorely-chastised region.

The United States present to the world a noble example in having reduced their National Debt no less than two hundred and nine millions of dollars during the year ending on the 21st inst.

FOREIGN.

The matter of absorbing interest relating to foreign affairs, just now, is the game being played by Napoleon and Bismarck for the controlling supremacy in European affairs. The world has before this learned to admire the bold and dazzling policy of Count Bismarck. His conflict with the Prussian Parliament, the management of the Schleswig-Holstein war, the secession of Prussia from the German Confederation, the declaration of war against Austria, the establishment of the new German Confederation—all these moves filled the world with amazement at the boldness in which they were conceived, and at the rapidity with which they were executed. Thousands of both friends and foes expected that some or every one of these enterprises would prove a crushing failure; but these anticipations have not been realized. It was found that Bismarck could make good calculations as well as bold moves, and thus he has gradually come to be looked upon as the ablest as well as the boldest statesman of Europe. But never in his brilliant career in the past has Bismarck so surprised the world as he has recently by an act which, only a year ago, would have been deemed rash even to folly. He has called upon the Emperor of France in peremptory language for an explanation of his armaments, and for their immediate cessation, and to notify him that he will be held responsible for all the consequences, is an unreserved challenge to France for the leadership in the politics of Continental Europe. Thus far Napoleon has in every great European complication assumed the air of being the honorary head of the European State system, and the arbiter of all European conflicts. He deemed it his business to interfere in the Crimean war in behalf of Turkey, and, in 1859, in behalf of Italy. He called a European Congress on the Schleswig-Holstein question, accepted from Austria the cession of Venetia in order to transfer it to Italy, and insisted on the establishment of the Main frontier. Though not loved or esteemed by other monarchs, he made himself feared. His partisans of late have had some difficulty in explaining his failure in Mexico, and on the German question. Will they be able to concoct any explanation if Napoleon conforms to the humiliating orders of Bismarck? Napoleon has publicly declared the possession of Luxemburg to be indispensably necessary for France; he has extorted from the Dutch Government the promise to sell it; he has refused to release Holland from this promise when she desired to take it back; he has begun to arm in order to enforce his demands. Now Prussia requires him not only to abandon all expectations of annexation, but to give an explanation of his armaments, and to cease them immediately. Will it be possible for the Emperor to comply with these orders, directly or indirectly, without suffering in reputation more than he has suffered by any previous act of his Government? Napoleon, and with him France, must chafe under the Prussian note. But will the Emperor risk a war? He is unprepared: Bismarck is fully prepared, and knows his vantage, which enables him to press his arbitrary demand and in any event to insure the humiliating overthrow of his adversary.

The *Times* Berlin correspondent says: In Berlin and all Germany, Count Bismarck has reached the highest step in the ladder of renown in consequence of divulging the secret treaties. Indeed, the merest glance at the situation in which he managed to secure these important arrangements is enough to bring out his diplomatic energy and skill in strong relief. Notwithstanding his decided victory in the field, Napoleon's threat to cross the Rhine had obliged him to spare Austria from destruction, and confine his unifying tendencies to the country north of the Main.

TO COMPLAINERS.—We have been called to task on two or three occasions for not publishing a letter from a sister at Middletown, in reply to our article noticing a discussion there on the time question. We have already stated we should have published it if it had been accompanied by the author's name. The name of the writer we learned only when we received a peremptory order to return the article. Censure should be administered on special charges only, sustained by indubitable evidence. W. M.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANO FORTE ROOMS." The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ*.

APPOINTMENTS.

RANDOLPH E. LADD will meet with the church in New Britain, Conn., Sunday the 28th inst.

ELD. GEO. W. BROWN will preach in Temple Hall, Groton Junction, Mass., Sunday, April 28th inst.

CONFERENCE IN NEW HAVEN, CONN.—There will be a General Conference of christians, commonly known as Advent believers, at DAY'S HALL, Broadway, New Haven, commencing April 11th, and holding over two Sabbaths to the 22d, inclusive. Elders A. Ross, J. G. Hook, B. Hitchcock, L. Boutell, are invited to preach the word. Brethren from abroad are invited. By order of the church.

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Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each: MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1; in paper covers to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

WHAT IS A YEAR?

What is a year? 'Tis but a wave
On life's dark rolling stream,
Which is so quickly gone that we
Account it but a dream.

'Tis but a single earnest throb
Of Time's old iron heart,
Which tireless is, and strong as when
It first with life did start.

What is a year? 'Tis but a turn
Of Time's old brazen wheel,
Or but a page upon the book
Which death must shortly seal.

'Tis but a step upon the road
Which we must travel o'er;
A few more steps and we shall walk
Life's weary rounds no more.

Anon.

ALL'S WELL.

The day is ended. Ere I sink to sleep
My weary spirit seeks repose in thine;
Father! forgive my tresspasses, and keep
This little life of mine.

With loving kindness curtain Thou my bed;
And cool in rest my burning pilgrim feet:
Thy pardon be the pillow for my head—
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake;
All's well! whichever side the grave for me
The morning light may break!

Children's Department.

LED, NOT DRIVEN.

A mother, sitting at her work in her parlor, overheard her child, whom an older sistet was dressing in an adjoining room, say, repeatedly, as if in answer to his sister,—

"No, I don't want to say my prayers."

"How many," thought the mother to herself, "often say the same thing in heart, though they conceal, even from themselves, the feeling!"

"Mother," said the child, appearing in a minute or two at the parlor door—the tone and the look implied that it was only his morning salutation.

"Good-morning, my child."

"I am going out to get my breakfast."

"Stop a minute; I want you to come here and see me first."

The mother laid down her work in the next chair as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backward and forward.

"Are you pretty well, this morning?" said she, in a kind, gentle tone.

"Yes, mother, I am very well."

"I am very glad you are well. I am very well, too; and when I woke up this morning, and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy, in a low tone, half a whisper. He paused after it. Conscience was at work.

"Did you ever feel my pulse?" asked his mother, after a moment of silence, at the same time taking the boy down and setting him in her lap, and placing his finger on her wrist,

"No, but I have felt mine."

"Well, don't you feel mine now? How steadily it beats!"

"Yes," said the child.

"If it should stop beating, I should die at once."

"Should you?"

"Yes; and I cannot keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse, too, which beats in your bosom here, and in your arm, and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you who could?"

"I don't know, mother," said the child with a look of anxiety; and another pause ensued.

"So, when I woke up this morning, I thought I would ask God to take care of me and all the rest of us."

"Did you ask him to take care of me?"

"Why should I?"

"Because I did not ask him, and I suppose you did."

"Yes, but you should ask him yourself. God likes to have us all ask for ourselves."

A very long pause ensued. The deeply thoughtful and almost anxious expression of countenance, showed that the heart was reached.

"Don't you think you had better ask for yourself?"

"Yes," said the boy, readily.

He kneeled again in his mother's lap, and uttered, in his own simple and broken language, a prayer for the protection and blessing of heaven.

Suppose another case. A mother, overhearing the same words, calls the child into the room. The boy comes.

"Did I not hear you say you did not want to say your prayers?"

The boy is silent.

"Yes, he did," says his sister behind him.

"Well, that is very naughty. You ought always to say your prayers. Go right back now, and say them, like a good boy, and never let me hear of your refusing again."

The boy goes back pouting, and utters the words of prayer, while his heart is full of mortified pride, vexation, and ill-will. Could it not be managed better?—*Selected.*

CHARLEY'S TRUTHFULNESS.

One twilight hour I was asking my little Charley of his thoughts and feelings about Jesus. He told me in his confiding, truthful way, many precious things which made me rejoice; and "his mother kept all these sayings in her heart." At last he paused, and I saw a shadow on his brow which led me to ask:—

"What is it that troubles you, my son!"

He replied: "I have meant to tell you the truth, mamma, but I am afraid I haven't, God knows it. When I tell you how I feel another time, I will put in 'guess,' or 'I think so,' because you know, mamma, I can't see through myself as God can!"

I bowed my head in gratitude for the child, in humiliation for myself, and these were my heart's desires:

May as tender a regard for perfect truthfulness ever control my every word of tongue and pen! May as judicious a distrust of my own best efforts at self-knowledge ever abide with me! May as practical a realization of God's omniscience ever follow me!—*Congregationalist.*

THE BIBLE AND ITS TENDENCY.

I have been accustomed to read the Bible myself from my early youth, and I was always accustomed to hear it read daily by my father so long as I lived in my father's house, and I feel persuaded that the influence of the Bible on myself has always been, on the whole, in favor of what is good and god-like.

It led me to think much of God: it led me to regard sin as a great and terrible evil: it led me to see that the wicked were never safe: that sin is sure to end in death; that the righteous are always safe; that goodness is sure to receive its reward. It awakened my conscience. It led me to think of my own ways, and to excuse or condemn myself according as my deeds had been. It linked sin with fear, and righteousness with hope and confidence. It tended thus to keep me from evil, and to draw me to that which was good. It opened to my view eternal life, and taught me to expect, if I lived as I ought, immortality. It led me to believe in a universal providence, and to feel that the affairs of the world were governed by a wisdom and a power that were infinite, everlasting and unchangeable. It was the Old Testament chiefly that I read when I was a child; and it is the effects produced by the Old Testament that I chiefly remember. I must not have understood the New Testament when I was young; or if I did understand it, I have forgotten its effects on me. But I did understand a great part of the Old Testament, and I remember its effects to this hour. And as I have said, its effects were, in general, wholesome, salutary.

What I have said thus far, refers to the days of my childhood. Since I became a man,—aye, ever since I was sixteen years and a half of age, I have read and studied the scriptures more attentively and carefully. I read them and studied them till they were, in general, perfectly familiar to me. I read and studied them till there was scarce a passage on any great subject of truth and duty, but what had been frequently pondered in my mind. And what has been the influence of the scriptures on my mind and character during this latter period of my life? I answer, so far as I can trace their influence, it has been good. So far as I can judge, the scriptures have tended to make me free, and good, and happy. They have, so far as I can judge, tended to make me benevolent, tolerant, gentle. They have, so far as I can judge, tended to raise the spiritual within me above the carnal, the rational above the animal, the divine above the earthly. They have tended to make me strong in self-denial, patient in suffering, resolute in the discharge of duty, bold in the advocacy of truth, firm under reproaches and persecution, zealous in my endeavors to promote the improvement of my fellow-men, peaceful and happy in reliance on God's providence, and in the hopes of everlasting life. They have tended to wean me from foolish indulgences; to make me prize above all things the pleasures of knowledge and benevolence, and to regard a life of purity and charity, a life devoted to the great work of promoting the improvement and welfare of mankind, as the perfection, the glory, and the happiness of mankind. It is true, that dusing this latter period of my life, my mind has been chiefly occupied with the New Testament; still I have not been inattentive to the Old Testament, nor has the Old Testament been without its influence on me during that period. I say, then, that the influence of the scriptures generally upon my own mind has been, so far as I can judge, favorable to piety, to purity, to spirituality, to charity, to goodness in every form.

I grant that my reading during the period to which I refer has not been confined to the scriptures. I have, in addition to the scriptures, read many hundreds, perhaps some thousands of other books. And those other books have do doubt had their influence on me. They have doubtless exerted influences on my mind and character which I cannot trace. They have doubtless had an influence upon the influence which the scriptures themselves have had upon me. They have modified my views of scripture teachings; they have influenced the direction of my mind, causing me to think more on some classes of subjects, and less on others. But those other books which have had the most influence on my mind, have been books impregnated with bible principles and bible influences, so that their influence and the influence of the Bible have, in a great measure, been one.

I may also add, that during almost the whole of that period, from my seventeenth to my fortieth year, I regarded the Bible as wholly divine. I regarded it as the standard of truth and of duty; as the measure of right and wrong, of good and evil. During nearly the whole of that period, I was accustomed to regard the scriptures as my only and infallible guide. I believed the scriptures to contain all truth in regard to religion, and nothing but truth. I regarded them as the word of God, as pure and unmixed revelations from heaven, as a mass of heavenly oracles. I was accustomed to try what I read in other books, as well as what I heard in sermons and conversations, by what I found in the scriptures; rejecting what did not agree with them, as unsound, and receiving what did agree with them as true and good and right. The scriptures were, in a great measure, my one, my only book. It was my king of books. All other books were but servants and subjects to it; it ruled and reigned alone. It was my body of divinity, my system of politics, my code of laws, my infallible historian, my book of science, my all. I consulted it on all subjects; I pondered it on all occasions; I prized it almost infinitely. It is impossible, therefore, but that its influence on my character should be very great. It is impossible but that its influence on my mind must have been greater than that of any other books which I have read. I grant that other books may sometimes have supplied me with ideas which I have put into scripture passages; still, the constant tendency of my studies was to separate from my mind all that was not in harmony with the teachings of the scriptures, and to separate from the scriptures all ideas which were not originally or naturally expressed by them. I regard myself, therefore, as a scriptural creation or formation. So far as a man's moral and religious character can be formed by the scriptures, I consider mine to have been formed or modified by the scriptures. At first it was formed or modified chiefly by the scriptures of the Old Testament; but since, it has been formed or modified chiefly by the scriptures of the New Testament. Both as a thinker and as an actor; both as a theologian, and a man, I regard myself in a very great measure as the production of bible influences. Even to this hour I know no books that harmonize so perfectly with my views and feelings, with my tastes and practices, as the writings which constitute the Bible. I know books which I regard as freer from blemishes; books which I consider more intelligible; books which I consider better adapted for particular purposes; but I know no books of equal size, which so thoroughly express my mind, which so perfectly agree with my views of truth and duty, with my views of God, and man, of providence and immortality. I say I must, therefore, be in a great measure, a Bible production, a scriptural formation.

I am aware that it does not look well to some people for persons to talk about themselves, especially in cases of this description, where a man, in order to make good his point, is obliged to give himself a good word; but I think those people are too particular in their notions of propriety and delicacy. I do not see why a man should not express his opinion about his own character as readily as about other things. I say, then, that I consider myself as being more thoroughly under bible influences, than any other influences whatever, and that yet I am not aware but that a regard to the will of God and the welfare of mankind, a love of truth, of freedom, and of righteousness, are the ruling principles of my life. I am not aware that I live for any other object than to learn and teach the truth, and by the spread of truth to promote the welfare of my fellow creatures. And if any thing at variance with those great and godlike principles springs up or stirs within me, my bible principles at once wage war against it, and will not suffer me to rest till it is mortified or put to death.

Of course I cannot tell for certain how I should have felt, or what I should have thought, if I had been a stranger to the Bible and its influences; but this is as I feel and think at present. But I know others of the same age as myself, who have placed themselves under other influences than those of the Bible; persons who, though they have been preachers, have never given themselves up thoroughly to the study and the practice of bible teachings; and I should not like to be in their stead; I should be exceedingly sorry to have their character. And I know others who have not only given themselves up to the study and practice of bible teaching, but who have given themselves up to the influence of principles opposite to those of the Bible, who are anything, in my judgment, rather than specimens of excellence and happiness. I have no doubt but I am right in regarding myself as formed or moulded by bible influences, and I am certain that if my notions of goodness be correct, the effect of bible influences is good.

But there are other facts which deserve observation. Many of the best men with whom I have had the happiness to be acquainted, have been great readers and great lovers of the Bible. Whether it was their attention to bible teachings that made them good, or their goodness that led them to delight in bible principles and influences, the result is equally in favor of the Bible. If the Bible made them good, the Bible must be good in its tendency; and if it was their goodness that led them to delight in the Bible, there is an affinity between the Bible and goodness; they harmonize: therefore the Bible must be good in its character.

I have further to observe, that I never knew a bad, unprincipled man, a false and selfish man, a proud, a filthy, and malignant man, that did delight in the Bible. I have invariably found such characters despisers, neglecters, or haters of the Bible. I have known many profligate infidels, and they were all haters of the Bible. I have known many profligate priests, and they were the same. Whether men be infidels or priests, if they are selfish, deceitful, proud, filthy, or malignant, they are equally haters of the Bible. There is this difference: the profligate infidel generally lets his hatred of the Bible appear, while the profligate priest labors to conceal his hatred of the Bible, that he may live and grow rich by pretending to teach its principles. But even infidels themselves pretend to love and revere the Bible sometimes, when it suits their interests; and even priests allow their dread and their hatred of the Bible to appear at times. But whether they conceal or avow their hatred of the Bible, the profligate, the bad, whether priests or infidels, will still be found to be despisers or haters of the Bible.

HOMO.

WHAT IS LOVE?

BY ELD. S. L. WALTER.

"God is love:" hence love is the believer's, "Beatitude." 1 John iv. 16; "God is love, and he that dwelleth in love, dwelleth in God, and God in him." How glorious to be in God, or love; and God, or love, in us. Verse 17. "Herein is our love (or love with us, Mar.) made perfect." This brings us into the likeness of God, and in perfect agreement with him. Paul prayed for the perfection of the church at Thessalonia, in 1 Thes. iii. 12, 13. "And the Lord make you to increase and abound in love one toward another," &c. "To the end he may stablish your heart unblamable in holiness," (or love, this being the grand principle against which there is no law), "before God, even our Father, at the coming of our Lord Jesus Christ." John says, that "perfect love casteth out fear." Fear arises from the want of perfection in love. "He that feareth is not made perfect in love." When love reigns, we can say with the poet,

O, 'tis delight without alloy,
Jesus, to hear thy name;
My spirit leaps with inward joy;
I feel the sacred flame.
My passions hold a pleasing reign,
When love inspires my breast,
Love, the divinest of the train,
The sov'reign of the rest.

John says, "Beloved, let us love one another." Why? "Because love is of God; and every one that loveth is born of God:" is obedient to the "Royal law, according to the scriptures, Thou shalt love thy neighbor as thyself." "By this shall all men know that ye are my disciples, if ye love one another." How? Jesus tells us, "As I have loved you, that ye also love one another." It is not loving in word but "in deed and in truth." It is not saying, "Be ye clothed, and fed. No: but it is love like that the LIFE-GIVER manifested when he saw us perishing, and said, "Lo I come (in the volume of the book it is written of me) to do thy will, O, God." He, in love for us, laid down his life for us. We, then, ought to lay down our life for the brethren, and give, hoping for nothing, because that is the way love moves. "But he who hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Love is a matter-of-fact way; and it will not do for us to talk about our loving God and at the same time hate our brother; because, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"

The absence of this principle has caused the world not to believe in our holy religion; because they do not see it in the professed churches of God; they are not moving in this grand orbit, where the faithful lovers of God and man describe their course; they continually move round the orb of day. God is their centre, and their source; and like David, they say, "Thou shalt guide me by thy counsel, and afterward receive me to glory," and, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

It is love that gives the assurance that we shall not be held under the power of corruption, because we can say, "We know" (not guess or hope; but know) "that we have passed from death unto life, because we love the brethren." See, it is the way. "He that loveth not his brother abideth in death." Then he cannot live again; thank God; not even to be killed a second time. If he "*abideth* in death," the reason is very obvious. "Whosoever hateth (or does not love) his brother is a murderer, and ye know that no murderer hath eternal life (or a life-giving principle) abiding in him." No: ye need not marvel "if the world hate you." Why? Because as Cain was, so are the world, "their works are evil." Hence, it is no marvel that they do not love us, therefore they are "the children of the devil," or darkness. "He that loveth his brother abideth in the light." That is, in God; for "God is light, and in him is no darkness at all." Hence, "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin;" "and there is none occasion of stumbling in him." No: because, "Love worketh no ill to his neighbor: therefore it is the fulfilling of the law."

What is love? It is that which gives assurance of the "kingdom." James says, "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" And also, that "crown of life which is promised to them that love him." So we see what love is. It is to be happy and have a glorious hope of an eternal weight of glory, an assurance that we are in God; the way to obtain life from the dead, through the LIFE-GIVER. Who? "He that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." And again, "if a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."

O, for this love let rocks and hills,
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak.
Angels, adjust our mighty joys;
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told.

Hornsby, Ill.

THE SONG OF THE SAVED.

"And they sing a new song, saying: Thou art worthy to take the book, and to open the seals of it; for thou wert slain, and redeemedest us to God by thy blood, out of every tribe and tongue, and people, and nation, and thou madest us unto our God, kings and priests, and we shall reign on the earth."—Rev. v. 9, 10 (Revised Text).

Some people tell us that it is quite too low and coarse a thing to think of the earth in connection with the final bliss of the saints. They preach that we do but degrade and pervert the exalted things of holy scripture, when we hint the declaration of the wise man, that "the earth endureth forever," and that over it the glorious and everlasting kingdom of Christ and his saints is to be established in literal reality. But if the ransomed in heaven, with golden crowns upon their brows, kneeling at the feet of the Lamb, before the very throne of God, and with the prayers of all saints, and predictions of all prophets in their hands, could sing of it as one of the elements of their loftiest hopes and joys, I beg to turn a deaf ear to the surly cry of "carnal"—"sensual"—"unspiritual"—with which some would turn me from the "blessed hope." Shall the saints in glory shout, "We shall reign on the earth," and we be accounted heretics for believing that they knew what they were saying? Is it come to this that to be orthodox we must believe that these approved and crowned ones kneel before the throne of God with a lie upon their lips? Shall they, from thrones in heaven, point to earth as the future theatre of their administrations, and give adoring thanks and praises to the Lamb for it, and we be stigmatized as fanatics and Judaizers, for undertaking to pronounce the blessed fact in mortal hearing? Oh, I wonder, I wonder, how the dear God above us can endure the unbelief with which some men deal with His holy word.

Shall we, then, keep silence on the subject? When the living ones and elders fail to sing about it in heaven; when inspired apostles no longer admit the subject into their holy writings; then, but not till then, let it be dropped from the discourses of our sanctuaries, and from the inculcations of them that fear God. And woe, woe, to that man who is convinced of its truth, but, for the sake of place or friendship, refrains from confessing it! Well has it been said of him: "He barters away his kingdom for the applause of men. He eclipseth the glory of Christ to enhance his own." He stultifieth the adoring songs of celestial kings, that he may win a little empty favor by base pandering to the pleasures of an ignorant, unbelieving, and godless world.—*Lectures on the Apoc.*, pp. 291–2.

A FRAGMENT.

[Written July 10, 1862.]

To return to dust and remain there forever—to die and live no more—this is the mighty peril of our race in consequence of sin. This truth is clearly set forth in the fifteenth chapter of first Corinthians. "If Christ be not raised," says the apostle, "your faith is vain; *ye are yet in your sins*"—language by which, as Professor HUDSON truly remarks (*Debt and Grace*, p. 176), "he evidently meant that if there were no resurrection they were still subject to death, *as the consequence of sin;* there was NO FUTURE LIFE for them." And that *death without any future life* is "the consequence" of sins unforgiven, is the only inference which, touching this point, is deducible from Paul's further statement (1 Cor. xv. 18), "Then they also which are fallen asleep in Christ are perished." Is it replied that this doom is predicated of the assumption that Christ is not raised? We answer: the non-resurrection of Christ is *not* here presented as the *primary* reason why there could be for humanity no release from the embrace of death. If we say that it *is*, we overlook the relation to the argument of the declaration, "*ye are yet in your sins.*" It is *sin* that imparts to death its *fatal, damning power;* hence the apostle declares, "The *sting* of *death* is *sin*" (1 Cor. xv. 56). If "*sting*," in this passage, does not mean the power by which death retains his victim in his embrace eternally, we can conceive of no rational sense which the word could be made to bear. Who will undertake to show that it has some other meaning? We solicit a response from some person holding the view that the wicked dead are doomed to the curse of a miserable temporary future life. To return: We say, therefore, that *sin* stands between mankind and their attainment of any future life, and that death must hold us forever unless our sins are taken away. Here comes in the blessed work of redemption through Christ Jesus. Through faith in His blood we may have pardon, purity and deliverance from death. Our sins being forgiven, and we justified, the imperative reason why we must *perish* is taken out of the way. God can now be just and yet grant us deliverance from "the bondage of corruption," even life everlasting. But this deliverance, by His divine pleasure, is to flow to us through the medium of His beloved Son, our Lord Jesus Christ. If, however, Jesus did not rise from the dead, we were never pardoned; and, more than this, the only appointed LIFE-GIVER is himself not alive! Sin was our disease—*death* the result. Infinite love provided a physician, and "in him was life." But we could never partake ourselves of this life if He were not "alive forever more." While, therefore, it is true that the resurrection of Christ is the basis upon which rests the believer's hope of life from the dead, the previous fact, and that which appealed to the benevolence of God, was this, that *in consequence of sin* we were, as a race, exposed to the danger of forever perishing out of existence.

R. W.

Severe shocks of earthquakes were felt in Santiago de Cuba on the 23d ult. There was a heavy fall of hail preceded by a rainstorm of short duration, which caused some damage to the sugar plantations, and the next day a great many birds were found dead. In some places the ground was covered with hail to the depth of two inches. Advices from Cardenas speak of the same phenomena on the same day. The hailstones weighed two ounces each.

The liberal party in the English Parliament have at length announced their intention with regard to the Reform bill introduced by the Government. At a recent meeting, they resolved to offer a determined opposition, and to bring it to a test vote as soon possible. They confidently expect the defeat of the Ministry, who, in that case, will tender their resignations.

Mr. Manning has stated that the Ritualists "have taken out of the hands" of the Romish priesthood "the labor of contending for Romanism."

The Italian Ministry have tendered their resignations to the King, and a new Ministry will be formed.

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The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use al available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a wo-thirds vote at any Annual meeting.

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The Herald of Life

AND OF THE COMING KINGDOM.

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ALL LETTERS relating to the HERALD OF LIFE, whether on *business* or other matter, must invariably be addressed

"GEO. STORRS,
BOX 4658,
NEW YORK."

Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 170. NEW YORK, WEDNESDAY, APRIL 24, 1867. VOL. IV.—NO. 28.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fourth Story, Room 22), NEW YORK.

GEORGE STORRS, Editor.

A CURIOUS LETTER.

The following letter was written to one who had been engaged in battling for truth against various errorists, and had endeavored to organize churches that should be free from sectarianism; but was exceeding fond of "challenging" his opponents to "*discussion*," as some sincere ones are in these days. The writer of this letter, after referring to several efforts at reform in which his friend had been engaged, proceeds as follows:

The next time I met you was at Free Church Organization, a little city, built on a sandy foundation, in the land of Perplexity. The inhabitants of this place were reared in the land of Sect, and banished from that country on account of their opinions. They talk much about liberty, but few of them understand the meaning of the term. They speak against Sectarianism, but it is too often in the spirit of Sect. They decry all human authority, but often desire, in some measure, to control their brethren. You appeared to be very much perplexed with this people, and I have since heard that you had thoughts of leaving the place altogether, and sailing for the land of Liberty.

The last time I saw you was at a village called Christian Sociality, in the neighborhood of Free Church Organization. I was led to visit this place, by a report that the manners and customs of the people were the same as in the land of Liberty. When I arrived, I found the inhabitants all neatly dressed, with bright shoes, clean hands, and smiling faces. They talked of love and liberty, of brotherly kindness and charity, with such earnestness, that I had almost concluded that what I had heard was truth. But I looked, and behold they were eating the bread of self-indulgence, and drinking the life blood of the poor. When they had finished their repast, one of them stood up and said, "I propose that we make us a king to rule over us." One or two free spirits objected to this, but the multitude cried, Nay, but we will have a king, like all other people. So they made them a king, and erected a throne, on which he took his seat, amidst general acclamation. A number of chosen ones were then invited to court, and took their seats on the right and left of the throne, whose business it was to harangue the inhabitants by his Majesty's permission. They read addresses, and moved resolutions, they made long speeches, and heaped honors one upon another, while the people clapped their hands, and stamped their feet, and seemed by their actions to say, these are not men, but gods. At length you arose and said, Brethren, I propose that we all agree to honor the King for his able conduct on the throne; and all with one consent again clapped their hands, and cried, "So let it be." At this moment I awoke, as from a fit of forgetfulness. I remembered that I was born in the land of Liberty. I upbraided myself as a traitor to my country, and left the place determined either to find my native land or perish in the attempt.

After this I visited the land of Thought, where I travelled for some weeks, not knowing which way to turn, when one day a person put into my hand a little book, written within and without and on all sides; from this book I learned that you had been spending the last three months of your time at Theological Debate. This place is governed by two kings and an emperor. Those kings have each a privy council to assist him in ruling the people, but the emperor's word is absolute, and unalterable as the laws of the Medes and Persians. The inhabitants are divided into two great clans or factions, each having an oracle chosen to be the mouth-piece of its opinions.

While reading this little book, I felt a strange weariness seize my frame, my eyelids became heavy, and I fell into a deep sleep and dreamed a dream. Methought I was in a large cemetery or burial ground, where there were a great number of persons of both sexes walking among the tombs. I was pleased with the people's appearance, but was dissatisfied at being found walking among the dead; I therefore left them and walked alone, thinking about my native country. All at once I felt myself lifted from the earth by some unperceived attraction, and carried as on the wings of the wind I know not whither. At length I alighted on a beautiful plain, where were growing all kinds of useful fruits, corn, and vegetables. This plain was bounded on the east by a narrow river; on the west was a high hill, on which I could perceive a village, but saw no inhabitants.

Hearing myself accosted, I turned round, and saw one approaching me with a smiling countenance, to whom I addressed myself in the following words: "My friend, I am desirous to know the name of the place where I now stand." "This," said he, "is the land of Liberty, the place where you were born. The name of this plain is Peace; that narrow river is called Death; on its opposite bank is the gate of Glory. Before you is the mountain of Perfect Freedom. Yon village you see on the top of it is Free Speech; it contains the whole of the inhabitants of the country, who, though they are few in number, are, nevertheless, exceedingly happy. They acknowledge but one King and lawgiver, even the Lord Jehovah. They have no governor or president; they have no chosen oracle, but each speaks his own thoughts at all times and in every place; they live in love and freedom, and have all things common."

At this moment my companion seemed to fix his eyes upon the little book, which I still held in my hand; seeing which, I immediately gave it to him. He had no sooner looked upon it than he appeared to be acquainted with its contents. "This book," said he, "is called the history of the city of Theological Discussion; but that is a fictitious title: the real name of that city is Party Strife; it lies far away in the back settlements of the land of Sect; it has a strange kind of government and the inhabitants are the wickedest and most inconsistent people on the face of the earth. They will acknowledge the authority of governments, and pledge themselves by solemn oath to passive obedience, and pay a tax in token of their servility, and the same hour they will exhibit fiery wrath, they will clap and stamp like madmen, shout and roar like wolves, and hiss like serpents—they will rise in rebellion, dethrone their kings, and banish the emperor, and turn the city into one great mass of perjured confusion. Then they will subside and restore their kings, and elect another emperor, and again take the oath of allegiance, and pledge themselves to silence and inactivity, but it is only to prove that

'They who swear will lie:
While the truthful tongue needs but to speak,
And credit's given.'"

"But tell me," said I, "what is the reason that my friend should spend so much time in such a strange place."

"Know, then," said he, "that your friend is a good, but fallible man. He strongly desires the salvation and happiness of the human race, and he believes that in order to this, it is necessary to refute the errors of orthodoxy, and spread the simple truth as it is in Jesus."

"But," said I, "why choose such an unfavorable position."

"This," said he, "is the effect of a certain fever which he caught while in the land of Sect, which makes him impatient of being heard, and, not satisfied with the privilege of speaking his own thoughts at all times, he is ever and anon challenging those of opposite sentiments to meet him in discussion."

"But is there no way of curing him of this infirmity?" said I.

"There is one way to benefit that good man," said he, "for although he is bold and unflinching before the face of his enemies, yet he is flexible as a little child towards those who who seek his good.

"You must invite him to the land of Liberty, and tell him to ascend to the very summit of the mountain of Perfect Freedom, where he will find a brazen serpent erected upon a pole; here he must forget all that ever he saw or heard in all his life—he must forget both the works of reformers, the lives and writings of the fathers, and the acts of the apostles, and fix his eyes upon that brazen serpent—he must look steadfastly, observe every shade, and recognize every feature, at the same time, taking good heed to the motions of his own heart.

"He must then take up his abode at the village of Free Speech, and never leave it more. And assure him from me, that that is the most favorable position in which to labor for the salvation of the world. Here, instead of reading old books and musty parchments, and telling old men's stories, he may speak the living truth of God from its fountain in his own soul. Instead of being shut up in a narrow room, with angry, prejudiced, and perjured hearers, he may speak to all the world. His voice will become like a trumpet, and sound through all the earth, and penetrate the soul of every human being.

He'll shake the despot stern and hoary
Till he totter on his blood-cemented throne,
And tell in the warrior's ear the story
Of days when deeds of blood shall be unknown.

"Thousands will be aroused and emigrate to the land of Liberty. Priests and hypocrites will rave, and speak evil, but tell him to heed them not; if they wish for discussion, let them come to the village of Free Speech.

'For truth can never fight
Unless it's free.
'Tis falsehood's work to fetter,
Then claim the victory.'

"It is true he will often have to walk on the brink of this river, and will undoubtedly at last be plunged into it, but he has nothing to fear, for I have a commission from the Most High, to attend him in all his faithful movements, and never leave him till he be landed safe in the land of Beulah, where there is fulness of joy and pleasures for evermore. And a number of shining ones are commanded to watch over his wife and children; the hairs of their heads are all numbered, and nothing can harm them, if found faithful to the truth."

With this I awoke, and determined to write the vision.

NOTE BY THE EDITOR:—We confess that "vision" so well corresponds with our feelings in relation to "*challenges* for public *discussions*" that we thought best to publish it, even if some expressions in it are not quite accurate. We do not feel exactly willing to condemn all public discussions, or debatings, yet we have always feared they would engender or perpetuate strife, rather than promote truth. We speak especially in reference to public oral debates, where there are always two parties, each anxious that their champion should get the *victory*, rather than the *truth* should be promoted. Let the spread and triumph of truth be our object; so shall we please God and benefit our fellow men.

MAN'S NATURE.

BY ELD. S. W. BISHOP.

[Concluded from last week.]

If God accepted Christ as our substitute, why are we compelled to go too? Take an illustration. In the late war, in this country, by a law of Congress every man who would furnish a substitute was exempted from going to the war himself. Now suppose you or I had, according to the provisions of that law, furnished our substitute; that substitute had been accepted by the government, and mustered into the service; would it be just, after all this, to force us to go into the war? All will answer, No. "And shall not the judge of all the earth do right?" Will he accept Christ as our substitute, with respect to the Adamic penalty, "to die in our stead," and then let us die just as much as though no such plan had been devised? Away with such inconsistencies. The law reads, "The soul that sinneth IT shall die;" not somebody die for it. But says one, we did not sin; *it was Adam who sinned.* Don't be too fast, brother. Let us hear Paul. Rom v. 12. "Wherefore as by one man sin entered into the world, and death by sin; and *so death passed upon* ALL MEN, *for* that ALL have *sinned.*" Not merely Adam is found in this difficulty, but, according to Paul, every man of Adam's race. But, says one, I cannot see how I had anything to do with Adam's sin. Well, one thing is certain, Paul teaches us that by that first transgression every child of Adam is made guilty before, and brought under condemnation of the law of God. And it was in this sense he, Adam, was our representative. And he represented us faithfully, too. He had our nature, with all its promptings, its intuitions and propensities. And when he transgressed he did just as any and every one of us would have done had we been there to act for ourselves. We are possessed of that very nature that sinned: and the life of that nature is our only life as children of Adam. That life, let it be found where it may, whether in Noah, Lot, Abraham, or Paul, or in you or me, or even in Christ, is forfeited to the law. And the law will have its dues. What life did Christ lay down? Surely it was not his spiritual life. It must have been the Adamic life. Now until it can be shown that the blood, or Adamic life of Christ was not forfeited to the law of God, it will be vain to talk about his death being a substitute for the death of the race of Adam. Christ, in laying down his life, did so as our example. He showed us in that example just what the law demands, and just how we must all satisfy the demands of that law. He showed us that the law of God is just in all its demands. And that we must all, without an exception, yield implicitly to its claims. That there is no hope that we shall escape its grasp, and thereby either have this life perpetuated or restored. *Death,* or its equivalent, to all of Adam's race is just as inevitable as God's law is immutable. And whenever the race of Adam, either one or all of them, have given up this Adamic life, the law is satisfied. Satisfied with respect to the race; satisfied as respects every individual of that race. Satisfied because its demands are fully met: it has received to the last jot all that it ever claimed.

But satisfying the law does not save those concerning whom it is satisfied. After a man, under the death penalty has been hanged till he is dead, the law, whose penalty has been inflicted on him, is certainly satisfied. All its demands have been fully met, and fully satisfied. But this does not save the man. When we come so far on, in our investigations, we begin to see the need of a Christ. We see plainly that unless there is some way of escape beside a restoration of the Adamic life, we can never come out from death's dominion.

The question now arises, What saves us? Is it the *death* of Christ? I answer, Christ might have died ten thousand times, and if he had done nothing more, all of Adam's race are eternally lost in death. But says one, We are redeemed by the blood of Christ. But in what sense? Not in the sense of giving us a future life. Christ took on him our nature. The life of that nature is in the blood. God made Christ exactly suited to the purpose for which he sent him into the world. He endowed him with a life which he knew was forfeited to his law. This was necessary in order that he do what God designed he should do, viz., make known to a lost race the conditions of a reconciliation. How did Christ become reconciled to the law? By giving to the law just what belonged to it. This he did on our account, as our example. Now I believe this, through faith in this great transaction I see how I am to be reconciled to the law. Paul says, Rom v. 10, For if, when we were enemies, we were reconciled by the death of his Son; much more, being reconciled, we shall be saved by his life. But says one, The sinner is just as much reconciled to the law as the righteous. I answer, Not so. It is true, when the sinner is dead he owes nothing to the law; but there is a difference between owing the law nothing and being reconciled to the law. To illustrate; I owe a man one thousand dollars. It is all I possess in the world; and I am determined he shall never have it. But by a process of law he compels me to pay the last farthing. His demands are satisfied, but there is no reconciliation. But another man owes the same amount. He has an upright heart. Of his own choice he goes to his creditor and pays him all he owes him. He does it cheerfully because he knows the demand is just. There is a perfect state of reconciliation between these two men. This, to my mind, illustrates exactly how the believer is reconciled to the law of God. But how came he to see this plan of reconciliation? I answer, he believes in Christ, and believing in Christ, the great example, he sees how Christ satisfied the demands of a holy and just law, and he gladly embraces this alternative, lays down, cheerfully gives up this mortal, corruptible life; for still believing, he looks to the great pattern, and he sees a better life beyond. But Christ is not only our example, or pattern, but also our representative. And like as Adam the first represented the race in the fall, so, in the restoration from the fall, Christ represents, stands for, all that believe.

This leads us to another text. Rom. v. 19. "For as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous." A great deal has been said and written on "imputed righteousness." The popular idea of imputed righteousness is this: Christ was possessed of a superabundance of righteousness; more than he needed for himself, and he made it over to us as I would give to the destitute what I did not need myself. I object to this view for several reasons: among them is the following; I cannot conceive how any being can be more than righteous. Again, I think it is contrary to the revealed divine arrangement. Paul says, Abraham believed God, and *it* was accounted (imputed) to him for righteousness. This is the only bible doctrine of imputed righteousness. The question arises, in what sense were many made sinners by Adam's disobedience? The only answer that can be given is, that by Adam's transgression the very nature he transmitted to us and in which he represented us, was made a sinful nature. I repeat, *the sin was in the nature.* Following this principle, if we are ever made righteous, it must be by becoming possessed of a righteous nature. Paul says, we are saved by *the life of Christ.* What is the life of Christ? I answer, "This is the record, that God hath given us eternal life, and *this* life is in his Son." The only life that is peculiarly the Christ life, is spiritual life. This life we are made partakers of *by faith.* The philosophy of it is this: Faith is, according to Paul, believing God's word. The word of God is wholly spiritual in its character. "My words they are spirit, and they are life." Christ. But we cannot believe the word of God in a manner to constitute that belief genuine faith, only as we believe through the agency and power of the Holy Spirit. Genuine faith then is wholly spiritual in its character.

The change that is wrought in us by this believing must of course be a spiritual change. So this is how we are made righteous by faith. Faith makes us partakers of *a righteous nature.* This nature no one of Adam's race could ever have got hold of, only as God instituted a plan through Christ to save us. This spiritual nature is "the life of Christ" that saves us. Just so far as we are made partakers of it here, so far we approach towards the "divine image." But we can never attain to its fulness in this mortal state. Here there will be a continual warfare between "the flesh and the spirit." In this warfare we only expect to be victorious by the mighty efficiency of that spiritual divine nature, of which we are made partakers through faith in Christ. But the warfare will not always last. There is a morn not far in the future, when the glorious plan through Christ will be consummated. Then the conflict will be over. Then that glorious divine life that is begun in us here, by faith in Jesus Christ, will culminate in immortality, and incorruptibility. May God enable us to know, each for himself, that this principle of a future life is abiding in us, and give us its glorious consummation in the end.

THE ADVENT. THE DIVINE PENALTY.

[*Written to a Methodist minister six years ago, while the writer was preaching in Hartford, Conn.*]

Yours of the 26th ult. was received on the 28th. I thank you heartily for directing my attention to Dr. Clarke's Preface to 2 Thessalonians. I read it, and much else besides that he has written on the same subject. He was as blind as a bat on the teachings of the New Testament concerning the Lord's second, personal coming; and I am satisfied that his writings on that theme have had a very deplorable influence on your mind, and on the minds of thousands of others. May God deliver you speedily from the spell that binds you on this subject. Dr. Clarke sees Jerusalem's destruction in nearly everything the N. T. says of Christ's coming, and I reject his views on that subject with all my heart. I did not know fully the disastrous work he has made of these Scriptures until, at your solicitation, I read the Preface referred to above. I would like to point out his contradictions and inconsistencies, but have not time. Had you read Buck's Exposition of Matthew xxiv. to any purpose, you would feel much less confidence in Clarke's blunders, and not stand where you do. Are you aware that Whedon and Clarke *do not* agree on Matt. xxiv.? If you are, pray tell me why you cite me to Dr. Clarke's Jerusalemizing theories and to Whedon's exposition at the same time. Whedon once said in the Methodist Quarterly Review that Clarke's exposition of Matt. xxiv. was the cocatrice's egg out of which more Universalism had been hatched than from any other work, or something to that effect. Buck has *proved,* with entire success, that Clarke's Jerusalemizing work is all wrong; and it is too late in the day for you to influence my mind in the least in that direction. Clarke and Macknight have at least five comings of Christ, while the Bible has two. Paul says in Hebrews that "unto them that look for Him shall he appear the *second* time"—*not* the *fifth*—" without sin unto salvation."

I never told you that I believed the early christians were taught to expect that the Second Advent would take place during their lifetime; and, what is more, I never believed so. I preached twice yesterday from 2 Thess. ii. 2 (thanks to your letter), and devoted the morning discourse entirely to Dr. Clarke's "Preface" and expositions. In the afternoon, I gave the true view of my text, which Clarke and other expositors, as Dr. Lillie's work shows clearly, entirely misapprehend. The word rendered "at hand" in verse 2 occurs seven times in the original; five times it is translated "present;" once, it is rendered by a phrase equivalent to that; and it should be translated "present" in the text. It is so rendered by the American Bible Union in their preliminary Revision.

The Thessalonian believers, and all the apostolic churches, were taught to wait for Christ's coming, to look for his coming, to love his appearing, to haste unto his coming, and, what is more, they rested all their hopes of future glory on that event and the Resurrection; and they did all this without having read "Storrs's Exposition of the Rich Man and Lazarus." Take your Salt Springville text— Colossians iii. 3, 4—and tell me if that does not necessarily run counter to your going-to-heaven-at-death theory. If saints are now with Christ in glory, why say "*then* shall ye also appear with him in glory?" I should like exceedingly to fill an appointment for you at S. S., some time, and preach from that text. I must believe that, with your views of the whole subject, you must have given the trumpet an uncertain sound.

In regard to the doom of sinners, I have not time to notice all you say. If death—the loss of life—extinction of being—the loss of the eternal joys of the redeemed—is no punishment, then you represent my faith correctly, in saying that I deny any future punishment—otherwise *not.* Luther Lee, in his 39th letter to A. C. Thomas (Universalist), said that "annihilation would be endless punishment." I believe all the Bible says about the judgment, the lake of fire, &c., but I reject most cordially the interpretations which find eternal torture in those scriptures. You once told me that you would rather be yourself *annihilated* than have one of your children die out of Christ—and yet you think none but those given over to believe a lie and be damned will entertain a view of the Divine government which can be reconciled with the feelings of a sanctified heart! To my mind, nothing is clearer in the Bible, than that the wicked will literally perish; and I am glad to tell poor sinners that "God is love," and that their *life* depends upon their receiving Christ. When I came here last, I met on the cars a man who confessed to me that he was a "blackleg" by profession, and also said that he expected to go to hell unless he repented. He declared his hearty belief in eternal misery; what is its influence upon him? God's word declares that men's hearts are set in them to do evil *because* the execution of judgment is delayed. Shall I hence argue that the delay which the Bible affirms is a fiction? The fact that men will despise God's goodness does not prove that their rebellion is never to cease. Why do you fail to cite me to the text that says "fire came down from God out of heaven and *devoured* them?" Will it *devour* immortal beings? I write in much haste, and must close. You do *not* "hurt (my) feelings" by what you write. I am glad to know how you feel and what your views are. Write often.

R. W.

WHERE WE ARE.

The year 1866, which many students of divine prophecy have long looked forward to as a decisive year in connection with the fulfilment of prophecy, is gone. A great relief is felt by some that it did not bring the end of the world. Worldlings laugh and scoff the more, nestle themselves in deeper self-security, and say with a certain editor: "The fact of the world now having survived, and its being in excellent condition to survive for an indifinite period, has made these false prophets quite chopfallen. They accordingly again most reluctantly announce a postponement." Poor souls! I envy not their boastful consolation. The world "in excellent condition!" Almost every day's issue of the paper which makes this declaration announces scores of murders, robberies, incendiary fires, desertions by husbands and wives, and crimes of the blackest dye multiplying everywhere. "In excellent condition!" when the jails and penitentiaries are over crowded with convicts, and no one scarcely is safe in the streets of our cities by day or by night! "In excellent condition!" when the whole land is swarming with pickpockets, gamblers, assassins, swindling associations, and shameless debauchery of all sorts. "In excellent condition!" when every nation on the earth is exerting all its energies in preparation for war and bloodshed, and the hearts of men are failing them for fear of what is coming. "In excellent condition!" when the whole world is filled with strange and ominous shadows of coming judgments. From such excellence, good Lord, deliver us!

But we are not moved by the sneering and scoffing of the unbelieving world. It is but further evidence of the truth of our position, that the world has about run its course. The Master, whose speedy return we await, has told us that, as the days of Noe were, so shall it also be as his coming draws near. Paul tells us "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," &c. (2 Tim. iii. 1, 2.) "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Tim. iv. 1, 2) And Peter says, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Pet. iii, 3, 4.) And though nothing occurred in 1866 to convince the scoffing editors that the end is near, my faith in the speedy personal coming of our Lord is firmer than ever. Their own behavior and words help to make me confident that the end is close upon us, and stimulate my prayer to God that I may be ready every moment for the coming of Him who has promised to come, and who will come, and will not tarry.

But though 1866 did not bring the end, which some perhaps expected, it has still not been fruitless in fulfilments of divine prophecies touching upon the end. The Pope of Rome, the pretended successor of St. Peter, who claimed and exercised the right

"Of raising monarchs to their thrones,
Or sinking them with equal ease,"

will have occasion to remember 1866, as the most notable year of the Papacy since 606—as the year which doomed his earthly empire in a way which is verily the beginning of the end. Hardly will Pio Nino agree with our wise editors, that things are "in excellent condition."

The Ottoman empire will have occasion to remember 1866, for the straits and entanglements which that year has entailed upon the Sublime Porte, drying up its power and destroying its dominion. Hardly will the Sultan agree that things are "in excellent condition." And with strange eyes must men view the political perplexities and disturbances which are upon our own country, India, China, Mexico, South America, Spain, and indeed the whole world, to see in them only an "excellent condition." True, the Paris Expositoin approaches, where the world is about to gather its glories to prove that it is "in excellent condition," and that its beautiful millennium is at hand; but God's word is, "When they say, Peace and safety, then sudden de-

struction cometh upon them." "As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be."

The developments in the direct line of the approaching end are remarkable and numerous, and they follow each other in quick succession. The man must be blind, indeed, who cannot see them. God is accomplishing his purposes, and the world is adjusting itself in every particular to the picture foredrawn on the pages of his holy word, when his Son, whom he has appointed to judge it, shall come. And the scoffing infidelity and want of faith, and blindness of men, so alarmingly prevalent, proves that the end of this "excellent condition" of things is verily at hand.

We cannot expect the world to favor us in attacking its corruptions, and preaching up only disappointment to its fond persuasions and Christless hopes; but still it is our duty to cry aloud and spare not.—*Prophetic Times.*

Sudden Prosperity.

Prosperity in the beginning of a great action, many times undoes a man in the end. Happiness is the cause of mischief.

For while we expect all things laughing upon us, like those we have passed, we remit our care, and perish by neglecting.

How many have lost the victory of a battle, with too much confidence in the good fortune which they found at the beginning? Surely 'tis not good to be happy too soon.

Precocious children oft fail in their age, of what their childhood promised. This holds not true in temporal things only, but even in spiritual. Nothing slackens the proceedings of a christian more than the too early applause of those that are fixedly honest. This makes him think he is far advanced of those who have gone before him, and thus being lifted up with pride he may slide into self-admiration, and instead of advancing, really go backward, till he becomes a dwarf in all that relates to the great and really important things of the divine life. How many had ended better, if they had not begun so well! Pleasure can outdo a man at any time if yielded to. It is an inviting gin to catch the aspiring man in. Crœsus counselled Cyrus, if he meant to hold the Lydians in slavery, that he should teach them to sing, and play, and drink, and dance, and dally; and that would do it without his endeavor.

If the action be of worth that I take in hand, neither shall an ill accident discourage me, nor a good one make me careless. If it happen ill, I will be the more circumspect, by a heedful prevention, to avoid the like in that which ensues. If it happen well, my fear shall make me warily vigilant. I will ever suspect the smoothed stream for deepness, till we come to the end. Deceit is gracious company; for it always studies to be fair and pleasing; but then, like a thief, having drawn us from the road, it robs us. HOMO.

Where is the Soul Located?

The following item from *Harper's Weekly* was sent us a short time since. It is a very good take off for immortal-soul hunters. That thought is evolved by the brain, is an undoubted fact. But that there is this fancied immaterial soul there, about which its advocates talk, remains to be proved. The more they "explore" the brain, or the man, the greater will be their discomfiture in their search for an immortal entity in man. Such a soul as they hunt for cannot be found, simply because no *such* soul exists; or if it has an existence, no revelation has been made to men of its nature or location. Here is the item from *Harper's Weekly:*

LOCATION OF THE SOUL.

From immemorial time in all countries the seat of intellect is universally admitted to be in the brain. Very patient and very learned anatomists have explored that organ to find the exact location of the soul, but without any degree of success. Still, all unite in the admitted fact that it is somewhere in the brain. By a blow or concussion the mental powers are deranged or suspended; and when the delicate mechanism of the cerebral mass is diseased, aberrations of the mind immediately follow. Therefore all are agreed upon that one point—that the characteristic manifestations of the intellect are performed in the brain.

Now for an anomaly. In hydrocephalus, water may so distend the brain from within toward the circumference as to really make it appear almost like a simple sac, and yet the operations of the mind remain apparently almost normal. All the upper surface of the brain has been repeatedly torn away, even to severing the olfactory and optic nerves, exposing their lacerated extremities without impairing the intellect for hours, till inflammation commenced. An iron bar one inch in diameter and four feet in length, was blown by powder entirely through the centre of the brain of a railroad man at Cavendish, Vermont, a few years ago, carrying away both bone above and below, besides forcing a column of the brain before the end of the bar, mutilating the interior delicate structure within, and rending arterial twigs by the dozens, and yet he recovered, with all the usual mental and moral powers intact. Where is the soul lodged, "Messieurs, Philoso-?"

The Herald of Life.

NEW YORK, APRIL 24, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR SON'S AGE.—Br. Wendell called our attention, a day or two since, to the fact that we had said nothing in the HERALD of our son's age at the time of his death. We supposed we had, but find ourself mistaken. He fell asleep in Jesus Feb. 2d 1867, and would have been forty-one years old had he lived to the 7th. He was born in Lisbon, N. H., Feb. 7th, 1826; our own age being at that time 29 years. We hoped, then, he would live to preach the gospel after our own decease; but God's ways are not as our ways, nor his thoughts as our thoughts. Our son was matured before us through the grace of God, amid sufferings and afflictions, and he rests from his trial to await the call of the "blessed Jesus" for his revival into "eternal life," which he so clearly saw before him while he was closing his eyes on all mortal objects. Then shall he enter on a life, where, if counted by years, no figures can tell the number. In view of such a life, who would repine at the trials of this fleeting vapor called life, in our pilgrimage to that better inheritance? O, happy day, when in that land the friends of the "blessed Jesus" meet to sigh no more, and where abatement of joy will never come. May we all, dear christian friends, meet together there.

Inherent Immortality.

We renew our talk this week with the new-fledged "D. D." He says:

"It is in the interpretation of Gen. iii. 19, that the advocates of this new theory first stumble. That only which was of the dust was to return to it. But Adam was something besides dust: What did God breathe into his nostrils? Did he blow dust into them? It was the immortal soul."

Did the Lord "*blow* an immortal soul" into man's "nostrils?" It is easy to make a witty remark to excite a smile at an opponent; but not so easy, always, to give proof of an assumption. Where is the evidence that God breathed an immortal soul into man's nostrils? or any soul, mortal or immortal? We want just one text. The LORD God breathed the breath of life into his nostrils, and "man—formed of the dust of the ground—became a living soul." Not, became *possessed* of an immortal soul, or any soul; but he—the man formed as described—became a living soul. Such is the testimony; and when "his breath goeth forth *he* returneth to his earth: in that very day his thoughts perish." Ps. cxlvi. 4. His Maker and Judge said to *the man*—not to a body merely—"dust *thou* art, and unto dust shalt thou return." Gen. iii. 19. There is no "stumbling" here on our part: the stumbling if any, is on the side of the assumers of man's inherent immortality—or man's possession of an immortal soul. In proof of the Doctor's last assumption he speaks thus:

"'The Spirit beareth witness with our spirit.' If our spirit in this text is material, the Spirit of God must be so too. God is a spirit, and must be worshipped in spirit and in truth. If the spirit worshipping be material, why not the Spirit worshipped be so too?"

When have we ever denied that man has a spirit? or affirmed that that spirit is material? The question is, Is the spirit of man an entity, or a distinct being from the man? Can it live and have intelligence when man has returned to dust? and is it immortal? Till you settle these points you may "blow dust" into men's eyes, but you do not touch the question at issue. "God is a Spirit," or, spiritual, in distinction from the Temple "at Jerusalem, where," the Jews said, "men ought to worship"—in distinction from those "*carnal* ordinances," which were to be "done away." Christ taught the woman of Samaria that God was not to be worshipped with men's hands, like the idols, or like the mere external worship of the formal Jews; but that He required men to give him their affections, or heart; and that no service where this was lacking was a service in truth. But our D. D. adds:

"'The body without the spirit is dead,' plainly proves that man has a living spirit within him."

The whole text reads thus: "For as the body without the spirit is dead, *so* faith without works is dead also." How does this prove man has a living spirit in him that does not die as well as the body? The fact is, whether we can "translate Hebrew or Greek" or not, the translators have themselves inserted "*breath*" in the margin. And Dr. Adam Clarke says the marginal readings, in a majority of instances, are preferable to the text. How then does this text "prove man has a living spirit within him?" Try again, Doctor. There is nothing like trying to show one his errors and mistakes. It seems to us you would not have travelled from Genesis almost to Revelation for proof of your theory, if you could have found it nearer the third chapter of Genesis, where you said we first stumble. You seem to have stumbled a long way to find a text, which, after all, demolishes your own theory: for Moses saith, the LORD God breathed into man's nostrils the *breath* of life, and man became a living soul; and James saith, "the body without the *breath* is dead." Is the breath "a living, conscious spirit?" If so, the spirit must be material. But our D. D. grows warm, and says:

"This worse than Universalian doctrine would not only blot out of being all spiritual existences—not only would it make the whole of God's creation, between heaven, his throne, and earth, his footstool, one vast, empty space, but goes far towards obliterating the very idea of a God."

We suppose this outburst was intended to "warm up" the dish that it might give a relish to the performance. But perhaps we are mistaken in the design. Universalism is in harmony with the D. D., except in the final result: and hence we should expect he and his coadjutors would give them the preference to us, who believe immortality is the gift of God, through Jesus Christ, and bestowed only on the holy, while "All the wicked God will destroy." Ps. cxlv. 20. But we ask the Doctor what else his theory of spirits makes "the whole of God's creation, between heaven, his throne, and earth, his footstool," but "one vast, empty space?" What is a spirit, according to the Doctor? He says, It has neither form, weight, nor color, and *cannot be seen*, felt, nor measured." Now, how much "space" would any number of such fill? We think he has made a little mistake. It is his theory that leaves the universe of God "one vast, empty space." Ours occupies it, at God's good pleasure, with substantial beings, that can be seen and felt. And we trust, by and by, to "see Jesus as he is, and be like him:" 1 John iii. 2; yea, to have "our vile body changed, and fashioned like to his glorious body." Phil. iii. 21.

May the Father of our Lord Jesus Christ—our LIFE-GIVER—lead us into all truth, and save us from all that would dishonor his name, injure his cause, or be hurtful to our dying fellow-men. Let us all remember it is but a small matter that we hold the truth, if it does not control our hearts and lives. We may hold the truth in unrighteousness. We do this when we do not give it a continual influence in all our ways; and when we so live as to give men reason to think we disregard the truths we hold. Better would it be for us not to know what truth is than, having known it, to fail of conforming to it in all things.

"I am God, and not Man."

If God is as good as man, then the doctrine of raising dead men to life to kill again, or that of endless torture must both be false and a libel on our MAKER. Where can a man of any sensibility, to say nothing of special goodness, be found, who, if he had power to make and people a world, would deliberately so constitute his arrangement as to make it certain that a large portion of that people would be eternally miserable, or that they should be made alive by him, after being dead, to torture and kill them again? Where could an intelligent being be found, who had a spark of kindness left in him, or any sense of justice, that would not pronounce such a proceeding or administration, an outrage, fit only for such tyrants as Nero, or the imaginary devil! How then can any be guilty of charging God with such an unnatural and diabolical administration? Especially, when He challenges all such, saying, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Yet there are men, professing to be christians, who virtually charge the blessed God with an administration over the work of His own hand that involves falsehood and the most outragous cruelty; and they think to stop our mouths by crying out, "Who art thou, O man, that repliest against God." Let such know, it is not against God we reply, but against their blasphemous *assumptions* of what God will do. We vindicate God's government. They blaspheme it; ignorantly, we wish we could say.

Prove that God is as good and wise as a respectable man, and their theories of torment, in a life to come, whether temporary or eternal, not designed for any good to the tormented, are shown to have originated somewhere else than with the God who made heaven and earth. Woe to theories which cannot stand without proving the God of love and wisdom to be worse than one of his frail, erring creatures.

Ask one of the advocates of a future, hopeless torture, either temporal or eternal: Is God as good as a decent man? Is he as kind as a respectable human being? and when they have answered these questions the dispute is ended. If they answer affirmatively, they overthrow their theory of hopeless torment. If they answer negatively, it is folly to spend breath to dispute with them. "Let them alone." "They are joined to their *idol*." Let them continue to bow down to it, if they will. "Their rock is not as our Rock, even our enemies themselves being judges.... their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps." Deut. xxxii. 31-33.

"Forever and Ever."

BY A PRESBYTERIAN MINISTER.

"And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night forever."—Rev. xx. 10.

"And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image," &c.—Rev. xiv. 11.

A traveler returns from California by the way of Cape Horn, and tells us that the ship encountered a fearful storm, and that the waves ran mountain high; or a hunter tells us he saw an eagle pounce upon his prey with the rapidity of lightning. Now, the Alleghanies are 3,000, the Alps 15,000, and the Himalayas 28,000 feet high, and lightning is supposed to move at the rate of 200,000 miles in a second. Does any one then suppose the waves of the sea are ever 3, or 15, or 28,000 feet in literal height? or that an eagle ever moved at the rate of 200,000 miles in a second? Certainly not. Every one understands their meaning. The waves ran very high, and the eagle flies with great rapidity. This is the universal method of employing figurative language. It is understood to be indefinite. In eastern countries greater license in the use of figurative terms is used than in our own, as every one knows who is acquainted with Persian or Arabic poetry or tales. Nevertheless we once heard a preacher, an expounder of God's word, say that the terrific imaginery in which the Bible denounced future punishment expressed far *less* than the reality: that, as the stars are millions of times larger than they appear, so future punishment will be a million of times more dreadful than the figurative terms of scripture express. We think this just as absurd, just as far from any true and common-sense interpretation of God's word, as if he had said, after reading the language of the traveler or the hunter, that the ocean waves were a million times higher than the Andes, or that an eagle flew a million times faster than lightning!

Now, nowhere is figurative language employed with greater freedom than in Isaiah and Revelations; and it is to be interpreted, obviously, just as it is elsewhere; at least, if the writers intended to be understood.

Does any one suppose that, in those naval wars spoken of in Rev. xvi. 3, 4, the sea and rivers became literally blood, or red with blood; and that every fish in them died? These passages, Croly supposes refer to the destruction of the Spanish Armada, and Keith to the battles fought for centuries in Lombardy, which he supposes the land of rivers, pre-eminently. Certainly, no such reality was ever experienced in the sea or anywhere on the land. Or again, in the great battle described in Rev. xiv. 20, does any one suppose that after any battle ever fought, or *to be* fought, blood covered the earth up to the horses' bridles for the space of 200 miles?

Again. Is it a historical fact that the land of Idumea ever became as burning pitch, or that no one ever passed through it since its destrution? and yet this was foretold. The true and common-sense interpretation is, that it was terribly destroyed, and that afterward it ceased to be the path of caravans to the east.

Now, in the passages at the head of this article, the beast and the false prophet are devoured. Who are they? Whether Popery and Mahometanism, or Paganism, is immaterial. They are false religions. But false religions will not exist after the judgment. They will certainly be exposed and destroyed; and commentators are generally agreed that the language refers to the terrific judgments visited upon the nations professing Romanism and Mahometanism for the last 50 or 60 years. Now, how long shall they be tormented in these flames of war and civil and priestly tyranny and internal anarchy?—throughout *endless duration*? The writer of the Apocalypse says, "forever and ever." What does he mean? In Exodus xxi. 6, the writer describes the ceremony of binding a servant, and after its conclusion adds, "He shall serve him forever," i. e., during the life of the master or servant. Here, beyond all dispute, it means *an age*—the age of master or servant. Again. Lev. xxv. 46, "They shall be your bondmen forever;" and Deut. xv. 17, "He shall be thy servant forever;" and so in numerous passages. The word as used by the same writer, whatever some lexicographers may define it, means indisputably—*an age*—the life of a man. Again. It means the age of the Jewish economy. As in Exodus xxxii. 13, The Jews should inherit the land which God had given forever; i. e., as long as their economy lasted and they continued to be a distinct nation. In 1 Chron. xxiii. 13, Levi and his sons should burn incense before the Lord forever—i. e., during the age of the Jewish economy. Again, Isaiah lx. 21, "Thy people shall inherit the land forever." Then, also, it is said many times, the Lord shall reign forever—i. e., throughout endless duration.

The word forever, therefore, does not always mean endless duration. It means—an age—a cycle—whether it be the age of a man, a dispensation, the world, or the eternity of the Divine existence. What then does it mean in those passages of Revelation? This must be determined by the age of the beast and the false prophet. Now in 2 Thess. ii. 8, this mystery of iniquity, or anti-Christ, which all Protestant commentators, at least, agree, means the beast or the false prophet, or both, it is said, "The Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." Even Mr. Barnes, holding as firmly as he does the dogma of endless misery, and denying as confidently as he does the premillennial advent of the Saviour, even he admits these words must mean the literal second coming of Christ to judge the world. Then, according to the apostle, the beast and false prophet shall be *destroyed* and *consumed*. Forever and ever (an amplificate of the word forever—like Verily, verily), therefore means, in these passages—not endless duration—but the age of these heresies—whether they shall terminate premillennially, or with the end of the world. This not only explains the meaning of the words, but saves us from the absurdity of supposing that false religions can be held, and their worshippers be punished for holding them, throughout an endless duration.

The Call of Abraham.

No man becomes at once, and of a sudden, either a fiend or a saint. His descent into a lower, like his ascent to a higher condition, is gradual—always accomplished, though more rapidly in some cases than in others, step by step. Of this the history of idolatry presents a striking instance. Look back on Greece and Rome! There, in Bacchus, and in Venus, and in other divinities, we see how men, as they do still in India, made gods of the vices which they practiced; not only glorying in their shame, but throwing the halo of religion around the grossest immoralities. But mankind had not sunk so low as this, nor become worshippers of stocks and stones, of birds, beasts, and creeping things, in the days of Abraham. That Sabian faith in which he was born, and which his fathers followed, and which still lingers on earth among the Parsees of Bombay, was the least gross of all idolatries; the one into which man first fell, and was most prone to fall. The idolatry of this religion began with the worship, not of false gods, but of Jehovah, the one, living and true God—under the symbols of the heavenly host. That, man's first declension, and downward step, was one to warn us; but not much to wonder at. Even in these last days, with God's word in our hands, amid the full blaze of gospel light, we find it difficult to walk by faith and not by sight; and the corruptions which popery has engrafted on christianity, the eyes of her devotee turned on cross and crucifix, the walls of her churches crowded with images, prove how prone man is to lapse into a sensuous religion, and to seek by means of some visible object to fix his wandering thoughts and inflame his cold devotions. For this purpose the sun, moon, and stars—especially the first of these—were chosen as images, visible symbols of the invisible God. It was in this character that the sun, at least in the first instance, was worshipped. And certainly if God was to be adored through symbols, none could be found so appropriate as that imperial luminary, the ruler of the seasons, the source of all light and heat, the very life of nature, which, clothing the forests anew each year with leaves, the pastures with grass, and the fields with corn, resumes his daily course with unabating vigor, shows no sign of growth or of decay, and, throned in heaven, shines down from its azure heights with resplendent, dazzling glory.

This, the earliest, was certainly the least gross of all idolatries. But that soon befell it which has happened to the images of the Roman Catholic, and the pictures of the Greek church. The sign came to usurp the place of the thing signified. Ere long it was not the Being symbolized, but the symbol itself that was regarded as an object of adoration. And now, when the Church of Christ has her course to steer between Rationalism on this hand, and Ritualism on that, let not the Bible only, but the history also of this earliest and least gross idolatry, warn her against setting much store on symbols, or leaning towards a sensuous worship. The tendency of every such worship is to become more sensuous; to depart further and further from the simplicity of the gospel.

It was out of the Sabian religion, as well as out of Ur of the Chaldees, that Abraham was called. The Jews, and the Mohammedans also have curious legends about his conversion and the sufferings he had to endure for the truth. They say that, when he was, according to some, fourteen, according to others forty years of age, his mind took a religious turn. At this time observing a star when night overshadowed him, he said, "This is my Lord!" but keeping his eye on the luminary, and observing it sink ere long, he abandoned all faith in it, wisely remarking, "I like not gods which set." As the night wore on and left him in painful perplexity, the moon rose up in silver splendor. He turned to her with the delighted exclamation, "This is my Lord!" But following in the wake of the star, she also set; and when her bright rim dipped below the horizon, with her set his faith in her divinity. By-and-by, from the purple east, the sun leapt up, illuminating the heavens with splendor and bathing the world in light. All his dark doubts now scattered with the morning mists before its beams, "This," exclaimed Abraham, throwing himself down to worship, "This is my Lord!" But when hours had rolled on, the sun also began to sink; and when, following star and moon, it vanished from his gaze, old legends tell how Abraham rose from his knees to cast aside the faith of his fathers, and worship Him who alone rules both heaven and earth.

Nor is this all these old legends tell us concerning Abraham on his being converted from idolatry. He is said to have taken advantage of the absence of his people to enter their temple, and, sparing only the biggest of their idols, break all the rest in pieces. Discovering, on their return, the havoc which had been wrought, the people were roused to frenzy. They cried, who hath done this to our gods? and on being told that it was Abraham, they exclaimed, Bring him forth! Hast thou done this to our gods? they said. Nay, replied he, in mockery, Nay, the biggest of them hath done it, but ask them! Thou knowest, was their answer, that these speak not. Abraham now had them in a corner. To this very point he had wished to lead them. So, turning on them, he demanded, Do ye then worship, besides God, that which cannot profit and cannot hurt you? fie on you! Burn him! burst from the lips of these early persecutors, these fathers of the Inquisition. And the old legends go on to tell how a fiery furnace was forthwith kindled; and how this bold witness for the truth was cast among the roaring flames; and how he came forth unhurt—God having spoken out of heaven saying, O Fire, be thou cold, and a prevention unto my servant Abraham!

The Bible is silent as to the manner, and means, and time of Abraham's conversion. But whatever these might be, the work was divine—wrought in his heart by Him who gave his servant grace to rise at another call, and go forth, he knew not whither; an exile from his native land, to wander in a land of strangers. Let it be remarked that in whatever manner he was called and converted, his case presents a remarkable example of the power of divine grace. We are to remember that the true religion was not altogether extinct in Abraham's day. Like stars shining, one here and another there, through the clefts and openings of a cloudy sky, like those Alpine summits whose snows I have seen glowing in rosy sunlight when all the valleys lay wrapped in the sombre shades of evening, there were families at that time of general idolatry where God was worshipped, not only in spirit, but in truth. Such was Job's, for instance. It is highly probable that he lived about the same period as Abraham. There is no allusion to be found in the book which bears his name to any of those remarkable events which distinguish the exodus of Israel; and we may therefore conclude that his era was not coeval with that of Moses, but preceded it. But there are plain allusions in that book to the Sabian worship, to the adoration of the heavenly bodies; and this makes it highly probable that Job lived about Abraham's time, and among those whose religion corresponded with that of his compatriots. While that is highly probable, this is certain, that Melchizedec, whom Abraham met, and to whom he paid tithes, was a worshipper of the true God; and that those among whom this mysterious personage filled the office of a priest, must have been so likewise. Yet, passing by these, God repairs to a family of idolators, and out of them selects a man to be the father of his people, and the great progenitor of his incarnate Son. Verily his thoughts are not as our thoughts, nor his ways as our ways. His grace is free as the wind that bloweth where it listeth; and here, as in many other cases of conversion which present most unlooked-for results, we see that "the first are last, and the last are first." Abraham is a childless man, and God chooses him to be the father of a mighty nation; Abraham is an idolator, and God appoints him conservator of true religion, and the ancestor of the world's Redeemer. By this early, as by many other signal acts of free, sovereign, and almighty grace, how does God teach men never to despond, or to despair? His way is in the sea and his path in the mighty waters: nor can we know what purpose He intends to serve by us; what usefulness may be ours; what honors may await us; to what blessings and blessed work we may be called. "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill that he may set him with princes, even with the princes of his people. He maketh the barren woman to keep house, and be a joyful mother of children. Praise ye the Lord!"—*Sunday Magazine.*

Working and Thinking.

I beseech you to set to work, and spend your time and strength in doing good. If you do not work, your reading and thinking will be of no use. If you do not work, your knowledge will increase your condemnation. If you do not work, your reading and thinking will be in danger of driving you into error rather than of leading you to truth. Intellect ceases to be intellect, if it be cultivated alone. Food ceases to nourish, and even kills the very body that it should have kept in health, if it be taken in too large quantities, and unaccompanied with exercise. So the understanding if it be worked too hard, or loaded too much, while the rest of our spiritual faculties are left idle, may be turned to madness. All the faculties of the

mind should be worked or cultivated; they should be cultivated in harmony. Our will and affections should have work, as well as our understandings. We should be doing as well as learning; working as well as reading. Every power becomes extravagant and monstrous, if cultivated alone. Look at the man who is always exercising and cultivating his love of gain, while he neglects the cultivation of his understanding, and benevolent affections: he becomes a miser; a miserable monster of covetousness. Look at the person who is constantly laboring to excite his religious feelings, while he neglects to cultivate benevolence and intellect: he becomes a fanatical fury, or a wild and superstitious maniac. And so with the man that cultivates his intellect alone; his intellect breaks down, and he becomes a pitiable and miserable wreck. If a man would not be a monster of folly, let him cultivate his affections by charitable and pious labors, as well as his understanding by reading, and thinking, and talking.

I know certain persons who, as I believe, have erred most grievously; and I am persuaded that this has been the cause. They have not been working much. If they had been teaching the young to read and write; if they had been visiting the sick and the poor; and if they had been laboring to promote righteousness, they would have gone on surely and happily: but they have neglected these things, and given themselves up wholly to intellectual pursuits, and the consequence is, they are in danger of utter ruin. I beseech you, be on your guard against this danger. God appears to be determined, that if men will not use their light in doing good, it shall turn into darkness. He has so ordered things, that if we will not have his way, and cultivate our powers in harmony, we shall not be allowed to have our own way. He has so ordered matters that if we will not improve all our talents, those which we think we will improve shall be taken away. He has manifestly so ordered things, that they only shall be truly intelligent and wise, who make their intellects subservient to piety and charity; and that they shall prove the greatest fools or maniacs, who sacrifice benevolence or piety to intellect. Those who would try to hasten the speed of a carriage by urging one wheel forward, and leaving the other behind, would only break the carriage; and those who are so eager to increase their knowledge, that they urge on their intellect before their affections and other powers, will be likely to break up their spiritual constitution, and become a complete wreck.

We are far from wishing to keep people back from knowledge: we wish to help them forward. We wish them to learn as fast and to learn as much as possible. We would have every man as wise as the wisest, as wise as it is possible for man to be. What we fear is, lest men should pursue a course which will prevent them from excelling in knowledge. What we desire is this, that they should pursue such a course as will conduct them in their studies safely, and render their pursuit of knowledge certainly successful. We are persuaded that the student who labors—who exerts himself in efforts to benefit mankind—who exercises his social and benevolent affections—who makes his knowledge subservient to practice, is the man who will gain most knowledge in the end.

And there are plenty of opportunities for exercising your benevolent affections. There is plenty of work to do. There are multitudes of ignorant and miserable people around us, who need instruction and help. There are plenty of youths to be instructed and guided. There is work for all; there is work in every direction.

And there is no life so happy as a life spent in doing good. Even the acquisition of knowledge itself is happiest when it is sought in connection with labors for the welfare of our fellow-men, and for the purpose of assisting us in our benevolent labors.

Work then, my friends. Work hard and constantly. Be resolved to do something at once for the welfare of your race. Work while you seek for truth, and seek for truth while you work; and you will then both secure yourselves, and promote the best interests of your race.

HOMO.

Letters and Extracts.

From Eld. S. L. Walter.

HORNSBY, ILL., April 3, 1867.

BR. STORRS:—I am home, and in good health. Received the HERALD OF LIFE yesterday. It still contains treasures of light on the glorious truth of life only through the LIFE GIVER. And every additional ray of light shows more clearly that man by nature is a perishing being; and without he obtains life through the LIFE-GIVER, he must remain under the dominion of corruption; and "shall be as though he had not been," "so are the wicked no more." How? "As the whirlwind passeth." "They are dead, they shall not live;" "whose end is to be burned;" "be punished with everlasting (life? No, but) destruction."

How gloriously Judge HALSTED sweeps away the stronghold of orthodoxy, in his "THEOLOGY OF THE BIBLE," in the rendering he gives, as presented in the HERALD, on Acts xxiv. 14, 15. We see that when, as he says, at the close of his expositions, "And by filling the ellipsis (as before) and taking out the comma and the improper words used in the E. V., the verse is perfectly plain: And having hope toward God, of a resurrection of dead; which resurrection they themselves expect shall be of dead, both of just and unjust." That shows why Paul sought for a resurrection from among dead ones. Thank God for light. I had this text, Acts xxiv. 15, presented to me in the store, yesterday, before I got home with the HERALD. I told them to take away the glossing of the translators, and get a perfect knowledge of Paul's faith on the subject of the resurrection, and the Pharisaic doctrine of the resurrection, and they would see that neither Paul or the Pharisees believed that all the unjust would be raised. They had no life from the dead for Gentile dogs. No: to Israel, fleshly Israel only, were the promises made. They lost sight of God's purposes.

And look at God's love. It is seen in all his dealings with man; not only in giving the wicked the wages of sin, which is death, but, also, in giving life from the dead to all believers in the LIFE-GIVER. O, see his love to them, "I will raise him up at the last day." I will deliver him "from the bondage of corruption into the glorious liberty of the sons of God." O for a trumpet voice to cry, "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God." Paul says. "If children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Then "reign in Life" with him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." Well might John say, "God so loved" the dying world. What angel tongue can tell the love of God that saves from perishing in death? O, give thanks unto the Lord, for his mercy endureth forever.

I was struck, in reading Gov. Yates' Address, before the Congressional Temperance Association. It was quite a stirring speech. What arrested my attention was, his "feeling" in regard to drinking and its effect on the human system, and the poor "immortal soul." He said, "I would, as I feel now, as soon drink fire from hell as whiskey; for it is hell and damnation too. It destroys the health, and mars the beauty of the body; it can bow down to earth the most gigantic intellect, and make it as weak as that of a child. *It demoralizes and annihilates the immortal soul,*" &c. Here is a strange thing brought before the advocates of the "immortal soul," that their indestructible soul *can be annihilated by whiskey*; which the fires of hell, according to orthodoxy, cannot destroy. I think he was quite right, when he said, "Whiskey, demoralizes, and annihilates (all) the immortal soul" that man has. The fire of hell must be awful if what Mr. Furniss says is true, when he said, "Take one spark from hell, throw it in the ocean, and in a moment it will dry up all the water, and set the whole world in a blaze."

The books you sent came safe. It is my impression that Br. Lewis got his. I would say to the friends, that I thank them, and pray that the blessing of the Lord may be their portion in both worlds. I hope that friends of truth will see that we cannot get along without a little help, and that if all would do a little, in some way, when we come among them, we shall have enough. There are a few brethren from whom we may say, that we get almost all our support. God will bless them.

From Eld. J. Lewis.

ELSAH, ILL., April 16, 1867.

BR. STORRS:—This is to let the dear saints know my whereabouts; for no doubt some are saying, I wish I could hear from Br. Lewis. Well, you see from this that I have not yet gone up to old Fulton Co., for this reason, we have not heard from the brethren up there who encouraged us to hope for desired help to go. We still hope for the best, and no doubt it will work for good; for we have had time and opportunity to sow the seed. Br. Walter is with us once more. He preached three times on the hill, in our neighborhood, much to the comfort of the little band, and the advancement of the truth, and we expect to preach some in this place, and also at Grafton. Glory to God for the spread of truth. It is gaining ground. May the Lord reward all the dear friends with a more excellent life in the kingdom for their kindness to the poor old one-armed preacher.

From Eld. John Craig.

WESTFORD, MASS., April 18, 1867.

BR. STORRS:—I write you a few lines to inform you and the readers of the dear HERALD OF LIFE that I am about my blessed Master's business. I went a few weeks ago to preach to a people who have been listening to fables; yea, to the fables of these last days. I first showed them what man is; his origin, history, and future destiny, if found in Christ; viz., eternal life. If not in Christ, eternal death; just as the word says, life or death. I then showed that without a resurrection through the LIFE-GIVER we all must perish forever; and that we get this life through Christ at the resurrection, and not before. These, and kindred subjects, I have presented to them, which were gladly received; and now the way seems to be open for the gospel in full; which I intend, God willing, to give them. They see now that we take the Bible, and the Bible alone, for our guide, and they like it well. I intend to give them a history of the past in the different governments of the world, &c. In so doing, I feel very much in want of a chart of the visions of Daniel and John. If any of my dear brethren in Christ have one that they can spare, will they send it to me, and trust the good Lord for their reward. I think I can show it clearer by having a chart to point it out. I should like to have one as soon as possible, as I intend to give them the whole truth. Truth is mighty and will prevail. Your Servant for Jesus' sake.

NOTE BY THE EDITOR.—We have sent you a chart by mail; but do not know as it will be exactly what you want; hope it may answer, however.

From Samuel J. Brimhall.

MAPLETON, Kansas, March 27, 1867.

BR. STORRS:—Another day of toil is closed up, and the issues of the same are to remain sealed until the parting heavens shall reveal the King of Saints in his glorious majesty and power.

The darkness of night is upon the earth, and the king of night has cast his sable mantle over things animate and inanimate; and this halo of darkness is only interrupted by the distant prairie fires, which to-night can be seen in almost every direction, casting a bright shadow of light upon the horizon, which is thrown back upon the earth, giving a solemn and romantic appearance to the face of nature; which would be a very impressive and sublime view to one not accustomed to such sights.

"Night and day." What a history! What a journey! How long the wheels of nature have rolled; and ceased not to bring about these successive changes, each in their turn. Nature's wheels never cast band. The purposes of the great Creator shall stand. But do night and day continue on, in the ceaseless ages of the untold future? Does darkness cover the earth half the time? Is unceasing toil requisite, forever, to gain for man a scanty sustenance? Will the earth be forever filled with losses and crosses; with murmurings and strife, dishonesty and discord?

Dear reader, ponder well the pages of the HERALD OF LIFE—our only *life* preacher in Kansas—and your mind may be led to a solution of some of these questions.

Methinks I hear the still, soft echo of some christian brother, saying:

My God, I thank thee for the light
Which in the Scriptures shine,
Betokening a day of rest
All heavenly and divine.

Have mercy on poor sinful man;
Give me a heavenly crown,
Where perfect day excludes the night,
With Jesus to sit down.

No moth nor thief shall enter there,
Corrosive to devour;
Begotten in God's image dear.
All heaven shall be ours.

From John R. Scott.

PHILADELPHIA, April 8, 1867.

BR. STORRS:—I was in the Custom House, but am there no longer. This is the third time I have been turned out of (I may say) the synagogue: twice for political heresy, and once for believing in the personal reign of Christ on the earth, and that "all the wicked will God destroy." But I bless God, I have privileges and blessings which the world cannot give or take away. Yesterday I heard a sermon upon these words, "What will the end be of those who obey not the gospel?" Among a number of the passages quoted, to show his hearers how great would be the punishments, was the one in Hebrews, the "sorer punishment" of those who tread under foot the Son of God, and count the blood of the covenant an unholy thing. How can such passages be applied to those who were never under that covenant? Can any of the denunciations of Christ, prior to his resurrection, be applied to us Gentiles?

I am enjoying much of the love of Christ. The longer I think of the goodness of God in opening a way of salvation for us poor Gentiles, the more I praise and bless his holy name; and when I think how God has led me on, from infidelity to where I now stand, I cannot refrain from weeping; but they are tears such as Mary wept at the feet of Jesus; tears of joy; and I can say, Bless the Lord, Oh my soul, and all that is within me, praise his holy name. Yours in love, and waiting for the coming of our Lord.

S. HART, Unionville, Conn., writes:—The cry will soon be made by an immortal, incorruptible, undying throng, O death, where is thy sting? O grave, where is thy victory? This cry cannot be made until mortality puts on immortality, and corruption incorruption. For the sting of death is sin, and all have been stung, and therefore must die, or be changed. The cry can never be made, O grave, where is thy victory? as long as we hear death knells ringing in our ears every day, and some one is constantly borne to the silent grave. But the day is not far distant when earth and ocean will yield up their righteous dead, and upon the air will be borne the victorious cry, O death, where is thy sting? O grave, where is thy victory?

M. C. HARRIMAN, Warner, N. H., writes:—Please send me a copy of the BIBLE VS. TRADITION. I have had two of them before, and would like many more, for I find some that are willing to read the truth; and this is the best work of the kind that I have seen (Judge HALSTED'S not excepted), for those who have not the time or disposition to make but a brief investigation. Judge Halsted's work is glorious; but he is too deep and hard for weak heads, and still weaker hearts. His book, for those who love to study, to search for truth as hid for treasures, is joy and peace. BIBLE VS. TRADITION is plain and easy to be understood by any who wish to understand the truth. O, that every person who could be induced to read the work could have the opportunity. It is in my power to do but little in this direction; but what I can do will be done cheerfully, and leave the rest with Him who doeth all things well.

NOTE BY THE EDITOR.—The work—BIBLE VS. TRADITION—of which our friend speaks, has had, first and last, a circulation of some three or four thousand copies, if we remember right. It was first published in 1853. Yet it has never had that circulation its value demands. If our friends would circulate it by thousands now, and let Judge HALSTED'S keep it company, they could hardly do a better work. We have, for lack of funds, been able to print only very small editions of BIBLE VS. TRADITION, and cannot therefore sell it at less than the present price: but it is cheap at that, as paper, press work, and binding are now. We shall soon need to get out another edition of that work, and also of LIFE ONLY IN CHRIST: the two principal works in our catalogue of books; and we shall need funds to accomplish this, as well as for continuing our issue of the HERALD OF LIFE. Shall our work be trammeled in spreading the truth by the lack of means? Will all the friends of the Life views bear in mind that now is the time to sow the seed, and to do it bountifully; so shall we reap an abundant harvest. For the last issue of the above works a friend loaned us $100 and took his pay in books; but made donations of some half of the amount to the Western Mission and the Freedmen's Mission. Who will continue the work in like manner, or by similar means? Can you do good, in spreading truth, more effectually?

The Brooklyn Discussion.

FIRST EVENING.

For several months past, efforts have been put forth to secure a debate on the Life views in Brooklyn, but the difficulties were many and discouraging. But our indefatigable Br. Charles A. Righter was not the one to be put off with anything that could be overborne, and he finally effected all the preliminaries, and the opening evening showed his success in every thing not only perfect but brilliant. The hall is high-vaulted, commodious, well ventilated and lighted, and in every respect the most admirable place for the purpose. It seats 1,000 people. So well had the interest of the public been excited and directed to the discussion by Br. Righter, that although there was a violent storm of rain, leaving the weather still doubtful, the hall was densely packed at an early hour. Not by a gay, fashionable crowd, either, seeking but pleasurable excitement. It was composed of men and women, sober, thoughtful and intent on seeking for truth and knowledge. A gentleman of culture and refinement, President of the Loyal League Association of Brooklyn, was chosen to preside during the debate. A prominent and accomplished Congregational minister was appointed to open and close the meeting with appropriate services. And finally, in the speakers were just the qualifications to give zest and interest to such an important matter as that living and thinking throng were gathered together to hear discussed. Br. Rufus Wendell on the affirmative, and the Rev. Joseph Henson on the negative. The former is a master hand at debate—cool, wary, well poised, with clear, flexible voice, energy that under great impulse, such as this occasion offered, enables him to rise to the highest stage of eloquence.

Mr. Henson is not an incapable man by any means. Although not so fluent or polished as his opponent, he is ready with his tongue, which he can employ in many forms of speech. He is possessed of much self-confidence, and is dogged in his adherence to his conceptions of what the truth is. More intellectual men might have been selected, but probably none who could have protracted the debate until its close, and directly and indirectly, kept up its interest.

There can be nothing urged, on witnessing such an assemblage as this occasion brought together, against the public debating of our views. A thousand or fifteen hundred earnest listeners thus enabled to hear not only the power of God's truth but the folly of man's wisdom in its opposition. A few, or many even, went there as bigots, and necessarily came away as such. But it is not for such the gospel is preached at all. It is for the fair-minded men and women who are always to be found in promiscuous assemblages, and in whom the truth will ever take lodgment when presented with skill and gentle propriety, no matter what prepossessions it has to overcome. If but one mind were freed from the bonds of such superstition as this debate is to overthrow, and brought into the comforting and blessed light of God's word, and that one were any of us, we should esteem all the trouble and expense of this meeting as nothing compared to such benefit.

We cannot go into a criticism of the debate at this early stage. We are not alone in deeming the affirmative impregnable in his position taken at the opening. It was based on 1 Cor. xv. 18 and 32. He did not permit himself to be diverted from his leading point, but held his adversary close and firm, until he overwhelmed him by compelling him to take the ridiculous attitude of non-committal, where he had boasted his readiness to come "boldly to the light and meet the issue squarely." We do not deem this a prejudiced view; it was the expressed opinion of many opponents to our views. We do not mean that Mr. Henson said nothing smart and keen. He did all that, and showed a pleasantry that aided, no doubt, to give life and interest to the meeting. We leave the points of the discussion, with the other anticipated matters of interest, for a future occassion.

W. M.

Summary of News.

BY W. M.

DOMESTIC.

The U. S. Senate adjourned on Saturday, without completing all the business that called it together; this was owing to the difference in opinion between it and the President as to the character of the men who should fill the responsible offices of the country. The President has, through the Attorney General, declared his intention to carry out the Military Reconstruction measure of Congress. This will facilitate the pacification of the South, which has been progressing satisfactorily ever since the adoption of that measure. The crop of cotton will undoubtedly be larger this year than for some time past, and with the receipt and distribution of the money paid for it, business will revive, and apathy will give way to the prevailing spirit of enterprise. The accounts from all other parts of the country are favorable for a large yield of all kinds of crops. Business remains dull—more so among the commercial classes than the manufacturing. The general aspect of the country, taken in connection with its history of the past five years, is, however, one for profound gratulation, and especially so if we turn our eyes anywhere upon the rest of the world. General peace, increasing confidence between all sections, plenty of food, labor abundant and well remunerated—certainly makes it such.

FOREIGN.

The aspect of affairs continues warlike between France and Prussia. The greatest preparations are making by each of these great powers, as if a life and death struggle was close at hand. Notwithstanding the rumors of a peaceful solution of the question and the proffered mediation of the other powers, there is no indication on the part of those most interested of any other solution of the quarrel than a resort to arms. France has been insulted: she demands of Prussia the evacuation of the important fortress of Luxemburg. The latter contends that her hold on that small Duchy is indispensable to her preservation of the Rhine Provinces, on which Napoleon has cast his covetous eyes, and for which he made rude demands and received the first contemptuous snubbing from Bismarck. The importance of this difficulty has absorbed all other interests. Still there are continued movements of importance going on elsewhere, especially in the East. The Cretan rebellion is still progressing, and Turkey is being torn asunder in both Europe and Asia by her dissatisfied provinces. The crisis to settle its existence seems close at hand.

Several thousand persons have been killed and wounded by the earthquake at the island of Mytilene. Shocks are still felt there from time to time, and it is feared by the inhabitants either that the whole island will be submerged or that the subterranean fires will break out on some of its summits.

Reports from Matamoros confirm the news recently received from Havana that the Mexican Liberals have captured the City of Puebla, and that Maximilian had offered to surrender on conditions which President Juarez, who insists on an unconditional surrender, has rejected.

Next month will be a memorable and wonderful one in the ancient double city of Buda-Pesth, the Hungarian capital. Francis Joseph, Emperor of Austria, is to receive the crown as a recognition of the distinct existence in his dominions of the kingdom of Hungary.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANO-FORTE ROOMS." The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

BUSINESS MATTERS.

One Dollar each from—R. M. Cooper, John L. Swain, Edward Dealing, Delia Clark, Oliver Traver, Sam'l J. Brimhall, John M. Robb, Timothy Oliver, Harrison Price, S. Hart, Mrs. C. Purinton.

Two Dollars each from—Timothy Quimby, James Battersby, Mary E. Howard, Abraham Beasley, Daniel Butler, Jerome Barton, William King, Mrs. S. A. Colvin.

Various Sums.

A. G. Merwin, $4; E. L. Wadleigh, 50 cts; Jabez Adams, $3.

Freedmen's Mission

For Helen Robertson.

S. Cooper, Windsor, Conn.	$2
Dr. Joseph Traver, Lockport, N. Y.	$5
Mrs. J. K. New York	$3
A. M. Kemp, Rockland Lake, N. Y.	$4
L. C. Thorne, New York	$5
Mrs. S. A. Colvin, Albion, R. I.	$1

Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity," as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested; showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 800 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY; or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by DR. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

GEO. STORRS,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper covers to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

"THOU SHALT CALL AND I WILL ANSWER."—Job.

Wake me early in the morning
When the Elder Brother comes:
O, wake me at the dawning
Of morn upon the tombs.
O, let me see the glory,
And hear the exultant cry
Of all the risen pilgrims
Who shall live, no more to die.

Wake me early, when the trumpet
Its notes begins to sound,
When the sleeping myriads, summoned,
Rise from beneath the ground.
And when the quickening spirit
Revives their precious dust,
O, let me feel the power
That brings to life the just.

O Christ, thy spirit seals me,—
Death's bars for me must break,
And from its silent slumbers
My weary soul will wake.
No cords of sin to hold me,
No law on me has claim;
I shall waken in the morning,
Rejoicing in thy name.

Oh! 'tis a darksome valley
Where Death his captives leads,
And greedy is the monster
That on his captives feeds.
Thank heaven for the victory
That saints alone shall know,
Awaking in the morning
With an immortal glow.

MARIA M. WEAVER.

Westfield, Mass., 1867.

Children's Department.

UNREQUITED LOVE.

Did you ever see an undutiful, ungrateful child? one who has kind, affectionate parents to watch over and care for him, whose loving hearts are constantly devising some way to promote his happiness, yet he, unmindful of all this love, seeks only to please himself and gratify his sinful desires, while he despises alike the warnings, reproofs, and counsel given him, caring nothing for the tears shed or the prayers offered in his behalf, nor yet the anxiety and grief which are causing the locks to turn gray, the brow to grow furrowed as if by age, and perhaps bringing his loved ones with sorrow down to the grave? It is a sad, sad picture, yet one which has frequently been seen in the past, and much oftener now in these days, when children, with but few exceptions, are "unthankful, unholy, disobedient to parents, without natural affection," as the Bible says they would be in the last days.

There is one such instance recorded in the word of God, and that is the case of David and his son Absalom. David, you will recollect, was chosen by God to be king over Israel, after Saul, who was the first king, had sinned and wickedly departed from the Lord. David, at the time the prophet Samuel was sent to anoint him king, was a mere stripling who had the care of his father's sheep. I presume you are familiar with his interesting history from that time until he was established upon the throne, and became a very great and prosperous king. He seemed to possess a kind and forgiving disposition, for after Saul had tried in many ways to take his life, he manifested no desire to take revenge, although he had frequent opportunities for doing so.

He had many children, and no doubt was a good, affectionate father. His son Absalom seems to have been a kind of favorite with him, although Solomon, whom the Lord loved, was appointed by him to succeed him in the throne. Absalom was probably of a prepossessing appearance, for "in all Israel there was none to be so much praised as Absalom for his beauty: from the soul of his foot to the crown of his head there was no blemish in him." The hair of his head was so abundant and heavy that he was obliged to have it cut off every year, and the weight of it is said to have been two hundred shekels, or about six pounds. The king showed his affection for Absalom in many ways, and one would suppose that he would have been grateful, and glad that his father was so honored and beloved by his subjects. He certainly ought to have given all his influence to sustain him in his government; but instead of that he seemed to have forgotten all his obligations to his father, and as he came to be an old gray-headed man, he began secretly to alienate the hearts of the people from him and to undermine the government. He pretended to sympathize with all who were in any trouble, and by a show of affection for them, it is said, "he stole the hearts of the people." This was continued for a long time, until he openly conspired against his father, in order that he might obtain the throne himself, although he knew he was exposing his father's life by doing so.

How sad the old king must have felt to know that so many who had once been loyal subjects and warm friends, had revolted and turned against him to follow and support Absalom; and hardest of all to know that a dear son should prove to be such an ungrateful traitor. No wonder that, as he and the few who remained faithful to him, fled for their lives, it is said, "David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up."

Absalom was advised to gather all Israel, and go with them to battle against David and his few followers, and consented to do so. David rallied his people and numbered them, preparatory to going out to battle. He divided them into companies, and appointed captains over them, intending himself to go out with them, but they refused to let him go, fearing he might be killed. He consented to remain, and stood by the gate side as all the people passed out. And now see how his fatherly heart still yearns over his wicked and rebellious son. He commanded his captains, "Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave the captains charge concerning Absalom." So the people went out to battle in the wood of Ephraim, and the servants of David were victorious, and twenty thousand men of Israel were killed. Absalom met the servants of David in the wood. He rode on a mule, and as it passed under the thick boughs of an oak, his hair caught hold of the tree and lifted him up between the heaven and the earth, and the mule went away from him. A man who saw it told Joab, David's chief captain, who asked him why he did not smite him to the ground. He replied, "Though I should receive a thousand shekels of silver, I would not put forth my hand against the king's son:" and he reminded Joab of the king's commandment concerning Absalom. But Joab, who never seemed very conscientious, took three darts in his hand, and finding Absalom still hanging in the tree, thrust them through his heart while he was yet alive, and thus killed him. He then with his young men took him down and "cast him into a great pit, and laid a very great heap of stones upon him." Joab blew the trumpet and the people returned, and Israel fled every one to his tent. Thus the Lord showed his displeasure by suffering Absalom to be killed with so many of his followers, and the rest defeated.

But the king all this time was sitting between the two gates and waiting with anxious heart to know the fate of his son, and as the messengers who were sent brought tidings that his people were victorious, his first inquiry was, "Is the young man, Absalom, safe?" The answer came, "The enemies of my Lord the king, and all that rise against thee to do thee hurt, be as that young man is." How must the heart of David have sunk within him. His sorrow was too great, too sacred for others to witness, and "he went up to the chamber over the gate and wept; and as he went, thus he said: O, my son, Absalom! my son, my son, Absalom! would God I had died for thee! O, Absalom, my son, my son!"

The victory was turned into mourning when the people heard how the king grieved for his son, for "he covered his face and cried with a loud voice, O, Absalom, my son, my son!" Whose heart has not been touched by the affecting account of a father's anguish, mourning over a wayward and lost child. And Absalom had sinned against much light, for no doubt he had often heard the law of God and his commandments, one of which he openly disregarded—"Honor thy father and thy mother, that thy days may be prolonged, and that it may be well with thee, in the land which the Lord thy God giveth thee."

The Lord will surely fulfil his promises to those who regard his commands, and as surely execute his threatenings upon those who lightly esteem the counsel of the Almighty, as in the case of Absalom.

We are here reminded of the love of a kind and tender Being, whose every act shows the deepest interest and care for his creatures; and who, even while they were forgetful of him, withheld not his only Son, but freely gave him to die for the sinful and perishing, that they might obtain eternal life. And how is this great love requited? By honoring and believing on his Son? or by a rejection of his words and disobedience of his holy requirements? Let each reader of this article examine his own heart, and settle the matter with the Lord.

AUNT LOUISA.

"IT MATTERS BUT LITTLE."

Mrs. Phœbe Palmer, in the Guide to Holiness for Nov. 1861, gives expression to the deep interest she has long felt in the subject of the second advent of the Saviour. "My conviction," she writes, "deepens, that the drama of this world's history is fast winding up." Her surprise at the apathy on this subject, so prevalent in Christendom, calls for a word. Would that it might fall under her eye, and that she could be induced thoroughly to ponder the point to which we call attention. Mrs. P. says—"To my mind there is that which is so emphatic in the scriptures of truth on this solemn yet glorious theme, that I am amazed christians of the present day do not feel more like the early christians, who would fain have hastened the day by their eager longings for it."

The longing cherished by the "early christians" for our Lord's second appearing is easily explained. Their only hope of a future life was associated with the event. Had they believed that death would translate them to the presence of the Redeemer, and introduce them to the "pleasures forevermore," the interest they felt in Christ's return from heaven would be a very proper subject of amazement. But they cherished no such faith. "The resurrection," as Dr. Hodge truly remarks in his note on 2 Cor. iv. 14—"the resurrection, therefore, was the one great, all-absorbing object of anticipation and desire to the early christians, and should be to us." "And should be to us," remarks Dr. Hodge. It should be indeed! but is it? Emphatically, we reply, No, it is not. And so true is this, that Mr. Spurgeon, of London—who admits that "the very staple of the preaching of the apostles was the resurrection of the dead"—declares that "there are very few christians who believe the resurrection of the dead." This statement is doubtless too strong, but it is hardly more sweeping than the remark of Dr. Adam Clarke, who says respecting the resurrection, "There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of teaching which is treated with more neglect." Aside, however, from the admissions here cited, the palpable fact which presents itself throughout the length and breadth of Christendom is this—that the doctrine of the resurrection of the dead is very greatly neglected, and has very little influence in "exciting the followers of God to diligence, obedience, and cheerfulness." And we affirm unhesitatingly that any explanation that will account for this defection from the primitive faith, will also give the reason why so little interest is now manifested by professed christians in the coming of the Lord.

What is the explanation? We have already anticipated it, but we wish to show that in her article Mrs. Palmer herself avows the very sentiment which has so effectually and deplorably turned away attention from that longing for Christ's return which was so marked a feature in early christianity. First, however, let us look at another remark of Mr. Spurgeon. "By the resurrection of the dead is meant something very different from the immortality of the soul; that, every christian believes, and therein are only on a level with the heathen, who believe it too." Of course, we deny the allegation of Mr. Spurgeon that every christian believes the soul immortal. His assertion that in believing it a christian is "only on a level with the heathen," we willingly leave with those whom it will be likely either to flatter or offend. Mr. S. declares that the resurrection of the dead and the immortality of the soul are "very different." Very true; and it will be found that just in proportion as the latter doctrine is made prominent, the former is shifted into the background, its place being usurped by a sentiment which loads the body with disgrace and gives the believer his reward at death. When Mrs. Palmer shall have accomplished as much in correcting the errors which prevail in the church of the present day respecting the believers' condition in death, as she has, by her untiring and faithful labors, in awakening an interest in the subject of personal holiness and entire consecration to God, she will have less cause to be amazed that "eager longings" for Christ's coming do not more generally prevail among believers. But, alas! her own mind is in darkness in respect to the time when saints will be rewarded. In proof of this, we have only to cite the remark with which her letter in the Guide to Holiness concludes. It is as follows: "But I have unexpectedly permitted my pen to run on in the contemplation of this glorious subject until I have little room for anything else. Through grace I am daily enabled to apprehend more fully that to live is Christ. And whether I tarry till Jesus comes,

'Or pass through death triumphant home,'

it matters but little. Life at the longest is but for a moment."

Here we have the theology which should dispel Mrs. P.'s amazement. Death is exalted to a level with the coming of Jesus. Through it the saint goes "triumphant home." Through it saints have been thus going home for these six thousand years. Truly! if this be the case, "it matters but little" whether Jesus ever comes again! and since Mrs. P.'s theory of passing "through death triumphant home" is the prevalent one in the religious world, and since death stands ever ready to carry believers to glory, having been constantly about this work since the demise of the first saint, it is not strange that in these days Death is permitted to wear the honor which an uncorrupted faith eighteen hundred years ago was wont to bestow upon the coming of the Lord and the resurrection of the dead.

To believers in man's entire mortality is committed an important work. The coming of the Lord Jesus, "without sin unto salvation," is the "blessed hope" of the gospel. To make men see and feel this, we must show them from the Bible that future and endless life comes by a resurrection from the dead, and that Jesus, our LIFE-GIVER, is to achieve this mighty work at his appearing and kingdom. The notion that death brings triumph to the saint must be exhibited in contrast with the glorious revelation of Jesus and the resurrection. The lustre of the God-given disclosure of Life only in Christ is destroyed by the fable of the immortality of the soul. Let us evince our gratitude for the light we have received by putting forth unceasing efforts to make known the glad tidings to the unenlightened and the perishing.

R. W.

"THE ABOMINATION OF DESOLATION."

BR. STORRS:—I have noticed that a writer in the HERALD, in explaining the xxiv. chap. of Matt., takes the ground that the abomination of desolation, spoken of therein, refers to the Roman army under Titus; and that the time of trouble, alluded to the 21st verse, had its fulfillment at the siege and capture of the city of Jerusalem by the Romans.

For many years I have been settled in the conviction that the above view is not correct, but, on the contrary, is in direct conflict with other plain declarations of prophecy.

I will not here give any opinion as to whom, or what this abomination of desolation may refer to: if it can be shown that the time of trouble, in connection with the setting up of that abomination, has not yet had its fulfillment, it will follow as a consequence that the abomination, which was to co-exist with that time of trouble, could not have stood up in the holy place at the time of the destruction of Jerusalem, but must, like the time of trouble, *be yet in the future.*

Let us look at the 21st verse. It reads thus: "For then"—when this abomination stands in the holy place—"shall be great tribulation, *such as was not since the beginning of the world to this time*, no, NOR EVER SHALL BE. In Dan. xii. 1, 2, we read: "And at that time shall Michael stand up, the great Prince which standeth for the children of the people: and there shall be a *time of trouble*, SUCH AS NEVER WAS SINCE THERE WAS A NATION EVEN TO THAT SAME TIME: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that *sleep in the dust of the earth shall wake*: some to everlasting life, and some to shame and everlasting contempt."

The time of trouble, spoken of in Dan. xii. is said to be *the greatest* ever witnessed up to that time. It is also connected with the resurrection of the dead. Consequently, as it is greater than any time of trouble which has preceded it, and is associated with the resurrection, that time of trouble caused by the siege of Jerusalem, by the Romans under Titus, could not have been the one spoken of in Matt. xxiv. But as the trouble referred to in Matt. xxiv. 21 is represented as being greater than any preceding, or ever succeeding it, and as the one spoken of in Dan. xii. is also said to be "such as *never was* since there was a nation *even to that same time*," and as it is connected with the resurrection, we must, if we reason logically, conclude that the time of trouble spoken of in Dan. and Matt. are not two different or distinct events, but that they refer to one and the same thing; consequently, the time of trouble spoken of in Matt. xxiv. is yet unfulfilled, and is connected with the resurrection of the dead, and the abomination of desolation does *not* therefore refer to the Roman army under Titus at the siege of Jerusalem.

Thus, a comparison of Matt. with Dan. settles clearly the point that they both refer to the same time of trouble, and that this event is connected with the time of the end—with the time of the resurrection. May we all be led into the light of the truth as revealed in the word of God, and "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Yours in hope of eternal life.

JOHN FONDEY, M. D.

Phila, April 12, 1867.

THE END OF THE AGE.

"Ye know not when the time is."—Mark xiii. 33.

"Ye, brethren, are not in the darkness that that day should overtake you as a thief."—1 Thess. v. 4.

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 Thess. v. 2.

"When these things begin to come to pass, lift up your heads, for your redemption draweth nigh."—Luke xxi. 28.

These divine declarations are certainly all true. If they seem contradictory, they cannot be so in fact. Nor are they hard to reconcile. The not knowing when the time is, has reference only to the precise time: we may know the proximate time. Yet it might be asked: Granting the millenarian doctrine to be perfectly scriptural, and able to endure the closest scrutiny, on what grounds does the expectation of the speedy coming of the Lord rest? Let us, then,—leaving specific calculations, as, in the view of some, unreliable, or even dangerous—look at the general indications that present themselves.

1. Our blessed Saviour pointed out that, in the world, his church would have tribulation; and that, during the period of his absence from the earth, wars, pestilences, famines, earthquakes, signs in the atmosphere, &c., should succeed each other in unbroken succession. But he has also left us to conclude that, at the time of the end, these horrors would greatly multiply, and be intensified. This we now see. And this, then, is the first sign of the nearness of the approaching end.

In order, however, that these disturbances shall give a clear indication, and that we may not be misled by attaching undue importance to passing events, merely because they strongly affect us, it is necessary that the aggravation shall be clear and sharp, and surpassing what was known before.

And that such is the fact, what attentive observer can deny? It is true, there are persons on whom the clearest proofs make no impression. But what of it? Such were they who in the days of Noah, "knew not;" but not for want of proof, or of opportunity. And so, the Lord says, it will again be.

With most marked augmentation and steady pace, wars, famines, pestilences, earthquakes, &c., have, in an unexampled manner, been increasing for the last few years. From the ends of the earth, from every land, have come continuous rumors of war, or narratives of wholesale slaughter. During the latter half of 1866, especially, this was the case. The report of a new war, or of threatened hostilities, or an account of some sanguinary conflict, came almost as regularly as the morning paper. The daily news looked like a running commentary on the predictions of scripture. Thoughtful minds pondered these things, and asked, whither are these things tending? But few reflected that they might be be precursors of the Anointed King. Cast your eye over the globe, and point out, if you can, what region has not been agitated, embroiled, or full of turmoil and bloodshed. It is not necessary to recapitulate the facts; they are fresh in every one's memory; for the whole world is now so bound together in commercial intercourse, that it has become one vast newsfield, every part of which is, more or less, an object of interest.

Demosthenes, when asked what were the three essentials to successful oratory, is reported to have replied: "Action—action—action." And if it were asked, what are the prominent marks of the politics of our day, it might be similarly said: "Agitation, agitation, agitation." *Post me deluvium.*

Disasters, were multiplied to an extraordinary extent, in the past year. Floods and flame, and tempests, ravaged both hemispheres to an unprecedented degree. Large portions of some cities were laid in ashes; and it is a remarkable circumstance, that in nearly every leading city of the United States the chief theatre was burnt down. The losses by fire exceeded those of average years as three to one. The reports of murders and unnatural crimes multiplied to an unprecedented degree. The world seems out of joint.

Look at the spirit of the age. Have we not reached the "perilous times" of the last days? The tendency is *to glorify man.* Man's genius, man's inventions, man's intellect, human progress and human perfectibility! And we are assured by the sacred scriptures that all this will culminate in man-worship—in idolatry. Incredible result! And yet perfectly natural. "Reform, reform, reform," is the cry. Society (as well as political arrangements), must be "remodelled" and "reconstructed," say they; and effete customs, hoary with age, but relics of superstition—(Bible principles mainly)—be laid aside, like a discarded vestment—useful once, perhaps, and admired, but no longer serviceable. This is a "fast" age; and everything hurries to its climax.

Nor is any uncommon sagacity required to perceive the nature of the new mould in which these ideas shall receive shape. If we compare the prophetic word with the developments around us, it plainly appears. Its name is *Spiritualism, Demonism,* or,—if you like it better—Intellectualism. But inasmuch as it still lies perdu, the influence which this system of demon-virtue has on the community is underestimated by most persons. Yet occasionally a fact comes to light which shows the powerful hold it has taken. Thus, one of the leading United States Senators, to whom many have fondly looked as a champion of justice and equal rights, draws his inspiration regularly from the "Banner of Light;" one of, perhaps, the most wicked and satanic sheets that ever was devised by the combined ingenuity of men and demons. Take another instance. From San Francisco an able correspondent writes: "Three things make the upper classes of society here completely rotten: the saloons, spiritualism, and the greed of gold. When the outer crust is pierced some of the excellent of the earth are, indeed, brought to view; but it takes a long while to find them out. 'Spiritual affinities' dissolve the most sacred relations everywhere; but here they seem to be already the rule." Such, in substance, is the account of the correspondent, who goes on to illustrate, at some length, the ruin brought upon hundreds of families.

Now, is not this a fearful state of things? And yet this is but one example. Pierce the varnished crust of modern "society" and you find a rotten dust-ball.

The wickedness, too, that has always been in the heart of unregenerate men, is now reaching the climax of outward expression. Does any one doubt it? He reads no "advertisements" in the daily papers, nor ever looks into what is going on all the time around him. The sins of the flesh, in secret, riot around him. The very privacy of our homes is invaded by handbills, describing, or pretending to describe, inventions, the mention of which, in a truly God-fearing community, would confine the authors in the penitentiary, as the worst sort of deliberate poisoners. Never were such times known before.

And if we now turn to the outward church, how lamentable the spectacle, regarding it as a whole! God be praised, true disciples abound. But the wheat disappears from view in the vast heap of chaff. The religion of the day is a feeble religion, "lacking the sinews and bones of hardier times." It is a hollow religion, "marked by activity and excitement, but with a soul not at rest." It is an easy-minded religion, "without self-denial and sacrifice." It is a second-rate religion, "with no all-constraining love." It is an uncertain religion, "not the outflowing of a soul assured of pardon."

"Men will praise thee when thou doest well to thyself." But now, the church has adopted the standard of the world—success. Everything, to be well thought of, must be, more or less, connected with outward show. The church coaxes the world into good-will. Looking at the present standard, one might suppose that Mary had made a mistake in choosing the good part in the way she did; or, rather, did not. Why, she just did nothing at all. How many "souls" did she gain? None, that we read of. But in heaven they have another standard—devotedness to Christ: Christ is all. And he who is truly constrained by the love of Christ, and devoted to his redeeming Lord, even though debarred at present from outward activity in his service, is more thought of than he who should convert ted thousand souls, or gather a hundred congregations, or contribute $500,000 at once, and yet be lacking in this important quality "What is the chaff to the wheat? saith the Lord." Shall we say, with a well-known writer, that the "soul" is become—unwittingly to many, we may hope, but none the less practically and actually—the *idol* of the church? In other words, that sacred things have usurped the place which belongs to Christ alone? Is it not true that many of the fundamental truths of our most holy religion are rarely or never heard in hundreds of our leading pulpits, the occupants of which have learned to take their tone from the audience? What was it, we would ask, that made the Master's teaching so very unpopular? Is not the inspired photograph of 2 Tim. iii. already now depicted, even if not yet "developed?" This subject demands more attention than the space at command will at this time permit.

But it is a fact universally deplored by all true believers, that the church of our day, whilst outwardly prosperous as regards numbers, popularity, influence, property, and costly edifices, is so very feeble, unspiritual, and worldly-minded. Not all the tinsel and glitter can hide the lamentable fact, instinctively perceived by every renewed heart, that there prevails, on every hand, in the church—to sum up all evils in one—"the form of godliness without the power thereof."—*Selected from Prophetic Times.*

FAMINE IN EUROPE.

The recent mails from Europe are filled with accounts of suffering for lack of food, not only in Great Britain, but on the Continent as well. Accounts had been previously received of bread riots in London, Liverpool, and Madrid, and to-day we print a dispatch from Paris announcing the suppression of a formidable popular outbreak in Marchiennes, a manufacturing town in the northern part of France. Yet these do not tell half the story. Italy shares to such an extent in this general suffering that the statement is wrung from a Roman Catholic journal, that her people, from the Alps to the Apennines, are hungry; and so scarce is food that in some portions of that country the people are actually subsisting upon roots, which the fear of starvation compels them to dig and eat. Throughout the manufacturing districts of Great Britain, the distress is appalling. Relief committees have been organized in many cities and towns in the United Kingdom, and so general is the dearth of food that the London *Times* calls for the appointment of a general relief committee for the whole of England. The same steamer which brought these tidings also brought letters from English grain factors expressing great apprehension about the supply of wheat, and orders from Antwerp for rye at prices which will make the cost of it delivered there one dollar a bushel in gold, while, heretofore, its average price in that market has been but three-fifths of that sum. In a word, the facts at hand warrant the statement that Europe, from the North Sea to the Mediterranean, is crying for bread.

The question at once arises, Whence are to come the supplies to meet this pressing demand? The wheat crop of Great Britain in 1866, like that in 1865, was short, and, according to the latest calculation, 64,000,000 bushels will have to be imported to supply the average consumption until the harvest of 1867. This would naturally come from the Continent and the United States, but from the latter little can be expected save from California, and of the whole Continent none has any surplus but Russia. The stock of wheat now in store in the principal markets in this country is, in round numbers, 4,000,000 bushels, which is about two-thirds of the quantity in store at this time last year, and it is not accumulating. It is further estimated that the total supply of wheat at the grain markets of the world (taking into account the reduced quantity remaining from 1865 and the short crop of 1866), is but two-thirds of the average supply of previous years.

As before hinted, it is mainly to Russia and California that Europe must look for relief, and, were the former to withhold supplies, a general famine would be the result. Herein may lie the reason for the apparent apathy of France and England towards the action of Russia in reference to the Eastern question, since they are in no condition to go to war if that course should be rendered necessary by the conduct of the Czar; and it is among the possibilities that the Emperor of all the Russias, conscious of his opportunity, may avail himself of it to seize the long-coveted prize of the key to the Bosphorus.—*N. Y. World.*

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 171. NEW YORK, WEDNESDAY, MAY 1, 1867. VOL. IV.—NO. 29.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

A DOCTOR OF DIVINITY BEWILDERED.

BY S. W. BISHOP.

In the *World's Crisis* of April 17th, the editor has copied an article written by the Rev. John Todd, D. D., headed "Fashionable Murder." This article is commended by the editor of the *Crisis* to the attention of his readers as noting a peculiar sign of the times. We wonder if the editor of that paper sees the peculiar pith of that article. The great burden of the lamentations of the Rev. D. D., as he wails over the practice he condemns, seems to be this: The crying sin of this practice consists in that "*It is quenching immortal existence.*" These are Dr. Todd's own words. We must all concede that the practice the Rev Doctor condemns is very wicked: but most certainly if the result is as he states, it enhances the enormity of the crime in an infinite degree. Only think, some wicked mortal puts forth his puny arm, and by some course of drugging or other process, puts out of existence, annihilates, an immortal being!! This is certainly murder of no ordinary degree. We need not wonder that the pious soul of the Rev. Dr. is stirred to its depths with holy indignation and religious horror in the contemplation of such an awful crime. But could not the learned D. D. somehow persuade himself to believe that these unborn immortals were by some process, on the committal of this crime by the mother, sent to his spirit heaven? Then, though he might still think it a crime of great magnitude, it would not be so direful in its consequences, and thus the Dr.'s feelings might peradventure be relieved somewhat of their intensity. Or is there something in the Rev. D. D.'s creed that forbids the salvation of *such* infants, though they be immortal? If this be so, we must all admire the Dr.'s benevolence in letting these innocents pass out of existence rather than sending them to a hell of torments, notwithstanding that in doing so he virtually repudiates his own orthodoxy?

But to our mind it is perfectly easy to account for, why the Rev. D. D. gets into the tangled position in which we find him, in the article copied into the *Crisis.* When Job declares that had it happened to him after the same manner of which the Dr. speaks in the article under consideration, he should have had no existence at all (see Job iii. 16), he not only talks in harmony with all other teachings of the holy word, but he is also in strict harmony with the science of human existence. The Dr. being a learned man, *knew* that as a consequence of the committal of the crime against which he writes, whatever life the infant possessed was extinguished. It being a nice point to determine where, in the history of the child, immortal life commences, unless it be at that point where is the beginning of any life, the learned Dr. tacitly admits that there is its first beginning. Now as we have before observed, he *knows*, scientifically, that all life becomes extinct in all such cases as those of which he writes. Therefore without premeditation as to its absurdity, he lets drop from his pen, the only legitimate conclusion that can possibly be drawn from his premises, and his mind is so intensely absorbed in the contemplation of the heinousness of the crime against which he is writing, that it does not strike him at all as being ridiculously absurd to suppose that a feeble piece of mortal clay can by a simple dose from the apothecary put out of existence an immortal, deathless soul.

But the Dr. crosses his own track; for, before he closes his article he says that the practice he condemns is a direct war against "a child which would *otherwise* have an immortal existence." This statement amounts to saying, that but for this "war" on the child it would have had an immortal existence; but this war prevents the child from entering on such an existence. How is this, Dr.? How can you "quench" what does not yet exist? But after all, in this last statement the Rev. D. D. is *nearer* the truth than in the first place. If he will stick to this statement with a little qualification he would be in harmony with the oracles of divine truth. For, according to the holy scriptures, all who are put on probation in this life will, if they obey the conditions of their probation, attain unto an immortal life. Immortality is only offered our race on conditions.

"To those who, by perseverance in good works, seek for glory, and honor, and immortality, to them he will give life eternal." *Murdock's translation.* Rom. ii. 7.) But the Dr. turns another summerset; for, at a little further on we find these words—"I appeal to our New England women, the daughters of an ancestry who never quenched *life immortal,*" etc. What a remarkable ancestry these women had! Men who had never murdered an immortal being! O, what a budget of incongruities, diabolical inconsistencies, and God-dishonoring presumptions, and brainless vagaries go to make up the theology of the present day. We ought to render to a God of love and mercy everlasting thanksgiving that, though it has subjected us to the anathemas of the religious world, and though it has cost us our all of this world, we have been led by the divine Spirit—the Spirit of truth which he has sent into the world, to see a reasonable position; and have been enabled to purge from our system of theology such horrid inconsistencies as are continually landing, not only Dr. Todd, but many other learned and estimable men, in the most unreasonable absurdities. I am more and more satisfied, every day of my life, with the glorious advanced position held by our dear brethren of the Life Union, on the doctrine of a future life. It sheds such rays of light and glory on the divine plan, as shields our hearts against skepticism, and makes us to see that all is plain, reasonable, and godlike, in that arrangement appointed by infinite wisdom to save us. Viewing this plan in all its divine excellency, all the miserable subterfuges got up, and the pettifogging, special pleadings and dodges inaugurated by men who would gladly, if they could, overthrow the truth of God, are not so much as the chaff to the wheat. Among them all the most sickening and absolutely silly that any foolish man ever concocted, is the whim held by some that Christ and his saints get nothing but mortal life by a resurrection from death. Thank God for a system that needs no daubing with "untempered mortar." Amen.

OUR LORD AT CAPERNAUM.

[Continued from No. 164.]

The men whom Jesus thus publicly rebuked—characterizing them as a generation of vipers—for the moment were silenced. Some of their party, however, now interposed. Jesus had unequivocally asserted that his works had been wrought by none other than the mighty power of God. Let him prove this as Moses, Joshua, Samuel, Elijah had done. The works themselves were not enough to do this. The popular belief was that demons and false gods could work signs on earth. It was the true God only who could give signs from heaven. Such a sign they had asked Christ to show. "The people gathered thick together," we are told, to hear Christ's answer; but, as at other times when the same demand was made, our Lord would point to no other sign than that of the most remarkable foreshadowing in Old Testament times of his own resurrection from the dead. This allusion to the extraordinary incident in the history of Jonas was doubly unsatisfactory to his hearers. It was no sign from above, but rather one from below. It was a sign of that of which they had as yet no conception—in which they had no faith—it carried with it to them no additional or confirmatory evidence. No other sign, however, was to be given to a generation which was acting worse than the heathen inhabitants of Nineveh, the Gentile queen of the south; a greater than Jonas, a greater than Solomon, was among them, yet they depised his wisdom and would not repent at his call. A brighter light than had ever dawned upon them was now shining—nay, set up conspicuously for them to behold it; but there must be an eye within to see, as well as a light without to look at, before any true illumination can take place. And if that eye be evil—be in any way incapacitated for true discernment, whatever the external effulgence be, the body remains full of darkness. Even such a darkness was now settling over a people who were going to present but too sad a type of what was sometimes seen in cases of demoniac possession, when an unclean spirit, for a time cast out, returned with seven other spirits more wicked than itself. From among the Jewish people, from and after the Babylonish captivity, the old demon of idolatry had been ejected. For a time the house had been swept and garnished, but now a sevenfold worse infatuation was coming upon this generation to drive it on to a deadlier catastrophe.

The exciting intelligence that in the presence of a vast multitude Jesus had been accused by the Pharisees of being nothing else than an emissary and ally of the devil; that, not satisfied with defending himself against the charge, he had in turn become their accuser, and broken out into the most open and unrestrained denunciation of their whole order; that the feud which for months past had been secretly gathering strength had ended at last in an open rupture, was carried to the house in which Mary and the Lord's brothers were dwelling. A fatal thing it seems to them for him to have plunged into such a deadly step with the most powerful party in the country. They will try what they can to draw him out of it. They hasten to the spot and find the crowd so large, the press so great, that they cannot get near him. "Behold," says one who is standing next to Jesus, "thy mother and thy brethren stand without desiring to speak with thee" A mother who, if fond enough, was yet so fearful, who once before had tried to dictate to him, and had been checked at Cana; brethren, who thought that he was beside himself, none of whom as yet believed on him—what had they to do to interrupt him at his work—to move him from his purpose? "Who is my mother?" said he to the man who conveyed to him the message, "and who are my brethren?" Then pausing, looking "round about on them which sat about him," stretching forth his hands towards his disciples—"Behold!" he exclaimed, "my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." A woman in the crowd, who had been standing lost in a mere human admiration of him, hears his mother spoken of, and cannot in the fulness of her womanly emotion but call her blessed: "Yea, rather, blessed," said Jesus to her, "are they that hear the word of God, and keep it."

So, when in the very heart of his mission-work on earth they spake to him about the closest human ties, his nearest earthly relatives—close as these were, and willing as he was in their own mode and sphere to acknowledge them, so resolutely did Jesus wave them aside, so sublimely did he rise above them, setting himself forth as the elder brother of that whole family in heaven and earth named by his name, and who are followers in the footsteps of him who came not to do his own will but the will of him that sent him. The earthly and the heavenly bonds, the common and the christian ties, do not always coincide, neither are they always in harmony. If ever they interfere—if mother, or brother, or sister, or dearest friend should once tempt us away from him in nearness to whom standeth our eternal life—then let us remember the scene in Capernaum, and ask our Lord to give us of his own Spirit, here as everywhere to follow him.

Jesus did not go out to his mother and brethren when they sent for him, did not go even to their house when fatigue and exhaustion called for a brief repose. He accepted rather the invitation of a Pharisee to take a hurried repast in a neighboring dwelling, the multitude waiting meanwhile for him without. In haste to resume his work, and knowing withal that it was no friendly company he was asked to join, Jesus went in and sat down at once, neglecting the customary ablutions. The host and his friends were not slow to notice the neglect, nor was he slow to notice the sentence against him that they were passing in their hearts. The men around him here were part of that very band whose vile imputation of confederacy with Satan had already released his lips from all restraint, and called for and vindicated his addressing them as he had done. Nor does he alter now his tone. We may not, indeed, believe that all which St. Luke, in the latter half of the eleventh chapter of his gospel, records as spoken by him—the woe after woe pronounced upon the Pharisees and the lawyers—was uttered indoors, as soon as he had seated himself at the table. Knowing how usual a thing it is with the three Synoptical Evangelists to bring together into one discourse sentences that were uttered at different times and upon different occasions, we are inclined rather to believe that the greater part of it was spoken after the hasty meal was over, and Jesus stood once more the centre of a vast concourse, with Scribes and Pharisees urging him vehemently and provoking him to speak many things, lying in wait for him to catch something out of his mouth that they might accuse him. They got this out of his mouth: that here in Galilee, a year and more before that memorable day, the last of his public ministry, when he stood within the Temple and closed the exciting controversies with those terrible denunciations which St. Matthew has preserved to us in the twenty-third chapter of his gospel, in briefer and more compendious terms, the very woes that were then rolled over the heads of the Pharisees of Jerusalem, were rolled over theirs in Capernaum. A new phase of our Saviour's character—very different from that which we had before us in his treatment of the penitent sinner—thus reveals itself to our view; his firmness, his courage, his outspokenness, the depth of his indignant recoil from, the sternness of his unmitigated condemnation of, the inconsistencies, the hypocrisies, the haughtiness, the cruelty, the tyranny of the Scribes and Pharisees. He had a right to speak and act towards them which none but he could have. He was their omniscient judge. He knew that in hating him they were hating his Father also; that the spirit of persecution which they displayed sprung from a deeper source than mere personal animosity to him as a man. As no other can ever occupy the same position to his fellow-men as that in which Jesus stood, so to no other can his conduct here be a guide or precedent. One thing only remains for us to do: to try as thoroughly as we can to enter into the entire harmony that there was between all the love, and pity, and gentleness, and compassion that he showed towards the ignorant, the erring, the sinful who manifested the least openness to conviction, the least disposition to repent and believe, and that profound, and as we may call it, awful antipathy which he displayed to those who, built up in their spiritual pride, under the very cloak of a pretentious pietism indulged some of the meanest and most malignant passions of our nature, wilfully shutting their eyes to the light of heaven that was shining in the midst of them, and plunging on in the darkness towards nothing short of spoken and acted blasphemy against the Holy Ghost.

[*To be Continued.*]

SEVEN YEARS OF CHANGE.

Rev. R. S. STORRS, of the city of Brooklyn, gave a lecture at the Academy of Music, in that city, on the "Seven Years of Change among the Nations," from which we give the following extract. He said:

It is about four years since President Lincoln proposed to Congress the plan of a compensated emancipation of slaves, to take effect in the year 1900, and yet to-day not a slave remains in our country. Five years ago the emperor of the French commenced the movement for the establishment of a monarchy in Mexico, and in October he proposed to Russia and England a joint intervention in our affairs, which meant war, by these powers, against the United States for the purpose of setting up the South as an independent nation. The result of his efforts in both directions was not such as to induce him to repeat the experiment. (Applause) While these great events have been transpiring at home, there have been great events abroad, full of importance as bearing upon the future progress of mankind. The prominent events that have grouped themselves in these seven years are likely to be of great importance to the ultimate future of European Christendom. First, looking to that empire whose relations with us have become so friendly, and are likely to become more and more so in years to come, Russia. Russia at the close of the Crimean war was depressed, not so much at the comparatively trifling loss of Bessarabia, as at the destruction of the Russian hope of making Constantinople a Russian city and the Black Sea a Russian lake. The Russian national symbol of the crescent surmounted by the cross was veiled in mourning. The Czar who had commenced the war, did not see its close, but bequeathed to his son Alexander the herculean task which he himself, with all his energy, dared not undertake, the attainment of the elevation of Russia by the emancipation of her 22,000,000 of serfs. On the 3d of March, 1861, the Czar promulgated his ukase decreeing the emancipation of the serfs within two years, and in July, 1865, the great scheme of freedom was legally accomplished. The provisions for securing to the emancipated serfs an ownership of the soil had been attended with immense political and moral changes, not the least of which was the investment of the serfs with the right of suffrage in the communes, enabling them to be represented in the provincial diet. Russia, in 1865, appropriated $5,000,000 for purposes of education, and the emancipated serfs have increased this sum vastly by voluntary contributions. Colleges have been established, the scriptures have been circulated extensively, the censorship of the press relaxed. In 1864 there were 1,836 books published; new lines of railroad have been built, and the national interests developed in every way. But the Czar could not make the emancipated serfs at once intelligent citizens by a ukase. Time alone must complete the work, until Russia, with her 80,000,000 of population, her 8,000,000 square miles, and her 40 spoken languages, shall assume her true position among the nations of the earth.

Turning to Prussia, Dr. Storrs traced the early history of that empire, and its gradual progress from an insignificant power, through the eminent military achievements of Frederick the Great, until at last, in 1866, it was a kingdom of 108,000 square miles, with a population of 18,500,000; a kingdom singularly divided, not split in the center, but divided into two parts, absolutely 18,000 square miles on the west, and 30,000 on the east—divided as much as Alabama divides Georgia from Mississippi. All these intervening territories are now embraced in the kingdom of Prussia. She has expanded her territory to 158,000 square miles, and to 23,000,000 of people during the past year, adding 30,000 square miles and 4,500,000 people. In Russia one figure stands prominent—Alexander. In Prussia also one figure stands prominent—not that of the emperor, but of another, a stout, active, determined man, full of the old Prussian grit. It is Von Bismarck, who has been prime minister of Prussia since September, 1862; who walks the streets with the most signal disdain of other men; a man who has shown such wonderful political sagacity, and such invincible tenacity, that he has made himself feared of all men in Europe as he was before the most hated of all men in Germany. How have these great results been brought about? They began in 1864 with the confiscations of Schleswig and Holstein, with the nominal protection of those provinces from Denmark, their subsequent partition among Austria and Prussia, and the final determination of Bismarck that they should become permanently incorporated in the kingdom of Prussia. Then followed the swift and victorious action of Prussia. The protests of Austria against the decision of Bismarck were regarded as declarations of war. The smaller German states were immediately overawed by Prussian armies—conquered before they knew it. Like the man the Sultan beheaded, their heads were off before they had time to cough. [Laughter.] Prussia put 630,000 men into the field, and left about 100,000 in garrison. The war was prosecuted with vigor, beginning June 14, with the invasion of Saxony and Hanover, and closing with the victory of Sadowa, July 3, when the last great Austrian army was destroyed, and the Prussians took up their march for Vienna, leaving great Austrian fortresses with their garrisons behind them. The Prussians won 36 victories in 30 days.

The financial administration of Prussia comprises a sinking fund, and its scheme contemplates a speedy extinguishment of the national debt. Thus, in its educational, its religious, its military, and its financial characteristics, Prussia possesses the elements of greatness. Napoleon sees it, but sees it too late. He thought Bismarck a mere schemer to secure his own power, and he now tries to impose upon military France the military system that Germany has had for years, and which Bismarck has used to such advantage. He seeks to unite Holland, Switzerland and Belgium with himself. He tries to buy Luxemburg. When Napoleon gets it he will be likely to let the world know it. [Laughter.] The congress of Vienna, intended to keep Germany down, is overthrown at Sadowa. Thiers will sooner see the sun become a gas lamp than see the diplomacy of Vienna re-established in Europe. [Applause.] While in Russia one figure stood pre-eminent, that of Alexander, and in Germany one figure, that of Bismarck, in Italy there were three, Cavour, Garibaldi and Victor Emanuel. To Cavour, now dead six years, more than to any other man, was to be attributed the immense change which has taken place in Italy. He was the brain of the movement of which Garibaldi was the fervent heart, and Victor Emanuel the strong right arm. His great power in Italy came from the fact that he embodied a spirit which was centuries old, the spirit of Italian unity. There had been three policies proposed for the renovation of Italy, that of Mazzini, who desired at once to establish republican institutions; that of Louis Napoleon, who desired to establish a confederation of separate states similar to the German confederation; and, thirdly, that of Cavour, who determined to make Piedmont, the continental part of the Italian kingdom, so prominent that the other states should gravitate towards it, be annexed to it, be pervaded by its influences, and so Italy should be unified under the king of Sardinia. He entered upon this plan as early as 1852, in his efforts to promote the material prosperity of Piedmont. When the Russian war with Turkey broke out, his first step was to send 15,000 men to the Crimean war, so as to procure the right to sit in the congress which should arrange the terms of peace, when peace came. There he won the respect and confidence of Napoleon, with whom, soon after, he formed an alliance against Austria. In the war which followed, the victories of Solferino, Magenta, and San Marina were won, and then followed the hasty peace of Villafranca. The lecturer recounted in rapid sucession the additions of territory to the kingdom of Victor Emanuel, one after another coming in, till all are included except Rome. The great exploits and the disinterested character of Garibaldi were duly mentioned, and a review of the present condition and future prospects of Italy with her 108,000 square miles of territory, and her 24,000,000 of inhabitants, yet with her 1,200,000,000 of public debt, her enormous expenses, and her uneducated population. The government was making praiseworthy efforts to improve the intelligence of the people, and the prospect was that with increasing prosperity, reviving commerce, and widening edncation, the country would at least be fairly started on its career. Still, Italy will never be complete until the empire of the Pope, as Ricasoli says, is an empire of souls—until the temporal dominion is merged into the spiritual, and until all the other splendid capitals have Rome at last for their majestic front.

JOB'S MANNER OF LIFE.

"If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate, then let mine arm fall from my shoulder-blade and mine arm be broken from the bone." Job xxx. 19—22.

Job had no respect of persons. He fed the wicked as well as the good; he clothed his enemies, and lifted up his hand against none. Who can say as much as this, and have it come from the heart of truth? Reader, have you made gold your hope, or your confidence? Do you rejoice in your wealth, or because your hand has gotten much? Do you rejoice at the destruction of him who hated you, or lifted up yourself when evil found him? Have you closed your door against a traveller and caused him to lodge in the streets? Much more could be asked, but this is sufficient to test the life of any. Let us all act while it is day, and not deceive ourselves and finally perish forever in our own corruption.

SANFORD HART.

Unionville, Conn.

RITUALISM IN NEW YORK.

The best argument, probably, to show the character of Episcopal ritualism, is to present an account of their services. The following is a description of the services in one of our New York Episcopal churches, on Easter Sunday (April 21st) taken from the report in the *Tribune.* Such services are well calculated to draw together lovers of show, always numerous among the rich and fashionable in our great cities, and by them will no doubt be made popular in all places. W. M.

In the morning the sermon was preached by the Rev. Mr. Noyes, and the mass was celebrated by the Rev. Mr. Morrill, the Rector. In the evening 23 candidates were received into the church by the rite of confirmation, Bishop Potter officiating. A number of the catechumens about to be confirmed were dressed in white, a custom now generally disused among Protestants, but once much practiced in this country, especially in the German churches. The church was very full, both morning and evening, and many persons were compelled to turn away long before the candles were lighted for the beginning of the service. At the evening service all the altar candles—seven on each side—were lighted before the appearance of the procession, but not the two on the altar itself. This done, the procession filed into the chancel by the vestry-door, first the cross-bearer, then the chanters and clerks, then the officiating ministers, and last the Bishop—all reverencing the altar. The Bishop only bowed to the altar, as did also the priests, and at once went to his chair in the chancel, to the right of the sanctuary. The ceremony was the order of evening prayer and the form of confirmation prescribed in the Book of Common Prayer; but the intonation and chanting was something altogether different from the repetition of the responses in other Episcopal churches; beside which the more devout worshippers crossed themselves on entering the church, and reverenced the altar at the mention of the Sacred Name. When the confirmation service commenced yesterday the hymn from the ordinal was sung by the choristers, the priests took their places before the altar, and the candidates ranged themselves in the chancel, the Bishop meanwhile remaining at his chair. When all was ready he entered the sanctuary and confirmed the candidates in the manner prescribed, by the laying on of hands. Before dismissing them he spoke a few words of counsel and encouragement, and expressed his satisfaction that among those in the choir to whom he had spoken a year ago, were a number to be confirmed in their most holy faith. At the conclusion of the service the singers and clergy left the church very nearly in the order they had entered—first the choisters and clerks, then the acholyte bearing the cross, then the rector and assistant minister, and last, the bishop, the rector and his assistant separating at the vestry door to permit their superior to pass through.

TRUST IN GOD.

Wesley, in a sermon at Doncaster, in 1790, related the following circumstance: "A poor woman of the Romanist persuasion having had the misfortune to break her china crucifix, immediately went to her priest to inform him, mourning greatly on account of the sad occurrence, and frequently crying out, 'Now I have broken my crucifix, I have nothing to trust in but the great God.'" When Wesley repeated these words he appeared to feel strongly, and in a manner peculiar to himself, exclaimed, "What a mercy she had a great God to trust in!" A respectable Romanist, who occasionally visited the chapel, was present, and was powerfully affected. "The great God to trust in" touched his heart. He was very deeply convinced of his need of salvation, and joined the Methodist Society, became an ornament to religion, and to the day of his death was an ardent admirer of Wesley.

Wm. Allen thus replies to a question as to his mental impressions:—Those who are in the spirit of the world are so apt to ask, How do you know whether what you take for a divine impulse, may not be the working of your own imagination? It sweetly occurred that it might be known by the same test that our Lord gave to distinguish his followers from those of the world—by the fruits.

The Resurrection.

"How are the dead raised up, and with what body do they come?"—*Paul*

If the above question is of any importance it is worth having a proper answer. Now there are some of us who do not understand the work of the great LIFE-GIVER as a restoration; that is to say, restoring this universal system, and thereby bringing to pass what we call the resurrection; but we look upon him as the beginning of the creation of God; and those who come subsequently in the resurrection as belonging to, and being part of, that same creation; and I think that is what Paul argues in answering the above question. Hear him: "It is raised a spiritual body." Was it sown "a spiritual body?" O, no. Then is the same thing raised that was sown? Not unless the natural body and the spiritual one are the same. But it is said that we "deny the resurrection of the body." Well, we acknowledge the resurrection of just such a body as Paul sets forth in I Corinth. xv. and positively deny all others. We hail him as our able exponent on the resurrection, at least. Hear him again: "Thou sowest not that body that shall be, but bare grain." "*Not that body that shall be.*" How then do some say, in speaking of Adam, a something that was not Adam before he died made to come up in a future life would be no resurrection? Paul believed there would be a resurrection notwithstanding "thou sowest not that body that shall be." Now take a kernel of wheat, according to Paul's figure, and plant it in the earth and watch the result. First the blade, then the ear, then the full, ripe wheat in the ear. How much of the first wheat, that which you planted, is actually in the full ripe wheat in the ear? I venture to say not a bit. But how then is it a resurrection? "God giveth it a body as it hath pleased him, and to every seed his own body;" and, as in the case of wheat, it is the seed sown body in identity, even if there is none of the former body in it; and its bearing the identity of the former body justifies us with the apostle in calling it a resurrected body; and its being spiritual, whereas the former body was natural, makes it a new creation. But I am reminded that some will say, "Well, Christ came up as he went down; and he is the first fruits, or pattern." Ah, indeed! but will you claim that he was sown a natural body as we are? I apprehend that "the second *man* was the Lord from heaven" "the *first* is of the earth, earthy." I hail him as spiritual from his conception, hence if it can be shown that he came up as he went down, it will not follow that the saints come up as they go down; for they were not thus spiritual in their conception, but they belong to the earthy in their physical conception. Now we are informed, by men of science, that the entire system of a man is changed once in seven years, so that we do not contain, at the present time, a particle of the matter we had seven years ago; and yet we retain our identity and remember many things that we learned more than seven years ago. Is it incredible, then, that God can raise the identity, and that to perfection, without the aid of the old matter? It is not incredible to me. It would be deplorable in the extreme for us, after having been blessed with such glorious light, to adopt the notion of a corruptible resurrection. No, we shall have had corruption enough to deal with, not only physically, but morally and intellectually, while here. Thank God, we shall be free from it all, when raised from the dead. And again I say, Thank God. Bless the Lord, O my soul; and all that is within me, praise the Lord. DANIEL.

Manchester, N. H., April 18, 1867.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANO FORTE ROOMS." The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ*.

THE EDITOR of this paper will take up the text Math. x. 28, which Mr. Henson charged him, with others, as "always evading," at Sawyer's Hall, as above, next Lord's day evening.

BR. WENDELL will preach at the same place one week from next Lord's day evening on Acts xxiv. 14, 15. The "Resurrection of the Just and Unjust." Probably also in the afternoon. Notice will be given in daily papers.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Herald of Life.

NEW YORK, MAY 1, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not; he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

NO PAPER NEXT WEEK.—Before another paper is issued our office is to be removed, which will necessarily produce some derangement and delay. In addition to that, the EDITOR will be absent several days next week, at Albany, attending to the interment of his son, who was deposited in the "Receiving Vault" of the Albany Cemetery, in February last, and who is now to be placed in the ground. This sad office will take up most of his time next week. For these reasons it is thought best to omit our issue at that time. This can be done without interfering with the arrangement of issuing twelve numbers each quarter of the year, making the 48 in all. Without this omission of one week's issue, we would have thirteen numbers this quarter. The omission of four weeks, during the year, must occur somewhere; and it is certainly better to have them distributed into one each quarter than to have them all together. Now, do not forget that next week you are not to expect a visit from the HERALD OF LIFE; but the week following it will come again as usual. Brethren and sisters, pray for us; and may our gracious LIFE-GIVER enrich you all.

THE EDITOR'S OFFICE, till some other arrangement is made, will be at his residence, No. 62 Hicks Street, Brooklyn, where he will be glad to see all who have any business to transact with him. It is but a short distance from Fulton Ferry. His *Post Office address* is unchanged. It is still "*Box 4658, New York City*" Do not forgot that. Persons who *call* for their papers in New York will find them at the office where the compositon is done, viz., "Room 40," one floor above where it has heretofore been published, at 37 Park Row.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at "Room 40" as above named.

The One Text of the O. T.

In the discussion last week, in Brooklyn, between Rufus Wendell, of Salem, Mass., and Joseph Henson, a minister of the Methodist E. church, Mr. H. found but one text in the Old Testament to support the idea of the revival into life of the wicked dead; that was Daniel xii. 2. After it was shown not to answer his purpose, he challenged the production of a man, who understood the original, to sustain his opponent's position. Mr. H. dealt largely in assumptions without proof; and frequently told the audience what we held, and how we "dare not meet" such and such texts, and calling "Geo. Storrs" by name with others, said "They always evade the text, 'are not able to kill the soul.'" We responded, audibly, "*Never.*" It made no difference with him, however; on he went assuming and asserting what he pleased regardless of any corrections that might be made; for when told that we did not hold to certain positions which he charged on us, he paid no attention to the correction, but reiterated it again and again. We could not help thinking he learned such an ungentlemanly course—to say nothing of its unchristian character—from such a source as Robert W. Landis' work, published some years since by the Methodist Book Concern; a work for unfairness and misrepresentation which ought to make any man, who regards truth, blush. But our object at this time is to call the attention of our readers to JUDGE HALSTED'S remarks on Dan. xii. 2, found in his work, THEOLOGY OF THE BIBLE, pages 580–1. Read this and you will see how much such "challenges" as Mr. Henson's amount to.

In this v. Dan. xii. 2, we have only to insert *are* before 'to (a) life eternal,' and *are* after 'others,' and this v. teaches what all scripture teaches, namely, the resurrection of the just, and the non-resurrection of the unjust. The Heb. Scriptures rarely, almost never, use the substantive verb *to be* in any of its parts. Hence we have *are, shall be, is, was, were*, &c., inserted all through the different versions, including the E. V. And many such insertions are found in this very book of Daniel. And in this very chap. xii. alone we have inserted in the E. V., v. 1, *that shall be*; v. 6, *was*, and *it shall be*; v. 7, *was*, and *it shall be*; v. 8, *shall be*; v. 9, *are*; v. 11, *there shall be*. And in this very verse James's Ecclesiastics actually did insert a word, and *that* a word wrongly inserted; the Ital. having inserted *e*, which is generally rendered *and*, though the E. V. somes renders it *yea*. The Ital. gives, the ones to life eternal, and the others to infamy (*e*) to infamy eternal: the Lat. gives *alii* .... *alii*; to be rendered, some. .... others: the Douay gives, some .... others: Gr., *houtoi*, these ...... *houtoi*, others. The E. V. could insert a word it had no right to insert, but not a word which the sense requires, to be inserted or to be understood, and which it inserts in numberless instances all through the Bible. And Orthodoxy not only will not insert the proper word; nor agree that it is to be understood; but, in the first place, refuses to read, these ...... others, as if perceiving that *these* would refer to the many that shall awake; and, next, (as it so becomes necessary it should do), for *many*, reads, *all* shall awake; and thus insists that this verse teaches, not only the resurrection of the just, but also, the resurrection of the unjust, to Orthodoxy's eternity of misery; and, having got thus far in its attempt to derive its dogma from this verse, (which is its standard Old Testament text for the dogma), it must of course crucify,—subdue—the verse to the end, and insist, that shame (and) everlasting contempt, mean, eternal conscious misery. The insertion of *are* once in the verse, that is after *these*, is sufficient: *these*, that is, the many who shall be awakened, *are* to a life eternal; but others, (necessarily meaning those who will not be awakened), to contempt to contempt eternal. Indeed, without inserting *are* at all, the verse is perfectly plain: Heb., yea many sleeping ...... shall be awakened; *these*, i. e., these many, to a life eternal; others, i. e., those who will not be awakened, to contempt, &c.: the word *are* would necessarily be to be understood after *these*, and after *others*."

Had Mr. Henson manifested the candor and courtesy of his opponent, in this discussion, it would have removed from our mind much of the objection we have to oral debates on religious questions. We must say, Br. Wendell did himself and the cause honor, in this respect, even in the minds of many who do not embrace our views. If such discussions are to be encouraged, let both parties use respectful language, and state fairly the views of their opponents, and not charge on them sentiments which they do not hold, as Mr. Henson repeatedly did in this discussion. We are glad that Br. Wendell was not guilty of any such perversion, but conducted himself with christian dignity, and contented himself with fair argument, without attempting to raise a laugh from the audience by ridicule; a method resorted to in nearly every speech by his opponent. As "W. M." will give an account of the discussion, we refrain from saying more now.

THE ELIJAH DISCUSSION.— Br. J. S. WHITE feels that it would be unjust in us not to let his *last* reply to PAULO appear, as the latter has placed him "in a false position before" the public; and "besides, Paulo has replied" twice, while Br. White has to "him but once." We, certainly, desire to do no one injustice, and therefore yield to his request in inserting his article this week. We hope our brethren will now yield to our previous suggestion to let this subject rest for the present; and also the "Abomination" question, both of which we think have been ventilated sufficiently to enable all parties to form an opinion on the subject, so far as an opinion is of value.

The Brooklyn Discussion.

We had barely time, in our last number, to notice the opening of the long-pending discussion between Br. Rufus Wendell and the Rev. Joseph Henson, Methodist, of Brooklyn. We propose now only to give a general account of the debate, with such incidents and new points presented by the disputants, as may enable our readers to understand how it passed off, and the present condition of the antagonistic views, and the interest elicited in their discussion, in this section. If it is deemed advisable, a full report of the debate, or, at any rate, the leading ideas, may be presented in our paper, at some future time, as the discussion was reported phonographically. As it is, we have no time to do more this week than to review it in its general character and bearing, closing as it did just as the last copy for this number goes into the hands of the compositors.

We gave in our last our opinion of the disputants, as we heard them open the discussion; its close justifies our estimate of the men then given; the points of contrast held out to the last. Br. Wendell was cool, poised, his speech polished and fluent, while he was gentle in his forbearance under aggravating attack, yet firm in the maintenance of his rights without allowing an improper thought or word to escape him. Mr. Henson did not fall below our estimate of his abilities. He certainly did give interest to the debate throughout, although some may have deemed the means he employed somewhat out of character in a religious discussion. His self-confidence never failed him, he never flagged in his speaking, yet it was somewhat desultory, catching at everything and making the best use of it as the spur of the moment suggested, although in a manner sometimes coarse to offensiveness. His witticism permeated all his remarks, and if he had not occasionally allowed it to run into buffoonery, it would not have been the least creditable part of his performance; as it was, it aided greatly in enlivening the exhausting interest felt by the large and attentive audience, which held out to the last moment, in the intellectual combat.

The question chosen for the occasion was as follows: "Does the Bible teach that man is material and mortal, that all men are unconscious in death, and that the conscious existence of the wicked ceases forever at death?"

Br. Wendell, in opening the debate on the affirmative, said he should not take the usual course pursued in presenting his side of the question. As he claimed the line of argument he took as being somewhat new, we present his views herewith, prepared by himself at our request. They are as follows:

I. The fact that man is material and mortal and that all the dead are unconscious is clearly involved in 1 Cor. xv. 18, 32, which passages make a future life wholly dependent on a resurrection from the dead. The term "*perished*" in verse 18, and the term "*die*" in verse 32, are both predicates of the hypothesis that the dead do not rise, and cannot therefore have contradictory meanings. Settle, therefore, the meaning of either of these words and you definitely determine what would have been the after-death condition of the entire race on the supposition that Christ had never burst the fetters of the grave. But the required meaning is easily ascertained. 1. Assuming the prevalent view of man as a double entity, the perishing must be held to relate either to the mortal body or to the immortal soul. If to the mortal body, as denoting its continuance under the power of death, then we have an inspired writer in the attitude of informing us concerning consequences pertaining to the *habitation* of the essential man, while the infinitely more important consequences that pertain to man's *essential personality*, viz., his immortal soul, are wholly overlooked. Such recreancy on the part of an apostle we may safely hold to be utterly impossible. If on the other hand it should be claimed that the term "*perished*" describes the doom of the immortal soul, setting forth its miserable existence in an after life, then we object that this *cannot be* for the obvious reason that the *personality* of whom the perishing is hypothetically affirmed is that which *falls asleep!* This cannot mean an immortal entity. 2. The meaning of verse 32 admits of no dispute. "Let us eat and drink, for to-morrow we die," is the maxim of Epicureans, whose doctrine it was that we should make the most of the present life because there is no life beyond the grave. Paul's doctrine is that Epicureanism is the soundest wisdom "*if the dead rise not.*"

II. The materiality and mortality of man is proved by the declaration of Paul (Rom. i. 23), "And changed the glory of the *uncorruptible God* into an image made like unto *corruptible man*," etc. Here the *whole nature* of God is affirmed to be *uncorruptible*; the antithesis demands that the *whole nature* of *man* shall be *corruptible*.

III. That the conscious existence of the wicked ceases forever at death is shown by several considerations drawn from 1 Cor. xv.

1. The wicked dead cannot live again because they die unjustified. The statement, "Ye are yet in your sins," verse 18, cannot consistently be carried out if this conclusion is rejected.

2. The wicked will never rise from the dead for the reason that they constitute no part of the *Resurrection Harvest* of which Christ, by rising from the dead, became the first-fruits. This argument is based upon verse 20. "If the first fruits be holy, the lump is also holy." Christ *is* holy; his resurrection, therefore, can be no pledge of the resurrection of the unholy.

3. The wicked cannot rise from the dead because they are not *in Christ*. The *law* of the resurrection of the dead is stated in verse 22; "*In Christ* shall all be made alive."

The two first clauses occupied the greater part of two evenings; the speaker saying he desired if possible to fix on the minds of his hearers at least one statement that could not be effaced. He so effectually enwrapped the attention of the whole audience that we doubt if one person in the large crowd, at the close of each of his two first speeches, realized anything about the time occupied. To all it seemed to pass away in an instant.

Mr. Henson, on rising to reply, seemed to manifest his appreciation of his opponent's powers. He did not close with him on the ground he took; but proceeded to offer an affirmative argument to show that man was not wholly material, but had a spiritual part called a soul, which was immortal in the sense that it could not die, but passed at death to a state of joy or misery. He said he expected his opponent would begin with the creation of man, and follow out his history as it appeared in the Bible from its beginning till its close. He then gave various texts such as are usually offered by believers in the soul's immortality, both from the Old and the New Testament. He quoted from Gen. ii. 7, to prove that after man was created the immortal spirit was added. He said if only breath was added, as the friends of the affirmative contend, then God must have had lungs like man in order to put breath into man; and if he had lungs he too was material, with a material body; if he had a body, he was a local being, if a local being then he had a local habitation, and if so he could have no knowledge when man prayed or what he prayed about. He repeated this idea two or three times during the debate, regarding it as one of his most important points. He referred to Christ's remark to his disciples that a spirit had not flesh and bones, to show there was such a thing as a distinct entity in man, or that Christ deceived his disciples. He then substituted the word breath where soul and spirit occurred, to show how ridiculous such a change made of the passages. He also exhibited a placard with these words written on it: "Ye are not able to kill the soul," and said that should be the banner under which he would fight the doctrine of no conscious existence in death, and urged its import in each of his speeches as an unanswerable argument against the death of the soul. He called in to his aid the parable of the Rich Man and Lazarus, to show there was conscious existence after death. He quoted Paul's words—"to depart and be with Christ," and "if our house of this tabernacle be dissolved, we have a building not made with hands eetrnal in the heavens," and all those passages that are so familiar to every one who has ever contended with a so-called orthodox believer in the inherent immortality of man. We need not repeat each one, as it would afford nothing new. His only notice he took of the argument of Br. Wendell given above was that Paul only put his argument hypothetically, as though he had said if Christ had not died and rose again there would have been no salvation at all; no religion for perishing man. Perishing here being meant only in the condition of the heathen in this life. We should have to grope our way through life hopeless of any future salvation. Being pressed he admitted that the word perish might there mean extinction of being or future suffering, but he did not know. He afterwards qualified this explanation, saying it had no reference to the future, but this life. Man would be here in a perishing state.

After the first evenings debate, Mr. Henson seemed to have measured his audience, and marked out his course, which he pursued steadily to the end. This was to ply his hearers with every text, relevant or irrelevant, at all bearing on the question, and to interlard his remarks with his witticisms to gain a laugh—and to take no other notice of his opponents remarks than should serve his purpose of turning them into ridicule. In reference to his own proof texts, he kept repeating time after time, that the affirmative dare not notice them, and none of his friends had ever or dared answer them. By this course he felt certain of securing the approbation of those who thought with him, and gaining the attention of the unreflecting portion of the audience, by exciting their prejudices. At least so it seemed to us.

On the third evening Br. Wendell took up the last clause of his proposition, and announced that he would commence with the beginning of the Old Scriptures and go through to the end of the New. But before entering on the question he wished to give the audience a picture of the theological hell, as drawn by one of the most eminent orthodox ministers of the world, the Rev. Mr. Spurgeon. To this Mr. Henson raised objections, saying the discussion was to be confined to Bible arguments; and he had already brought in the opinions of all the eminent so-called orthodox divines, as his opponent was pleased to style them, and wilfully misrepresented them as holding with the annihilationists. The chair overruled his objection, but not without receiving severe censure for partial ruling.

Throughout the remainder of the discussion, Br. Wendell confined himself to the familiar scripture texts to show man's nature and state in death. To repeat them would add nothing to the stock of knowledge of our readers and prove of little interest, except we could add the energy and force of the speaker in their presentation. To the quotations from Ecclesiastics, Mr. Henson said those were the sentiments of King Solomon as a sensualist, and an unbeliever, and not as a child of God. As to the other texts from the Old Testament, he thought his opponent should not have given them, as the New Testament was more perfect, the Bible being a progressive revelation. He said the Old Testament writers labored under gloomy and dismal feelings which led them to give much utterances as the affirmative side offered. This was his reply to the declarations of David, Isaiah, Jeremiah, Obadiah and Malachi.

In this manner the discussion was continued to its close. Mr. Henson presented no analytical argument, but as we have already stated, his remarks were rambling and discursive throughout: yet on the whole we believe he did all that could be done by any one on his side, in order to keep an audience, mainly already prejudiced, in its preconceived notions. He was very adroit in manageing his part of the discussion, and especially in giving all the force his best texts could be made susceptible of. He did not offer himself to accomodate the wishes of his opponent, but to win a victory for what he claims is the teachings of the Word of God. Some of Br. Wendell's friends may have thought that he aimed too high, and presented arguments better calculated for a class of persons already familiar with the subject; but then again, it might have been urged if a contrary course had been pursued, that it would have been out of place before such an intelligent audience. Interest on the subject has been awakened in the minds of all there; some already convinced were quickened, and friends felt the necessity of closer union, and that minor matters should not divide or distract while such gross darkness covered the minds of christian men, as evidenced in the arguments and ideas of a leading minister in the most evangelical of all the popular church organizations.

We append a letter received by Br. Wendell, on the second evening of the debate, to show how the feeling ran as regards the spirit manifested by the dispatants. Its style evinces the intelligence of the writer, and its spirit the loveliness of christian character:

NEW YORK, April 23, 1867.

DEAR SIR:—I was present last evening, an interested listener to the discussion, and congratulate you on your auspicious opening. I pray that God may cause us to know the *truth*, whatever it may be; but my anxiety will be that the ungentlemanly and unchristian bearing and remarks of your opponent may cause you by-and-bye to lose your equanimity. Do, I beseech you, guard against it. No matter how severe, unkind or unjust his aspersions may be, let them not divert you from that christian and gentlemanly bearing you maintained last evening And God defend the right.

Yours, A SEEKER AFTER TRUTH.

On Saturday evening the disputants summed up, and gave their parting words. Mr. Henson apologetically admitted having made improper remarks in the debate; but words of kindness from both parties and Mr. Griswold, the Chairman, seemed to reach to the audience, as manifested in murmurs of approbation and expressions of satisfaction derived from its discussion. Good seed was sown, and fruit will yet be reaped, we feel confident. The subject of Life only by faith in Christ will be discussed, debated and pondered over where it was never heard of before. The score of ministers constantly in attendance, in their hours of doubt about the common view of eternal misery, have heard a consistent bible truth to reflect upon. And all who have sought to honor the truth of Jesus and the resurrection in this effort to disseminate it, will not fail of the blessing of their Heavenly Father. W. M.

The Jaffa Colony.

We have commented strongly on this unfortunate undertaking, first, because we knew the worthless character of the man who led the poor, confiding creatures into his schemes; and, also, because the facts given of the condition of the colony after arriving at their destination, were from the highest authority, the American Consul and other officials, to our Government, which were deemed so important that means were adopted to relieve them from their sad plight. But now we hear that the colony is in a better condition, and Yankee pluck and energy are overcoming many of the obstacles that would swamp any other class of people. They lost many of their number, and perhaps others left the body, but the most of those remaining have full faith still in Adams, as we learn from several reliable sources. Adams represents that others than himself defrauded the colony of its money. In order that the present condition of the colony may be known, we give the following statement by Mr. James P. Sanford, writing from Jaffa, under date of March 11, 1867: W. M.

My first visit, after arriving here, was to the American colony recently located in Jaffa. The accounts in the various newspapers of America and England in regard to the condition of this colony have been of such a character as to attract much attention throughout the civilized world. Mr. Seward, our Secretary of State, has recently appointed an agent to come here, and make a thorough examination into the affairs and prospects of the colony. This agent (Rev. Mr. Bidwell, of the *Eclectic Magazine*, New York,) was a fellow-passenger with me from Egypt. He seems to be well qualified for the work he has undertaken. In company with Mr. Bidwell and others I called upon Mr. Adams, the President of the colony, heard him preach in the evening, and learned enough of the situation and prospects of the people to justify a brief article in regard to them and the strange opinions which have led so many to leave the land of their birth and emigrate to this far-off country.

The colony numbers about 160 persons, old and young. The majority of the members express themselves entirely satisfied with their situation and prospects. But a very respectable minority are in favor of returning to America. At the meeting last night a vote was taken by Mr. Bidwell on the two questions: "1st. Are you satisfied in regard to your situation here?" The vote was a unanimous one in the affirmative. "2d. Do any of you wish to return?" All voted no, but one. This exception was a pale-faced and decidedly intellectual-looking woman. She, in accents sad and plaintive, said, "I wish to go home to America." I confess the word home sounded strangely sweet to me, and my sympathies are decidedly with the lone voter. Mr. Adams and all with whom I have conversed, are of the opinion that the colony will be a success. Religiously, they believe that Christ's Government will be established in Palestine, and that the whole land will enjoy a prosperity and glory unparalleled in history. They say that they have had an abundance to eat and drink during their sojourn here, and now have about three hundred acres under cultivation, which bid fair to produce a large yield of corn, wheat, potatoes and the necessaries of life. Four adults and seven children have died since the colony settled here.

The colony have built quite a number of houses, having brought the lumber all the way from Maine. A three-story hotel is now being erected in the village, and is well under way. All the members speak in the highest terms of the kindness of the Turks and Arabs to them, and in very strong terms of the

unkindness and unfairness of the American Vice-Consul at Jaffa.

Per contra we give another picture of the colony from the U. S. Vice-Consul at Jaffa:

Further, as to Adams, it is really most trying that this drunken, blasphemous, heartless impostor should be allowed to call himself a minister of the gospel. This man has wilfully and intentionally led more than 150 of his fellow-creatures to misery and even death, in having deluded them to leave their comfortable homes, and to risk their own and their families' lives and happiness, and he has cheated them, some out of all, some out of most of their small and hard-earned property. He and his wife, who is still more depraved than himself, never attempt to alleviate the misery they have caused; they have abandoned the needy, the sick and the dying, and those who, by the slightest opposition, or by their outspoken disappointment and desire to return to America, incur their displeasure, they most foully slander and persecute. In his so-called sermons, which Adams generally delivers when intoxicated, he principally raves about them, cursing them and their native land, thus parading them publicly and privately besides to every traveller they come in contact with.

The dissatisfied party, consisting of about 52 persons, are now preparing to return to the United States, but to accomplish this they must wait till all their accounts are settled with Adams and they have received the title-deeds for their plots of land bought by him, things which have continually been put off by Adams, but which the Consul-General of Jerusalem, Mr. H. V. Beauboucher, has now undertaken to see done. Some of the people, however, I am sorry to say, are without the means of defraying the expenses of their journey home, several having received from myself, and lately from Mr. Beauboucher, pecuniary assistance, as otherwise they would have starved. Adams knows nothing of keeping accounts, nor of any responsibility with regard to the money entrusted to him, for both he and his wife spent it in a most thoughtless manner. It was a well-known fact to their followers that neither of them owned a dollar, yet Mrs. Adams before she left America bought diamond rings, silver-plate, etc., for their own use.

Adams, after landing here, received through me a letter from the United States Ambassador at Constantinople, announcing to him the refusal of the Turkish Government to grant the concession or firman Adams had petitioned for, but when he returned on board of the Nellie Chapin he had the audacity to inform the people that God had blessed them abundantly, and that the Turkish Government had granted the concessions, and more than they had asked for. In the first five weeks, from September 24 to October 30, Adams, for himself and people, ordered 201 bottles of brandy, besides several barrels of wine and English pale ale, thereby spending about $250 in gold, and he was seen so often intoxicated by the natives that they called him the drunken Messiah. I remain, Sir, yours faithfully,

Herman Lowenthall,
United States Vice Consul.

Letters and Extracts.

From H. Bennett.

Philadelphia, Pa., April 24, 1867.

"Leave off your Second Advent and Storrsism, or I will erase your name from the church books."

Br. Storrs:—I wish to inform you of the threat pronounced against me by the pastor of our church. A few months ago my daughter called on him for her transfer to go to another church. He inquired very particularly after me. She told him that I was among the Second Adventists and did not believe the doctrine the Methodists preach. I called to see him, and had a warm talk with him on the subject. I took a paper and other reading matter with me. Some time after that I met him at a love feast, and told him I wanted to feel at liberty to speak. But he shut down on me. He said he wanted no doctrine speakers there. So I did not speak at all. Soon after that he come to my house to see me, and there we had another warm talk on the subject. He says, "Storrs is a liar, and he knows he lies when he says that 'death is a cessation of being to the wicked.'" I argued the point with him and threw out strong passages of scripture to prove the point. But he said that it was all nonsense, and nothing but a Yankee trick. He says: "How is it that Storrs should know so much?" I told him that I believed that God had raised up a people that would shake the modern church to its foundations, and the false doctrine which they inculcate. I told him as he had threatened to take my name off the church books he might do so and welcome, for I did not consider myself a member of the Methodist church, and had not for years past. My wife said, still feeling an inclination to the Methodists, "Do not let your name be taken from the books." I answered: "Oh, yes; if I had a thousand names he might erase them all. I rejoice that my name is written in heaven, and he cannot take it from the Lamb's Book of Life.

I feel willing to give up all for the sake of Jesus and his truth. May the Lord strengthen and help me, for I feel I need his help and his care. These words remind me of the words of Peter when he said, "Lord, we have left all to follow thee. What shall we have, therefore?" I believe the glorious promise is just at hand, as it were, and not far off. I feel now that I am God's free man.

Note by the Editor:—"Blessed are ye when men shall revile you....and shall say all manner of evil against you falsely for my sake." Math. v. 11. "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think he doeth God service. These things will they do unto you, because they have not known the Father nor me." John xvi. 2, 3. "Blessed are ye when men shall....separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake; rejoice in that day, and leap for joy," &c. Lk. vi. 22, 23. This is all the answer we have to make to a *clerical* man who calls his neighbor "a liar," and says that neighbor "knows he lies."

From Helen Robertson.

Philadelphia, Pa., April 24, 1867.

Br. Storrs:—I suppose you will wonder to get a letter from me at Philadelphia. But let me tell you why. You well know I am settled in the belief that the yearly celebration of our Lord's death is the right way, and that I have commemorated it in that way now several years. For many weeks past I had looked forward to it, and greatly desired to be with a company of like faith on that occasion, but left it all with the Lord, feeling he could open the way. We were to have a celebration in April, and my hope was that it might come near the feast time. Thank the Lord, it did, and so I was free to leave, and go for a time to my "own company," and with them celebrate the death of our blessed Saviour, Jesus.

A good company of us met at Br. Boyd's in the evening, and all seemed to feel it good to be there. We felt it to be a time of rejoicing, not mourning; for, although the blessed Master had been put to death, and he had told his followers to remember that death till he should come again, yet our minds were led from the death to the resurrection, and thus we rejoiced, knowing that if the Spirit of him that raised Jesus from the dead dwelt in us, he that raised up Christ from the dead would also quicken our mortal bodies because of his Spirit that dwelt in us. This we all felt to be a blessed hope, and our meeting together on that occasion inspired us with fresh courage to press toward the mark for the prize, so that at last we might be found *in* him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, that we might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means we might attain unto the resurrection of the dead.

Your sister; hoping that when Christ who is our life shall appear, we also shall appear with him in glory.

From Gilbert H. Buzzell.

Concord, N. H., April, 1867.

George Srorrs:—I have missed the Herald of Life so much, that I will renew my subscription again. I thought when it was discontinued I was more in the rear, or I would have had it continued. I thought I was so poor in this world that I would give it up, or at any rate had not courage to write to have it continued. It seems to me it is the best paper I know anything about. The doctrine of the non-resurrection is gaining ground in Concord. One might suppose that it would die out here, it is agitated so little, and is opposed so much. But it seems to the contrary. It seems to progress slowly. I think there has been but one discourse preached on it in this city or vicinity; but quite a number against it; or at least parts of discourses and whole ones. But it don't disturb me when I hear one against it; for this reason, if it be of God it will stand; and I am inclined to think it is time wasted to try to overthrow it, and at the same time it seems to help it.

It is remarkable how men can presume that God, after having destroyed men from off the earth for the wickedness that they had done, and filled their cup full, and God had done all that he could for them, and if "the wages of sin is death," as they say, or claim, that after all this God should raise them to life again is more than I can comprehend. We read that "Sin, when it is finished, bringeth forth death." It would seem that it must be, that sin not finished, and if they are brought to life was again, it must be to finish it. Will they admit this?

What then is the sinner brought forth for? Say they, That he may see what he has lost.

Well, but is not the rejecting of this light, that lighteneth every man that cometh into the world, what fills his cup full? and does not this light reveal to man what he is about to gain or lose? Why then bring him up to see what he has lost? I thank the Lord that some of us will think and judge for ourselves. Yours for the truth, the whole truth.

From Hartford, Conn.

Elder Grant has just closed a series of protracted meetings, which have been held here, with slight interruption since some time in January. Meetings have been well attended, a new and (for this place) an unusual interest awakened in the peculiar doctrines of Adventists; and, on the whole, good has been done; quite a number have embraced the truth as far as truth was preached, and it is to be feared some error, which is to be regretted. The arguments against the immortal soul theory were strongly and ably presented. A discussion with a spiritualist occupied several evenings, in which the spiritualist was pretty effectually used up, would have been completely so, had it not been for Br. Grant's demons; but there is such a similarity between those demons and the supposed spirits of dead men that rather weakened his argument. The services were closed with a sermon on the atonement; or rather it might quite as properly be called a sermon to prove the resurrection of all men and the second death, for that subject occupied the principal part of the discourse, and had a few words more been quoted, 1 Cor. xv., would have made out a case of pretty good Universalism, or eternal torment; one or the other of which seems to me to be the inevitable tendency of the doctrine of the resurrection of all men. I cannot but feel a desire that Judge Halsted's book, "The Theology of the Bible," should have an extensive circulation; especially among Adventists, who, having been led to give up many favorite thories, may be supposed to be now ready to see and embrace the truth when clearly presented, as it is in Judge Halsted's work. The truth of the revival to life of the righteous only, seem to be clearly demonstrated. I do hope that many of our good Advent brethren, and especially those who hold prominent and influential positions, may examine the work of Judge Halsted's with candor and be led by it into the truth and harmony of the scriptures. Elder Grant is a good practical preacher; seldom do we have the practical living out of christian life, as it should be, more ably presented than has been done at these meetings; and thus far the truth has had a good effect upon old members as well as brought in new converts. Some thirty-nine were baptized with *water*, and we trust with that *essential* and *real* baptism which will result in final salvation.

O.

From Daniel L. Osborne.

Findley's Lake, N. Y., April, 1867.

We hope for a future life at the coming of Christ, in him and by him, as a free gift; and we are entirely dependent on God for it; we can no more claim it as something belonging to us, as a right, because our representative Adam forfeited it forever, than we could have claimed our present life, or existence. It would seem to be the height of folly to suppose God could not be just unless he had given us our present existence; as much as to suppose he will not be just not to give us another unconditionally. It seems plain, while God says, the dead shall be raised incorruptible, that if the wicked live again, they will always live, and endless misery must be the result. Then the question arises, Will God be unjust to save people from endless misery? And again, Did he not place the flaming sword to guard the tree of life, that the transgressor might not be endlessly miserable? as a sinner must be if he can't die. Suppose a man gives me a dollar, and another cheats it from me; and after I die, my child (for the reason of the cheat) does not get it. Would that make the man unjust should he refuse to give another? Could I justly have such a claim on him? No, not even for the first cent.

The last enemy that shall be destroyed is death, saith Paul. Paul was addressing his brethren, as is plain from the commencement of the chapter. So the idea is, The last enemy (to you, brethen,) is death. Is death an enemy to him who will not repent? What a state of things would exist, truly, if man had been permitted to become undying, with the disposition to injure one another, and to inflict pain on each other and could not kill. The earth would soon be peopled, and what an awful state of things. Let us be thankful for the goodness of God in guarding the tree of life, in the garden of Eden. Now we forfeit our lives by sin; so we have no right to claim it on Adam's account. Could I possibly be unjust to do something for a person which would be an unspeakable blessing or benefit to him? All, I think, can see it will be vastly better for the sinner to remain as God says, "In the congregation of the dead," than to be brought out and live always, or die again. Consequently, God is not unjust to them. I hope, because Christ laid down his life, and redeems the christian, so he can live again, not to have the Adamic or blood life again, but the spirit life; such as Christ had; who cannot die any more. That which is born (begotten) of the Spirit is spirit. Christ is the life: the author of the christian's future life; and he says, Because I live, ye (christians) shall live also. And he that believeth in me, I will raise him up at the last day.

From Mrs. S. A. Colvin.

Albion, R. I., April 19, 1867.

Geo. Storrs: Dear Sir:—We have purchased Halsted's "Theology of the Bible," and we feel ourselves greatly obliged to you for the zeal you have manifested in presenting the value of this inestimable work to the minds of your readers.

For myself, and my husband inclusive, I give you my sincere thanks that through your instrumentality we have received the only theological teaching worth having. You cannot tell how futile our orthordox theology appears after the reception of one which shows the scriptures so plain; that brings what once seemed to us conflicting passages to harmonize so perfectly; that, in short, has proved to us that the Bible is a reasonable book; one that commends itself to our judgment as reasonable beings, which never can be said, truthfully, of orthodox creeds. I read much in your paper about persons fearing to proclaim this doctrine because it is not popular. Well, all I can say is, I do not know how to sympathize with such persons in the least (not to call them christians.) I cannot conceive how any one who has been in bondage to a belief so revolting in its nature to all our holiest aspirations, should withhold their rejoicing when convinced that a theory so tormenting has been torn from its foundation. For my part, I cannot help talking about it. I love to prove to people, through the scriptures, that God is a God of love, of justice, and mercy, who delighteth not in tormenting his creatures, even though they have gone astray. That though justice condemns those to death who have failed through any weakness or temptation inherent in the flesh to lay hold on eternal life, because having failed to fight the good fight of faith, they are unfitted for the enjoyment of the heavenly Jerusalem (as any one can see they are if the lusts of the flesh are not crucified here), His love and mercy lets them remain in the grave, as no punishment or torment that he could inflict would better the condition of saint or sinner. How strange it is, that men will persist in thinking that God delights in tormenting the creatures whom he professes to love better than earthly parents do their children; and that, too, without any other motive than revenge. Honesty compels us to state there can be no other. Oh, what a mystical book tradition has made of the word of God. In turning over my bible the other day, my eye accidentally caught the passage in the book of Job, "A draught and heat consume the snow waters, so doth the grave them that have sinned." Pretty good test for an immortal soulist, is it not?

I was conversing with a neighbor a few days since on the doctrine of no life out of Christ. She said in all her life she had never heard the scriptures taught so plainly. It was strange, surpassing strange to her how certain texts could be brought to harmonize so perfectly in which nothing but discord had appeared before. Before parting with her, I remarked, if your eyes become open to the light, see that you have proper charity for others who stand where you have stood: remember their theology is the result of early teaching, even as your own. Try to have them investigate; but do not attempt to drive. How prodigious wise some appear if they manage to gain a new idea; or, I might say, transfer another's to their own mind. Verily they think all the rest of the world fools because they do not adopt them as readily.

I send $3 for Helen Robertson, have wanted to do something for her a long time. Her work I regard one of special interest. May she have health of body, firmness of purpose, and means granted her so that she may continue in this labor of love.

Yours in the love of truth, popular or unpopular.

Summary of News.

BY W. M.

DOMESTIC.

As the storm rises in the Old World, peace and quietness are prevailing in our own country. At the South where lately was turbulence and anarchy, men holding extreme Radical ideas can enter the centers of Southern opinions, and proclaim their views unmolested. Southern politicians are vieing with Northern men to gain influence with the colored people of the South. In all this good results flow to the black man. His privileges as a controlling agent in the maintenance of the government, are not simply mockery. He now not only gets credit for his many virtues, but all the machinery of society there is employed, to enhance his usefulness. His tendencies and instincts leading him to side with the great principles of religious and political freedom, underlying our national structure, he may yet prove even more than a useful ally in defending our liberties against the twin despotisms that as yet stand passive in their threatening attitude. We mean Popery and German infidelity, which seem willing to unite until they effectually crush out every manifestation of true christianity. The freedman is the very opposite of both these destructive elements in our social fabric. The Irish Catholic is matched in the negro Protestant: the German rationalist in the black religious enthusiast of the South.

The prospect of war in Europe has had a bad influence on the business of the country. Gold rose some ten per cent but afterwards receded a little. This is owing more to doubt and uncertainty, than any valid reason that war can work us injury. The only drawback in the glowing account of the extent and great promise of all kinds of crops in every section, is a statement of a scourge that is inflicting great damage to sheep and hogs. An estimate as high as 15 per cent has been made, as the loss of the latter, by the Bureau of Agriculture, and in some sections West still more of the former.

The earthquake wave that struck so disastrously the city of Mytelene, in Greece, passed west, striking the West India Islands and thence on to our Western States. It was felt in Missouri, Kansas, and Iowa, but did but little damage there.

Intelligence has been received by the New York Board of Health that the cholera has already made its appearance in three large cities in the United States, and, judging from that fact, it is apprehended that the metropolis will be again visited by the dreaded pestilence from an overland direction.

Terrific earthquake shocks were felt in Leavenworth and Junction City, Kansas, and Kansas City and St. Louis, Mo., they lasted seventy seconds, the earth and river being upheaved and the houses made to rock and strain like a ship in a storm. The people were terribly frightened, but no one was hurt.

FOREIGN.

The accounts from Europe all go to confirm the probability of a great war soon to take place between Prussia and France. Peace rumors are occasionally indulged in, but in the energy of the two angry powers in making ready for the conflict, they avail little in turning the scale of general expectation. With those two powers, if war takes place, other countries must soon be involved in the contest. Turkey is making preparations for a final end of the rebellion in Crete, and is also threatening Greece, and we may shortly hear of barbarous cruelties inflicted on the resisting christians of Candia.

Our items of news are more full of interest now-a-days than for a long time previous, and from them our readers can draw their own conclusions about the state of the world. Time being an object with both Napoleon and Bismarck, it will not be difficult for them to find reasons sufficient to delay their hostile intentions until they are fully prepared. Until they begin to stop preparing for special emergencies, their real motives will be properly construed that they mean to make war the final issue.

Paris is in an unquiet condition. The Bourse is fearfully agitated. Ten thousand tailors on a strike are complaining of low wages and the high price of provision. Laborers generally are terribly grumbling at the latter fact. Tradesmen, shop, hotel and lodging house keepers are disappointed at the result thus far of the Exhibition; and there are, in fact, many dangerous elements at work in Paris. Prompt and continued successes might calm them; but reverses would certainly render them more to be dreaded. Europe seems to be upon the verge of a general conflagration, and prudent men are already making their preparations for it, in the firm assurance that it must ere long break out in lurid flame.

The "red" revolutionists were in council in Brussels, General Prim appearing as the animating spirit of a grand revolutionary caucus, attended by representatives from France, Spain, Italy, Rome and Ireland. The brother of Felix Orsini appeared for a moment, and the plans of immediate republican movements in Rome, Spain and Great Britain were discussed.

Prussia has replied to the proposition for the settlement of the Luxemburg question, recently submitted by the Great Powers of Europe. She denies that she is arming, but emphatically reiterates that she will not evacuate Luxemburg.

The *Moniteur* has an editorial charging Prussia with neglecting to carry out the stipulations of the treaty of Prague, in regard to Schleswig.

Prince Napoleon has gone to Italy.

A Berlin journal expresses the feeling of Prussia, saying she did not "appeal to the other Powers for the protection of her rights, and will not leave Luxemburg." Another neutral appeal was, however, made to the Berlin Cabinet.

The Swiss Government will post an army of observation on the French frontier.

It is officially stated that the French Emperor has expressed his satisfaction with the negotiations now in progress for the settlement of the Luxemburg question.

The *Weser Gazette*, in a leading article, intimates that Prussia may evacuate the fortress of Luxemburg.

Queen Victoria has written a latter to the King of Prussia, in which she takes ground in favor of the recent and more moderate propositions of France in regard to the disposition of the Grand Duchy of Luxemburg, and advises him to accept a plan of compromise, to which the Emperor Napoleon is not unwilling to accede.

At a late hour on the 27th ult. the Prussian Government signified, by telegraph, its acceptance of a proposition made by the Queen of England for a General Conference at London of the great Powers, to settle the Luxemburg dispute on the basis of the neutralization of the Grand Duchy, guaranteed by all the Powers at the Conference. It will meet in London on the 15th of May. It has been agreed that in the meantime the Fortress of Luxemburg shall be dismantled.

The Berlin agency of the Associated Press reports that the Emperor Napoleon is arming his forces and strengthening his military posts on the frontier. Large numbers of horses are being purchased, and the artillery will be immediately placed on a war footing. The reserves for next year will be called out on the 1st of May. Prussia, on the other hand, is not so active in her military preparations.

It is said that the Russian Government will receive from the United States a fleet of iron-clads instead of the stipulated sum of money, in payment for the cession of the Russian possessions in America.

BUSINESS MATTERS.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two cents* postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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It will be seen that we have withdrawn from our Catalogue our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1; in paper cover, to 70 cents; and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

PRAY WITHOUT CEASING.

'Pray without ceasing,'—Let thy prayers
Be mingled with the morning airs,
And let the heaven-suggested words
Join with the songs of early birds,
The matin-song of worshippers.

'Pray without ceasing,—when the sun
Looks from noon's altitude upon
The glowing earth. let prayers ascend—
Heaven's brightness with earth's music blend,
Commingling sweetly in one.

'Pray without ceasing.'—Eve prepares
The couch of glory,—then let prayers
Hallow the dying day, and bless
The peaceful hour when loneliness
The struggling light with darkness shares.

'Pray without ceasing.'—Night's dark dress,
Whose shadowy folds the earth oppress,
Invites to prayer—the night was wrought
For thought,—and prayer is holiest thought
And hallowing in its holiness.

Children's Department.

"I DON'T CARE."

Indeed Mr. Upstart "don't care." So says the strutting fop, the idler, lounger, loafer. So says the vain, giddy, flitting novel reader—the impudent miss to her mother, "I don't care." "I'll do as I please, read what I please, dress as I please." So says the unruly, disobedient urchin. So says the iron-hearted rumseller. The cruel oppressor, "let me alone, I'll do as I please, kill or no kill—I don't care." "I don't care," says the tippler and smoker. "I don't care," says the profane swearer and Sabbath breaker. "Who has a better right?" How does this sound young friends?"

Little readers, do you ever say to your parents, teachers, or any one, "I don't care?" "O shame! shame! Care? yes, you should always care, care to do good, to do what is right, honest, pure, lovely and of good report. Care to be affable, courteous, industrious, neat, obedient—temperate in all things.

You should care to keep good company, read good books, and shun the evil. You should care to fear God and keep his commandments—to acknowledge him in all your ways—to do justice, love mercy and walk humbly, glorify God in all things. These are the things you should care for daily and hourly.

There is no surer mark of a lazy, trifling, impudent, insignificant, good for nothing chap, than this same don't care-ism, to bear him drawl out, when he does something wrong, "I don't care." Is it not a forerunner of every evil? of everything base, mean, low-lived, corrupt, shameful?

Whenever we hear a boy or girl, or any one, making use of the expression, "I don't care," it forcibly reminds us of the proverb of Solomon—

"A whip for the horse, a bridle for the ass, and a rod for the fool's back."

"DON'T CARE."

Old Don't care is a murderer foul,
And a murderer foul is he—
He beareth a halter in his hand—
And his staff is the gallows tree;
And slyly he follows his victim on,
Through high degree and low,
And strangles him there, when least aware,
And strikes the fatal blow—
Hanging his victim high in the air,
A villain strong is old Don't Care.

—*Selected by* UNCLE WILLIAM.

THE IRON BAR.

Here is a good lesson from an iron bar. Read it, boys.

A bar of iron worth five dollars, worked into horseshoes, is worth \$10,50; made into needles, it is worth \$355; made into penknife blades it is worth \$3,285; made into balance springs of watches, it is worth \$250,000.

What a drilling the poor bar must undergo to reach all that; but hammered and beaten and pounded and rolled and polished, how was its value increased! It might well have quivered and complained under the hard knocks it got; but were they not all necessary to draw out its fine qualities, and fit it for higher offices?

And so, my children, all the drilling and training which you are subject to in youth, and which often seem so hard to you, serve to bring out your nobler and finer qualities, and fit you for more responsible posts and greater usefulness in the world.

"IT'S ONLY A LITTLE WHILE, SIR."

"Well, Molly," said the judge, going up to the old apple woman's stand, "don't you get tired sitting here these cold, dismal days?"

"It's only a little while," said she.

"And the hot, dusty days?" said he.

"It's only a little while, sir," answered Molly.

"And the rainy, drizzly days?" said the judge.

"It's only a little while," answered Molly.

"And your sick, rheumatic days, Molly?" said the judge.

"It's only a little while, sir," said she.

"And what then, Molly?" asked the judge.

"I shall enter into that rest which remains for the people of God," answered the old woman, devoutly; and the troublesomeness of the way there don't pester or fret me. It's only a little while, sir."

"All is well that ends well, I dare say," said the judge; "but what makes you so sure, Molly?"

"How can I help being sure, sir," said she, "since Christ is the way, and I am in him? He is mine, and I am his. Now I only feel along the way. I shall see him as he is, in a little while, sir."

"Ah, Molly, you've got more than the law ever taught me," said the judge.

"Yes, sir, because I went to the gospel."

"Well, Molly, I must look into these things," said the judge, taking an apple and walking off.

"There's only a little while, sir," said she.

—*Selected by* AUNT LOUISA.

RULE FOR FRETTERS.

A little girl had been visiting me who was a fretter. She fretted when it rained and fretted when it shone. She fretted when little girls came to see her, and she fretted when they did not. It is dreadful to be a fretter. A fretter is troublesome to herself and troublesome to her friends. We, to be sure, have our trials; but fretting does not help us to bear or get rid of them.

I have lately come across a short rule for fretters which they shall have. Here it is: "Never fret about what you can't help, because it won't do you any good. Never fret about what you cant help; because if you can help it, do so." Say this when you get up in the morning, say it at noon, say it at night; and not only say but do; and that will be, do not fret at all—a fine doing.

The only right way of getting along is not to wish ourselves somebody else, and fret ourselves because we are not, but contentedly bear our lot, and be satisfied with what God has given us.

IS ELIJAH YET TO COME?

BY ELD. J. S. WHITE.

My reply to "Paulo" of March 20th I am willing to let stand against all that he had said on this subject. In his reply to me of April 3rd, he has made several erroneous statements and misrepresentations, though perhaps not intentional; but for this, I might say no more.

He says, that I have failed to touch a single point in his argument. If Paulo had named a point that I did not touch, I should know what he meant by this assertion. If I did not touch a single point, I confess an inability that prevents me from seeing his points. Paulo will therefore please attribute it to my ignorance, for, a person who will knowingly not notice any point in the argument of an opponent, while in discussion, is so void of manhood and moral honesty, as not to be worthy of notice. I intended to notice *every* point, and think I did. Paulo did undertake to correct the Greek and English text in John i. 21. I had quoted that text, "Art thou that prophet?" Paulo said that to claim this as correct, was "an unfounded assumption." He added, "We do most selemnly aver that we are not obliged to translate this text, *that* prophet; that it is more properly rendered *a* prophet." I stated in my reply that it should be rendered *that* prophet or *the* prophet, and that *a* prophet was not in the Greek text. I moreover asked him to be prepared to name one competent man who will say that it should be rendered *a* prophet, before he solemnly averred again. He now says, It is the opinion of Br. White, *a* prophet is not in the Greek text. I did not give it as my opinion. I said that it is *not* there, and now repeat it. But Paulo says, "In the opinion of all those men who translated our version of the Bible, *a* prophet is in the Greek text. So they have put *a* prophet in the margin. I repeat what I said in my former article, that in a larger majority of cases the marginal readings are the most literal rendering of the Greek text." Those men who translated our common version are dead, so we cannot appeal to them. But there is quite a number of men living who have given us a translation; and besides, there are some others who are capable of knowing how the text should be translated. Will Paulo give us one of them who says the text should be rendered *a* prophet? He says, in the great majority of cases the marginal readings are the most literal. This is admitting, that in some cases they are not literal. This then may fall under the minority of cases, by his own showing. I ask Paulo to give us the name of a man, aside from himself, who *understands* the Greek, that will say that John i. 21 should or can properly be rendered *a* prophet. I repeat, it should be rendered *that* prophet, or *the* prophet. Some have rendered it *the* prophet, making it definite in either case. If Paulo is prepared to confront the learning of the world with his knowledge of the Greek text, he may be reminded of his own term "egotism." Paulo says, "In the opinion of Prof. James Murdock, *a* prophet is positively in the original Syriac." "Mark well, Br. White, no better authority is known to exist than the Syriac version of the N. T." My attention is here called to Mr. Murdock's translation of the Syriac, as if this should settle the question; though Paulo should be obliged to give up the Greek text as against him. This is the great umpire to which he appeals in closing his statements on this point. With Paulo, if there be any infallibility in the translation of the Bible, this is the one to settle all disputed points. The N. T. was written in Greek, and from that, we have our translation. Now, in all reason, which would be the more likely to be correct, the one coming direct from the apostles, or the one which has first been put into the Syriac, and from that into our language? But I will not dwell here. Paulo appeals to Murdock as if it must or should settle the question. Very well. Will he please read him on Math. xxv. 46. "And these will go into everlasting torment." Now, Paulo, is this the true meaning of our Saviour? Will you say that this rendering is as good or better than the translation from the Greek text? From the Greek, it is everlasting punishment: from the Syriac, it is everlasting torment. Murdock, who is the highest authority to which you appeal, says the wicked will go into everlasting *torment*. Is this the best authority, Paulo? Then give up your destruction doctrine and believe in eternal torment.

The reader may ask, What has this to do with the coming of Elijah? Sure enough! I did not introduce this point. Paulo introduced it; for what reason I know not, except it was to show that Jesus contradicted John in more things than one. Paulo says:

"Let us turn to Mal. iv. 5, 6, and we shall find just how much it contained in the 'Elijah Mission' Hear it.

"'Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'

"How much then is contained in the 'Elijah Message?' Simply this, the turning of the heart of the fathers to the children—and of the children to the fathers; and positively NO MORE. This is all that Malachi gives; and as he is the only prophet who speaks of the coming of Elijah, to say there is more in the 'Elijah Message' than Malachi puts in it, is simply to be 'wise above what is written.'

"Here then we anchor down on the plain, positive language of the prophet of God, and hold with an unyielding grasp the simple proposition that all that Elijah was to do when he did come, was to 'turn the heart of the fathers to the children, and the heart of the children to the fathers.' Now how much of this did John fulfil? Br. White admits that he fulfilled "some" of the work that is contained in the Elijah Message. Does he not see that even this admission kills his theory?"

He says this is all Elijah was to do; and positively NO MORE. This he claims was all fulfilled by John, and no more than this. He further quotes Gabriel to confirm his statement, Luke i. 17.

"And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Does not Gabriel say more of John than Malachi says of Elijah? He says that all that is contained in the "Elijah Message" is simply this; the turning of the heart of the fathers to the children, and of the children to the fathers; "and positively NO MORE." Gabriel said that John would turn the heart of the fathers to the children. This is the same so far, and no farther, as is said of Elijah. This I referred to when I said, that John was to do some things that Elijah is to do. But Gabriel says that John would turn many of the children of Israel to the Lord their God, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Here is more than is in the "Elijah Message." Paulo says, To say there is more in this message than Malachi puts in, is to be wise above what is written. Then if John was the Elijah of whom Malachi speaks, Gabriel was wise above what was written. And more, as Jesus said Elijah shall restore all things, and this not being in the message, then, by Paulo's showing, Jesus was wise above what was written. Mark, he says nothing can be put into the message except what Malachi names.

I did not say that John *fulfilled* some things that Elijah was to do. I said that John *did* some things that he is to do. I referred to the fact that it is said of both Elijah and John, that they shall turn the hearts of the fathers to the children. Paulo catches at this and claims that it kills my theory. How so? Why, if John turned the hearts of the fathers to the children, nobody else can do this. If one man can do good, no other person can do good. Men were converted under the preaching of John, therefore men cannot be converted by the preaching of any other person. If Jesus was sent to the lost sheep of the house of Israel, he could not send his disciples to preach in the same places, or to the same people. If Peter was sent to the Gentiles, Paul could not be sent to the same place, or people, to preach the same gospel that Peter preached. If John turned the hearts of the fathers to the children, in preparing the way of the Lord in his first advent, Elijah can't come and do the very same thing, to prepare the way of the Lord in his second advent. This is an indescribable, nondescript mode of reasoning in which I have no practice. Paulo may say prophecy is fulfilled but once. This may be so. But what has this to do with this case? John had a work to do in his day, and when he had finished it, the prophecy concerning him was fulfilled. This has nothing to do with what Elijah may do at another age of the world, though he should do all the very same things that Gabriel said John would do. What Paulo says about God's sending John to accomplish a certain work, and failing to do it all, and so God must try again, etc. etc., has nothing to do with anything that I have said. I have not said or intimated anything of the kind; and I believe no such thing. All this he bases on what I did not say, to which I have referred. He quotes, "And Jesus answered and said unto them, Elias truly shall first come and restore all things;" and adds, "all things of course that the prophet said he would restore." But this restoring is not named in the Elijah Message, Mr. Paulo. You have said that what Malachi has said is the whole Message, and positively NO MORE. That is, there is no more in it than is named. Now you have something more in it. It is this something more than is named in the prophecy that Jesus affirms Elijah shall do. Paulo says, "Now, if there was an Elijah yet to come, Christ failed to give these anxiously inquiring disciples the slightest intimation of it." After John was dead, Jesus told his disciples, Elias *truly shall first come* and restore all things. This then is not giving the slightest intimation that Elijah was yet to come. If not, we would like to know what would be an intimation of it. It was not *an* Elijah, the disciples asked about; they asked him about *the* Elijah, that was to come. And as Paulo says there is no other promised but the one in Malachi, this then is the one they referred to, and of him Jesus affirmed that he shall surely come and restore all things. This is not said of John. Paulo calls my view of the coming of Elijah the "modern doctrine." We have been told that our view of immortality is a modern doctrine. But we have appealed to the Bible for its antiquity. The doctrine that Elijah is to come is as old as the days of Malachi. It was the faith of the Jewish church in John's time, as is seen by the question they put to him. John believed it; for he said, he was not Elijah. He was a believer in the prophets; and as he was not Elijah of whom Malachi spake (and Paulo says, there was no other promised), John must believe that Elijah was yet to come. Jesus believed, and affirmed it. Baxter says, it was a prominent belief in the primitive church. So much for its being modern. He says, "In the sense in which the Jews looked for Elijah, John was not the Elijah." "They were looking for the old Elijah, with whom Elisha lived, to come down from heaven and fulfil a mission on the earth." Who under the heavens should they look for, if not for the old Elijah? God told them, that he would send them Elijah the prophet. If they believed God, and he meant what he said, who should they look for but the one Paulo says they looked for. Would or could he have looked for any other had he been one of them? In this sense they did ask John, "Art thou Elijah?" for they could not ask him in any other sense, if they believed what God had said. There was no other possible sense in which they could ask him. John, in the most emphatic manner, said he was not Elijah. Paulo says, "In the true sense, John was Elijah that was to come; so says Christ, and so says also the angel Gabriel." Christ does not say that John was Elijah in the true sense, and Gabriel does not say that John was Elijah in *any* sense. The true sense of the prophecy must be the literal sense. If this was not the sense of the prophecy, the Jews could have known nothing of what was meant by it; and while taking the Lord at his word, they must necessarily have been deceived; and John, instead of undeceiving them, told them plainly that he was not Elijah, leaving them to still look for the true Elijah, and the only one they could look for.

Paulo, to show how John fulfilled the Elijah Message, quotes the passages which speak of John's baptizing the people in the river Jordan. Yes, but he has said most positively that there is nothing in that message but what Malachi has stated, and now he has John's baptism in it in order to fulfil it.

As the Jews asked John, with reference to Elijah in Malachi, for they could ask with reference to no other, and as John said he was not Elijah, if in what Christ said of John he meant that John was all that is meant in that prophecy, as Paulo claims, we have as plain a contradiction as is possible to make. And inasmuch as Paulo claims that John denied being a prophet as Christ affirmed, John was a prophet, we have another equally plain contradiction. Paulo says that all that is in the Elijah Message is what Malachi has stated, "and positively NO MORE." And as he has quoted Luke i. 16, 17, to show what John did to fulfil this message, and as Gabriel has much more than Malachi has, he has made Gabriel contradict Malachi. And as Christ said Elijah shall restore all things, which Malachi does not say, he makes Christ contradict Malachi. As John said he was not Elijah, and as Christ said John bare witness to the truth, Paulo, by claiming that Christ meant that John was Elijah in the full sense of Malachi, makes Christ contradict himself. And inasmuch as Paulo says that Gabriel said John was Elijah, when Gabriel said no such thing; and as he is ready to face the whole learned world on the translation of John i. 21; and as he appeals to the Syriac to confirm his assertion that the Greek should be rendered *a* prophet; and as Murdock, on whose translation he seems to plant himself as an immovable foundation for correctness, reads (Math. xxv. 46) "These will go into everlasting torment;" and as it follows, that Paulo must either give up his destruction doctrine, and embrace eternal torment, or else admit that the Syriac is not an infallible guide, if Paulo is not lost in his argument, amidst contradiction, assumptions, and appeals, it must be because he is familiar with this mode of argumentation. Paulo has referred to three passages, where Christ speaks of John as Elijah, and calls these three witnesses; as if his point was settled more firmly because, as he has it, there are several witnesses. I would like to know how a statement made three times by the same person, can be called three witnesses? Paulo might say forty times that John i. 21 should read *a* prophet, but that would not make forty witnesses; neither would his repeating it, strengthen his first statement. If Christ, when he applied Elijah to John, meant what Paulo claims, it would settle the question forever. The repetition of the same thing would not make his statement the first time any stronger. Neither did Christ speak of it the second or third time for any such purpose, but because the occasion called the subject up. Did Christ mean that John was all that is meant by Elijah the prophet? is the question. This settled, and all is settled. Paulo claims that he did. Here we differ.

The statement in Malachi iv. is as plain and positive as it would have been if it had read, Behold, I send you Moses the law-giver. It is "Behold I send you the Elijah the prophet." No statement is more plain and positively stated in the Bible. Mark, it is Elijah the *prophet* that was to come. Paulo says, that John denied he was a prophet; and so by his own showing John denied the whole statement in detail. And yet Paulo claims that John was both Elijah and prophet of which Malachi spake; and so he contradicts himself. Elijah is applied to but two persons; the old prophet, and John the Baptist. God says that he will send Elijah; and John said that he was not Elijah, without any qualification. When Christ spake of John as Elijah, he prefaced his remark by saying, Elijah surely shall first come and restore all things. He moreover said that John testified unto the truth. John said he was not Elijah, and Christ confirms what John *said*. So we have the testimony of Malachi, John, and Christ. Here *are* "three witnesses." I repeat, what I said in my other article, Christ could say that John was Elijah, in the same sense, that he could say, This bread is my body, and this wine is my blood, and that he which hath seen me hath seen the Father; and that Paulo could say, that rock was Christ. This view of the subject makes all plain and free of contradiction. Paulo says my figure is to the point. So I think. Jesus said, "He that seeth me, seeth him that sent me." John xii. 45. But Jesus was not the Father who sent him. Again, John said, speaking of Christ, "This is the true God, and eternal life." John v. 20. But Jesus was not God "the Father of all." "No man hath seen God at any time." John i. 18, and John iv. 12. Yet Jesus was called God, and was "the express image of his Father's person," and is also called "the everlasting Father." Isaiah ix. 6. I could as well say that there is no God, and no Father except Christ, as to say there was no Elijah to come, except John the Baptist. It is on this ground that Christ could speak of John as Elijah, though it be true that God will send Elijah the prophet before the coming of the great and dreadful day of the Lord. For the fulfilment of this passage literally, just as it reads, I look with the same confidence that I look for the great day of the Lord.

WONDERFUL DISCOVERIES.

The reason of my presenting this article under the above heading, is the result of a perusal of a series of articles that have appeared of late in the *Crisis*, over the signature of a prominent writer. The aim of the writer is to overthrow, if possible, the view held by some, who believe in the future return of Judah and Israel to the promised land. He takes the position that the prophecies relative to their return in a mortal state were fulfilled at the return from the Babylonish captivity. In quoting from Joel i. to ii. 27 he says, that "All this transpired before the first advent and Pentecost." And yet it is the belief of the majority of the readers of the *Crisis* that the second advent of Christ and the day of the Lord is included in this prediction. For instance, read Joel ii. 3, 11. Here is the darkening of the sun and moon, which is said to have taken place in 1780, and the day of the Lord which is just in the future. He also says that "Joel iii. 1, notes the return of the captive tribes and the city;" which would put the darkening of the sun, and turning the moon into blood, and the great and terrible day of the Lord, when mount Zion and Jerusalem are delivered, at the return from Babylon. Here we have the strongest passages that can be produced to prove the great day of the Lord future, already fulfilled in the past. Let us no longer charge the Universalist of making Jerusalem a pack-horse for the whole Bible, when some to serve a theory are ready to make Babylon a pack-horse for the same.

Again, this writer says, "We regard the whole of Amos' predictions as fulfilled during the course of the Jewish Dispensation." Then that terrible famine, Amos viii: 11, that we have heard much of as yet to come, which is "not of bread but of hearing the word of the Lord," has already past, together with the re-building of the tabernacle of David and the gathering of Israel to be placed in their land, and to be no more pulled up out of their land, all fulfilled in the past. Now I ask, Is this true? We all know it is not; for at the destruction of Jerusalem, A. D. 70, they were scattered among all nations, as predicted by our Lord, Luke xxi. 24, and I boldly affirm that the nation of Israel were never scattered among all nations until that time; therefore, Amos ix. 11, 15, is yet future. Much more might be said upon those prophets already mentioned, but I will pass them for the present.

Another wonderful discovery has been made, and that is the city of Ezekiel is never to be built; but the prophecy was conditional. This, the writer says, "is a city and temple, that, in the fancy of some always just going to be built, yet never actually was built, and never will be built." He then quotes Dr. Clarke to support his position. Dr. Clarke teaches also that Matt. xxiv. was fulfilled at the destruction of Jerusalem, A. D. 70. Why not indorse Dr. Clarke's theory on this also? Oh, we do not believe as he does on this point. Now, it ought to be observed that the last twelve chapters of Ezekiel bear a very strong resemblance to the concluding chapters of the Revelation. Ezek. xlvii. 12 and Rev. xxii. 2, read very much alike; and I have just as good reason to consider one as conditional as the other. In fact, the Book of Revelation is a Jewish Book; and is the carrying out what the prophets have predicted shall come to pass. But I am afraid that this idea of conditional prophecy will yet be carried too far, and it will yet be discovered that the reign of Christ on David's throne is conditional. In fact, I heard a prominent expositor of prophecy state at Wilbraham camp-meeting, some three years ago, that Christ will never sit on the throne of David: that was conditional. He would sit on the throne of his glory; but that was not the throne of David. I should not think it at all strange, if the now fixed "definite time" should pass, if the wonderful discovery should be made by some that the second Advent of Christ is *conditional* with all the rest; for I could as soon believe now that Christ's second advent was conditional as to believe that his reign on David's throne was a matter of conditional prophecy.

Another still more wonderful discovery has been made; and that is, that the righteous dead are to be raised *mortal*. It took a very ingenious man to discover this; but as my sheet is nearly full, I cannot say much upon it now, but will add a few thoughts.

If the righteous dead are raised mortal, then our Lord was raised in the same manner. If he was raised mortal, did not he take back the sacrifice? If he took back the sacrifice, who then can be saved? Was not the blood life of our Saviour given up eternally as a sacrifice for our redemption? And did not the Father give him an entire new life, that no one before had possessed, by a resurrection? This is my firm belief. There is one chapter in the Bible wholly given to the exposition of the resurrection of the dead, viz. 1 Cor. xv. This gives a clear statement of the faith of the apostle on this question; and all that are raised from the dead are raised "incorruptible, and immortal." Some think that the all, that are raised in Christ, include all that die in Adam. "Amen:" says the Universalist; "this is my faith, for prove it if you can that when a man is raised in Christ that he will ever die again." I now claim that I have the right to attach the word *all* to the 42d verse. So also is the resurrection of *all* the dead; for if *all* the dead are raised in verse. 22, then all the dead are raised incorruptible, immortal in glory, with a spiritual body, they shout victory over the grave, bear the image of the heavenly, and die no more. This is the legitimate conclusion.

Springfield, Mass. H. J. SWEETLAND.

WHIMS OF MONOMANIACS.

The whims of monomaniacs are innumerable. There was once an English clergyman, the Rev. Simon Brown, who died with the conviction that his rational soul was annihilated by a special fiat of the divine will. A patient in the "Retreat" at York, England, thought he had no soul, heart or lungs. A soldier, wounded on the field of Austerlitz, was struck with a delirious conviction that he was but an ill-made model of his former self. "You ask how Pere Lambers is," he would say; "he is dead—killed at Austerlitz; that which you now see is a mere machine made in his likeness." Dr. Mead tells us of an Oxford student who ordered the funeral bell to be rung for him, and went himslf to the belfry to instruct the ringers. He returned to his bed only to die. A Bourbon prince thought himself dead, and refused to eat, until his friends invited him to dine with Turenne and other French heroes long since departed. There was a tradesman who thought he was a seven-shilling piece, and advertised himself thus: "If my wife presents me for payment, don't change me." Bishop Warburton tells us of a man who thought himself a goose pie; and Dr. Faraday, of Manchester, had a patient who thought he had swallowed the devil. In Paris there lived a man who thought he had with others been guillotined, and when Napoleon was emperor their heads were restored, but in the scramble he had got the wrong one. A newspaper editor fancied he was a paragraph, and as he lay in bed, debated whether he should rise altogether, or sentence by sentence.—*Sabbath Recorder*.

The Herald of Life

AND OF THE COMING KINGDOM.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 172. | NEW YORK, WEDNESDAY, MAY 15, 1867. | VOL. IV.—NO. 30.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room-40), NEW YORK.

GEORGE STORRS, Editor.

THE LATE DISCUSSION.

After the close of the late discussion in Brooklyn, N. Y., a writer, over the signature of "G. W. R," appeared in the Brooklyn *Daily Union*, the purport of whose remarks will be seen by the following reply from Br. Wendell, which appeared in the *Daily Union* the day after:

BROOKLYN, April 30, 1867.

To the Editor of the Union: —It is related of Cuvier that he was once asked to pronounce upon the merits of the following definition: "*Crab*, a fish, of a red color, that goes backward." The objections of the celebrated naturalist to the definition were these: "1. Crab is not a fish; 2. Its color is not red; 3. It does not go backward." I am here reminded of this anecdote by a communication over the signature of "G. W. R" in your issue of last evening—so numerous and important are the misapprehensions of its author. Permit me briefly to set him right.

First. In nothing that was said during my recent debate with Rev. Mr. Henson did I challenge anybody to meet me in another public oral discussion, and no careful listener to the debate should have mistaken my meaning on this point. I did, indeed, in several instances challenge successful contradiction of my position from any quarter whatever, but (as the audience probably well understood) with no intention to have my remarks construed into a formal challenge to debate. I very well know how easily such a challenge, should I have any desire to give it, could reach the public at a more suitable time and in a more becoming manner. In conducting a public discussion I try to understand my proper work, and to not allow myself to be diverted from it.

Second. "G. W. R." thinks that the view that the conscious existence of the wicked ceases forever at death is refuted by Matthew xxv., 41–46. Herein I believe my friend entirely mistaken, for the reason that the "*all nations*" of the passage in question represent, not the dead raised to life, but the "nations" that shall be found in his glory." My "unknown" critic will vainly seek for an instance in the scriptures where the phrase "all nations" embraces the dead. This point was insisted on by the affirmative in the late discussion.

Third. Wicked men find an exceedingly unsafe adviser in "G W. R.," who says: "If the conscious existence of the wicked ceases at death, let them fear nothing and scorn the laws of God laid down in the Bible, and travel on after the lusts of this world, for they have nothing to fear." In answer to all such wild and ignorant babbling as this, I would say that, if extinction of conscious being is the peril that hangs over impenitent men, they should feel themselves pressed by considerations of infinite weight, to seek without delay, by repentance and faith, such a union to the Lord Jesus Christ as will make them heirs of that "far more exceeding and eternal weight of glory," which the love of God has provided for all those who seek for it, "by patient continuance in well doing." If "G. W. R." really believes that those who are in danger of missing *eternal life* "*have nothing to fear*," I hesitate not to declare my conviction that he has yet to learn the very first "principles of the doctrine of Christ." If *eternal torment* is the sole motive power of his creed, he stands greatly in need of being shown "a more excellent way;" and if another public discussion shall be needed for this purpose, the result sought will be worthy of the effort. If "G. W. R." shall approve *himself* as the fittest man to become the exponent of so-called orthodoxy in such an investigation, his being "an attendant *to* [!] the public discussion at the Brooklyn Institute for three evenings" will not have been in vain.

Fourth. "G. W. R." writes: "Now, if Mr. Wendell pretends to say there is no everlasting *fire* and *punishment*, when we are told in the New Testament that there is, I would like to know who is right, Refus Wendell or *Saint Matthew?*" The "*if*" in my friend's appeal spoils it, for the fact is that what "Saint Matthew" affirms "Rufus Wendell" fully belives, and the latter will ever rejoice to see "the sane inhabitants of this world * * * stand by Saint Matthew's teachings "in preference to" those of any uninspired or "unknown" teacher.

Fifth. "Mr. Wendell tells us to eat and drink to-day, lest to-morrow ye die." So says "G. W. R." and the remark is simple jargon. The scripture reference is to 1 Cor. xv. 32, but by using "*lest*" instead of "*for*" this new polemic shows that he doesn't know what he is writing about. But passing this, it is an atrocious calumny to say that I counsel my fellow men to follow the behests of the epicurean maxim, "Let us eat and drink, for to-morrow we die." To do this would be, according to Paul, the supreme wisdom, *if there were no life for the righteous beyond the grave*; but Christ having risen from the dead as a pledge that His people will also rise in like manner, the maxim to which I would fain give a trumpet tongue in the hearing of dying men is this: "Be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Sixth. "G. W. R." writes: "Rufus Wendell further says that there is no eternal drmnation." This is an entire mistake; no such thing even by remotest implication, was said by me during the debate. *Now*, however, I think it well to inform "G. W. R." that there is the highest critical authority for believing that in the *true reading* of his proof-passage, Mark iii., 29, the word "damnation" does not occur. According to Lachmann, Tischendorf, Alford, and Meyer, the *true* reading of the Greek text is "*sin*" instead of "damnation;" and the American Bible Union gives us "eternal sin" in their version. Prof. Bartlett endorses this reading, in his work against Annihilation.

Seventh. In view of Mr. Henson's utter inability to answer my argument on 1. Cor., xv. 18, 32, I offered that if any person or persons would answer me on those passages by letter, I would, unless convinced by their replies, publicly respond to them during the debate. No letter on the subject was sent me, but "G. W. R." now comes forward with the gratuitous insinuation that I would have acted my pleasure in reference to replying to such letters. His language is, "Yes, I have no doubt he would answer any he chose." I trust that a little reflection will suggest to "G. W. R." that imputations of insincerity to those differing from us in sentiment should be indulged in with great caution. In the case in hand I have only to aver that had any letters of the kind called for been sent to me, I should most faithfully have kept my promise.

"Mr. Unknown" has already been informed by a private note where he can, this afternoon, have an interview with the undersigned.

RUFUS WENDELL.

The same day that Br. Wendell's letter, above, appeared in the *Union*, another writer in that paper spoke as follows:

BROOKLYN, April 29, 1867.

To the Editor of the Union:

DEAR SIR:—In your paper to-day "G. W. R." takes Mr. Wendell to account with much earnestness, if not force, for his peculiar tenets. I disclaim being a "prejudiced Wendellite;" in fact, as far as I am prejudiced it is against his doctrines, and as Mr. Wendell seems competent to take care of himself, I feel no call to defend him; yet I would like to notice a point of "G. W. R.'s"—one that Mr. Henson paraded with special unction, not as a Bible but as a common sense argument against Mr. W.'s position, and which I regretted that that gentleman did not pay attention to; perhaps like myself he considered it mere clap-trap when uttered and not germane to the discussion, yet it is often worth while to prick a bubble.

Mr. Henson thought the doctrine of eternal death for the wicked rather uncomfortable for the friends of law and order, that it gave a license to sin, etc. "G. W. R." says that if they choose to take his life and cannot escape the [hangman's] rope, "all they have to do is to draw the keen velvet edge of a razor across their throats—then all is well for them"

This assumes, first a fact, and second a principle, First. That the fear of punishment in another world deters wicked men from crime, and by implication that those who do not believe in it do commit crime. Second, That fear and compulsion are the motors in establishing society, safety, morality, and religion.

Is the assumed fact true? No, for that of punishment *does not* deter the majority of wicked men from crime, and further, those who hold the converse of the doctrine of eternal torment are certainly an average of the community in good citizenship and moral life. Neither is the assumed principle sound. Five per cent would be a very large per centage of the number of law-abiding citizens to allow for those whom fear and force hold in place.

Yet while neither assumed fact nor principle is true, many professed christians loosely hold to this vicious offspring of the old doctrine of total depravity, seemingly unaware that there is a more excellent way, though I observe that few base their actual intercouse with their fellows on so flimsy a foundation. No, they build on nobler foundations, and they are these: That men find health, happiness and joy in being virtuous, temperate, kind, and religious; that the tendency of life and experience is to wisdom and virtue, and that the imperfections, errors, and vices of men are but alloys in precious metal, gradually yet surely being expelled, and never relatively so large as to be the controlling portion of the mass.

Try this theory with fact.

There is society, because men are social rather than savage; there is goverment, because men prefer order to anarchy; there are laws, because men are law-abiding and respecting; these laws are as a whole conservative of justice and morality, because men prefer good laws to bad. Yet neither of these would be practicable unless social virtue, love of order and sentiments of right were preponderating elements in the character of mankind.

I have said nothing of christianity because these all existed before technical christianity, and universally so; and were advancing to higher and higher places of development. Indeed, it may not be too much to say that christianity itself is but one of these developments, and that these, in the various manifestations of the home affections, purity of life, public and private justice, toleration and charity, received a diviner impulse and a more subtle and glowing life from the sublime and simple life and teachings of Jesus.

G. H. M.

THE TWO COVENANTS.

BY ELD. S. W. BISHOP.

In treating upon this subject it shall be my only object to arrive at the truth by a careful consideration of all those scriptures which speak concerning it.

I remark in the first place, that God has no three covenants, there are but two—the old and the new. Turning to Gal. iv. we find these two covenants most plainly spoken of. Commencing at v. 22, we read, For it is written, that Abraham had two sons; the one by a bondmaid, the other by a free woman. V. 23. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. V. 24. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. V. 25. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. V. 26. But Jerusalem which is above, is free, which is the mother of us all. V. 31. So then, brethren, we are not children of the bond woman, but of the free.

We learn from these scriptures the following facts, to wit: First, this covenant from Mount Sinai, be it what it may, is fitly prefigured by that son who was born after the flesh. Second, This covenant gendereth to bondage. Third, All who are children of this covenant are in bondage. Fourth, Gospel believers, or Paul's brethren, are not children of this covenant.

The question before us is, What is this covenant from Mount Sinai? How shall the question be settled, unless it be by a direct appeal to the oracles of divine truth—the word of God? We might theorize as long as we choose, and come very far short of the truth at the end. But if reference is made directly to the word of the Lord, and then, when we read that word, we place implicit confidence in it *as it reads*, we shall settle the question rightly. Paul declares that this covenant *came from Mount Sinai*. It seems to me to be the right way to settle this question, to go to the record and see what did come from Mount Sinai, that God called a covenant. And mark, there never were two covenants from Mount Sinai. If there were two from Mount Sinai, Paul must have given us three covenants instead of two. But he has only given two; and one of these is the covenant from Mount Sinai. Again, if there were two covenants from Mount Sinai, it would be impossible to tell which Paul means. Lastly, if there were two covenants from Mount Sinai, Paul was wholly ignorant of one of them, for he says there are only two covenants, all told, and that the *one* from Mount Sinai, is one of the two: and this is amply sufficient to settle the question for ever, that there is one covenant and one only that came from Sinai; for had there been another Paul would have known it. I here assert that there was never but one thing that came from Mount Sinai that God called a covenant. On this point I challenge the world.

It is therefore a very easy matter to settle what that one thing is. "To the law and to the testimony." Exodus xxxiv. 27, 28. And the Lord said unto Moses, write thou these words, for after the tenor of these words I have made a covenant with thee and with Israel.... And he wrote upon the tables the words of *the covenant*, THE TEN COMMANDMENTS. This seems plain enough, surely. But again, Deut. ix. 9. When I was gone up into the Mount, to receive the tables of stone, even the tables of *the covenant* which the Lord made *with you*. V. 11. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the *covenant*. What was written on these tables of stone, by the finger of God, (see v. 10.) beside the ten commandments? Surely nothing else. Here then are two more plain declarations that the ten commandments is the covenant which came from Mount Sinai. But we wish to make the matter doubly sure. Deut. v. 2. The Lord God made a covenant with us in Horeb. V. 3. The Lord made not this covenant with our fathers, but with us, EVEN US, who are all of us here ALIVE this day.

In the next eighteen verses he tells them distinctly what this covenant in Horeb was, to wit: The ten commandments. V. 22. These words the Lord spake unto all your assembly in the Mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he ADDED NO MORE: and he wrote them in two tables of stone and gave them unto me.

Here we not only have it positively asserted that this covenant in Horeb was the law of ten commandments, but also that this law was never given to any except those that were there alive on that very day when Moses addressed them; and further, that this was the covenant *entire* and that to this covenant God added nothing more.

But once more, Deut. iv. 12, 13. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. V. 13. And he declared unto you *his covenant* which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

Thus we have found six positive assertions made by Moses, that the law of ten commandments is *the covenant* that came from Mount Sinai, and one declaration just as positive, that there was nothing but this law of ten commandments contained in that covenant. Thus the question, to my mind, is forever settled with regard to what constitutes this covenant, and I see no possible way to escape the conclusion that the covenant from Mount Sinai is the law of ten commandments. To deny this, with me, is to contradict the plain and positive declarations of the Bible. This being the covenant from Mount Sinai, it inevitably follows that "it genders to bondage," and that gospel believers are not under that covenant arrangment; that therefore the law of ten commandments is absolutely abolished. But I may be asked, If the decalogue is *the covenant*, what about the ceremonial law? I answer, Paul makes this all very plain. Heb. ix. 1. Here verily the *first covenant* had "ordinances of divine service" and a worldly sanctuary. Paul then goes on through the chapter and describes these "ordinances of divine service;" and none can fail to see that they are the cerimonial law. These ordinances are not "the first covenant," but something that covenant "had." They were no more a part of the covenant than my flesh is a part of myself. The covenant we have proved to be the law of ten commandments, only, and Paul says the ceremonial law is "ordinances of divine service" appointed to accompany, go with this covenant, during its entire life-time. The consequence is, both expire together. Just as long as the covenant is binding, so long the "ordinances of divine service" are in full force. But it is objected that if the decalogue is abolished, then is there no law for the condemnation of sin.

This depends entirely upon whether there is another system which God calls his covenant, which has succeeded, taken the place of that first covenant. I am ready to admit, yea, I do most firmly believe, that if the new covenant has not been made, then the conclusion is unavoidable that there is no law to restrain sin. Again, if there is no new covenant made, then have we no hope of a future salvation. Mark, God will never save only his covenant people, He will save nobody except by his covenant arrangement. If, therefore, since the abrogation of the old covenant, there has been no covenant—we have been living without a covenant, there positively is no hope in our case. But is this true? Has the second covenant not yet been made? Again we appeal to the word of the Lord. We argue that God would not appoint a Mediator of a covenant before that covenant had an existence. Is Christ *now* a mediator of the new covenant? Heb. viii. 6. But now *hath* he obtained a more excellent ministry, by how much also he *is* the mediator of a better covenant. All can readily see that Christ's ministry as high priest, and his office as Mediator of the new covenant are entered on at once and the same time. To avoid this is impossible. Seeing this, some have assumed that Christ is not now a high priest after the order of Melchisedek. That on this office he is yet to enter into the future. Let us see. Heb. iv. 14. Seeing then *we have* a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. V. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Why are we to hold fast our profession? Paul says, because we have a great high priest, one that can be touched with the feeling of our infirmities. Would Paul tell this when Christ is not yet our high priest? Most certainly not. The same idea precisely is found contained in Ch. ii. 17, 18. But, says one, he may be a high priest, but not after the order of Melchisedek. Paul continues the same subject in the fifth chapter from the first verse onward. V. 4. And no man taketh this honor to himself, but he that is called of God, as is Aaron. V. 5. So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to-day have I begotten thee. V. 6. As he saith also in another place, Thou art a priest forever after the order of Malchisedek. V. 9, 10. And being made perfect he became the author of eternal salvation unto all them that obey him. Called of God, an high priest after the order of Melchisedek.

In these quotations we are, in the plainest manner, taught that in Paul's day God had glorified Christ by making him high priest after the order of Melchisedek. Again, Ch. vi. 19, 20. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth to that within the vail; whither the forerunner *is* for us entered, even Jesus, made an *high priest after the order of Melchisedek*. But once more. Christ was never to be a high priest except after the order of Melchisedek. Heb. vii. 11–17. Here we are distinctly taught that the priesthood was changed, that it was not after the order of Aaron, that Christ was from the tribe of Judah, that he was made a priest after the order of Melchisedek—after the power of an endless life. More evidence on this point would be absolutely superfluous. Having proved then that Christ, when he ascended to heaven, entered on his ministry as high priest; from the before proved fact that he enters on the office work of mediator at the same time, we settle the question, that Christ was made mediator of the new covenant, more than eighteen hundred years ago; consequently, that covenant must have been then in existence. Again, in Heb. ix. 15, 17, the covenant is spoken of, and is called a testament. And Paul declares that Christ *is* a mediator of the new testament. In Ch. xii. 24, the new covenant is spoken of as already in existence, and Christ is declared to be its mediator. Lastly, Tim. ii. 5. For there is one mediator, etc. Now all these scriptures do positively show that the new covenant has been made, and is now in force, and we are living under it.

But here is a supposed objection. We are told that when this covenant is made, according to Heb. viii. 11, that all will know the Lord from the least to the greatest. This is true, but all of whom? Not all mankind, by any means. It is all with whom the covenant is made. The entire verse reads thus. "And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me from the least to the greatest." This new covenant differs from the old in this very particular. The old covenant was given to a whole nation, composed of good and bad men. And it was such an one as all could keep. Yea, though they were only carnal, fleshly men. For there is not a single precept in the decalogue but can be obeyed by any man, be he converted or unconverted. That covenant concerned men's outward acts alone. But, says one, the commandment, "Thou shalt not covet," must take hold on the motives of the heart. I answer, to every precept of that law there was attached a death penalty. Now suppose I was accused of covetousness, and brought before the elders on this charge. And suppose that no *act* of covetousness could be proved against me, could I be condemned? Most certainly not. From the very fact that every supposed disobedience to this law was adjudged before an earthly tribunal, it settles the question at once that this law did not concern the inner feelings and motives of the heart. There were consequently many Israelites, in the best days they ever saw, who did not know the Lord. Still that whole nation was God's covenant people. That covenant was good so far as it went. But, according to Paul, it was a faulty covenant. Heb. viii. 7. The new covenant is entirely different from the old in *all* its parts. It is not *according* to that old covenant. It is in no way like it. It differs from the old in the following particulars: The old was written on tables of stone. See Ex. xxxiv. 27, 28. Deut. ix. 8–11. Deut. v. 1–22. Ch. iv. 12, 13. The new covenant is written on the heart. Heb. viii. 10. Ch. x. 16. 2 Cor. iii. 3. The old covenant was written by the *finger* of God, making impressions in the stone. The new covenant is written by the spirit of the living God, making its impressions on the heart. 2 Cor. iii. 3. The first covenant was wholly a system of works. The new covenant takes hold first on the motives of the heart. Take an illustration, Mat. v. 27, 28. Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery. Where was this said? I answer, this is one of the precepts in the old covenant. But does Christ abolish it? I answer he does, and that too by giving a new precept in its place, a thousand times more strict. "But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery already with her *in his heart*." This is a perfect illustration of the character of these two covenants. If, under the old covenant I refrain from *the act*, I keep that law. But this will not answer under the new. The new carries its scrutinies first to the man's heart. Every moral precept contained in the old covenant is brought forward into the new, but in such a revised form as to make it a practical principle of the heart, instead of a mere precept to regulate men's outward actions. A real principle of right is eternal. No form of penal enactment changes its character. It was always wrong to steal. Barely the command of God given to ancient Israel, "Thou shalt not steal," did not create a principle of right. There *are commands* that do create principles of right. For instance, lying before me is a worthless block of stone. I command my boy, saying, do not touch that stone. Before this command was given there would have been no breach of parental law let him have handled that rock as much as he would. But now he cannot even touch it without trampling my authority under foot. Are there any precepts in the decalogue of this character? I answer, there is at least one. I refer to the fourth commandment. Of itself there is nothing any more holy in the seventh day than in the sixth. Consequently, till God by special enactment made it wrong to labor on the seventh day it was no more wrong than to work on the fourth, or any other day. That special enactment consisted in putting the sabbath law in the decalogue, or old covenant. When therefore, as it is only made wrong to break the sabbath by a special act of law-making, that system, of which the Sabbath law is a part, is repealed, it must inevitably follow that unless the Sabbath law is reenacted by putting it into the new-covenant, there is no holy time under the new covenant dispensation. Is the sabbath brought into the new covenant? I answer, so far from it, that Christ the mediator of the new covenant, absolutely abolished it, both by precept and example. We are plainly told, Mark ii. 28, That the Son of man is Lord of the Sabbath. He consequently has a right to dispose of it as he chooses. From the 23d to 27th verse we find Christ doing, not only what was entirely unnecessary for him to do on the Sabbath unless he is designing to enforce a new principle with respect to the Sabbath. These acts are also in open violation of the Sabbath law. And he justifies himself in these acts by saying that he is Lord of the Sabbath. The same principle is found in John, v. 8–18. In the 18th verse we read, Therefore the Jews sought the more to kill him because he had not only *broken the Sabbath*, but called God his Father. In this instance Christ is justly charged with Sabbath breaking; for in verse 17, he acknowledges that he has worked on the Sabbath, and working on that day is absolutely forbidden in the fourth commandment. But it is urged, Christ did not come to destroy the law. I answer, Christ never violated any principal of morality. But where there is a precept in which is no innate principle of right or wrong, he is entirely at liberty to abrogate that precept. This is true with respect to all days observed under the old arrangement. But this covenant differs from the old, in that it is wholly spiritual. The two are contrasted in 2 Cor. iii. 6–11. One is called the ministration of death, the other the ministration of the spirit. The ministration of death is declared to be that which was written and engraven in stones. See v. 7. This no man or woman, by mesmeric visions or otherwise, can honestly avoid. Paul says, "If the ministration of death *written and engraven in stones*." No language can be plainer. He says, again, If this was glorious, (v. 8,) How shall not the ministration of the spirit be rather glorious. V. 11. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. What was done away? O, says one, It was the glory on Moses face. Wonderful! According to this view God changed the two dispensations, to stop Moses' face shining; and that, too, centuries after Moses was dead. For mark, Paul is talking here only of the superseding of the ministration of death by the ministration of the spirit, and the consequences thereof. But I ask again, What was done away? The only answer that can be given in harmony with truth is this, That which *was* glorious. What *was* glorious. Paul says, The ministration of death, *written and engraven in stones*. Then that which was engraven in stones (the ten commandments) is done away. What remains? *The ministration of the spirit*, which takes its place as God's covenant arrangement. But are you sure this ministration of the spirit is the new covenant? Certainly. Read v. 6. Who hath also made us able ministers of the new testament, (or covenant.) Thus the question is settled that the new covenant is wholly spiritual in its character. This new covenant is of course an embodiment of divine law; but that law is a spiritual law only. This law is spoken of in Rom. viii. 2. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Here the apostle recognizes the fact that there is *a spirit of life*. This spirit is spoken of in v. 11. But if the Spirit of him that raised up

Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (make alive, *Whiting.*) your mortal (dead, *Whiting, and Murdock*) bodies by his Spirit that dwelleth in you. How surely is "the spirit of life;" for here is a Spirit that not only made our Lord Jesus live again from the dead, but the promise is that all, in whom this Spirit dwells, shall have a future life by or through its quickening or life giving power. This spirit of life has a law and that law is the ministration of the spirit, or the new covenant. This new covenant was made, or the ministration of the Spirit fully introduced on the day of Pentecost. It is true the great cardinal principles of which this new arrangement is made up, are contained in the holy teachings of the Son of God. But, they were wholly inoperative until the Holy Spirit was found out on the day of Pentecost. At that time God wrote his Gospel of love, his new covenant, on the heart of the gospel church. The writing of a spiritual law on the hearts of a people, will of course make that people a spiritual people. Therefore the church of God is represented as a "spiritual house, an habitation of God through the Spirit, a holy temple," etc. Surely none *will* have occasion to say to his brother in such a covenant arrangement, "know the Lord;" for all who are in this arrangement do "know the Lord, from the least to the greatest." This new covenant is *a covenant of life.* But it will give life to none except they be in it. This life is resurrection, or immortal life: which two are synonymous. Consequently if we would "attain unto the resurrection from the dead" we must be in the confines of this covenant of life, begotten in it; then when it brings its children to the birth we will realize the blessedness of a fully developed spiritual life, which is immortality. How inconsistent to suppose that a spiritual covenant will, by its practical working, develop animal, corruptible life. This is not the plan of God. He has instituted this new covenant arrangement to bring to those who are in harmony with it, *a future* ENDLESS LIFE. Amen.

TO THE READERS OF THE HERALD.—In justice to myself, I wish to say to you, that, on the 25th of March, I forwarded to the HERALD a full critical examination of Br. J. T. C.'s last letter to me in HERALD No. 21, with a review of the discussion to date.

Circumstances have led to the conclusion that our discussion had better close, and that my last *expose* had better not appear in the HERALD. The communication has therefore been withdrawn.

I am fully confident that the main positions I have taken in the examination of the subject in hand are perfectly tenable, and if any other brother, having control of the pages of the HERALD to the extent of securing our appearance therein, thinks otherwise I will be happy at any time to canvass the matter with him.

P. SAWYER.

Summit, Wis., May 6.

From Eld. J. Lewis.

PHILADELPHIA, Ills., May 4, 1867.

BR. STORRS:—I left Grafton much embarrassed for lack of means to travel, having only $3 60 in money, and about $3 worth of tracts, as a donation from the brethren East. May the Lord bless the donors. Amen. Well, through the tender mercy of our covenant keeping God, who has said, I will never leave nor forsake you, I have come thus far on my journey to old Fulton; but not without much hard labor in traveling on foot; for it is binding on me, seemingly, to travel in new places, and preach the word where they have never heard the glorious Gospel of the soon coming of Christ; together with all the truths connected; and I wonder with astonishment, when I hear people say, they are confidently looking for the coming of the Lord soon; yea, this very year, and at the same time holding on with a tight grasp their dollars and cents. The world look upon them as hypocrites; and well they may; it staggers me; and I have to conclude that they are not honest, and don't mean what they say. Sometimes I am almost ready to give up. But when I hear the Macedonian cry from every quarter, "come over and help us," I dare not, and indeed will not, so long as I know that my ways please God. Well, to return. I feel to rejoice when I find some in every place where I have bestowed labor, in years past, holding on. Time would fail me to mention every place; but suffice to say, that if we had more help out here, much good would result therefrom.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANO FORTE ROOMS." The main subject is, *The Scripture doctrine of a future Life,* connected, as it is, with the *Coming and kingdom of Jesus Christ.*

The Herald of Life.

NEW YORK, MAY 15, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Books, Pamphlets, and Tracts.

Our stock of all these is running low. More have been sold or given away the past year than in almost any previous year except in that period when we sent so many to the army. A few days since a Brother, living in western N. Y., had twenty-two copies of "LIFE ONLY IN CHRIST" sent to as many ministers of the various churches in his city, and paid the full price for each copy. That was a good work; and why should not others do in like manner? Let each one see what can be done to place the doctrine of a future life only in Christ before every minister in his vicinity. The theological systems, brought out of the dark ages, are being shaken, and are sure to undergo a change of some kind, or to some extent. In this state of the religious world, shall we not act as men of God who are thoroughly convinced He has given us the truth on the LIFE THEME? We must, or prove ourselves unworthy the trust committed to us.

To do our work, two things are essential, viz.: Men of God to work, and funds to publish such works as best represent the truths we maintain. We are sorry to say we are deficient in both these respects. Do not suppose men are wanted to be what is called "Ministers," or "Preachers;" we need *workers;* men who will see the community where they live are supplied with the best reading matter that can be furnished on the life question. Preachers may have their use, but they are far more expensive than books, pamphlets, and tracts. And the latter can reach multitudes that a professional preacher never can, and they will remain where the man-preacher stops too short to accomplish much, and does not fully open the subject like printed documents. These documents can walk into the houses of those who dare not go out to hear the professional preacher, or who hear one too seldom to get clear conceptions of the life views, even if the preacher has the ability to make a clear presentation, which is not always the case.

Let the best printed works you can procure be scattered all around you; not by throwing them away, or bestowing them on those you know will not read; but judge who will be likely to look at them with some degree of candor, and then see that such are supplied.

One good Brother has sent, at his own expense, some $40 or $50 worth of various works into Illinois, the year past, to help the laborers in that field, besides some $20 worth to Helen Robertson, to aid in that quarter. In one way and another our stock of books, &c., is nearly exhausted, and our funds also; both need replenishing in order to carry on the work vigorously. Who will help in this work? Let us not delay. A thousand dollars can be well employed just now.

A Plea for "Spiritualism."

Do you ask, Who by? We answer,—By JOSIAH LITCH, late editor of the *Advent Herald*, but now a correspondent of that paper. In his remarks on the life and death of MRS. LYE, an estimable lady of 73, whose death occurred in Feb. last in Philadelphia, he speaks as follows, under the head of "*The Dead Restored to Life.*"

An incident which occurred some forty years ago, and which has often been related to me by her husband and since his death about a year ago, by herself, deserves particular notice. I shall relate it as nearly as I can in her own language, as she stated it to me by my special request.

At the time referred to, she was residing in West Philadelphia, but was a member of the Ebenezer M. E. church in christian street. She was burned on the head, neck and breast, so terribly as to leave the parts a continuous scar to the time of her death. She had a faithful physician in attendance, who did what he could for her, but to no purpose. At length he announced to her husband that gangrene had taken place, and there was no hope for her life, it being so near the vital organs. He gave up the case and left her.

On Sunday morning following, her class-leader, Br. Wallace, on his way to church, called to see her, and found her in a dying condition. Some time after he left her, she ceased to breathe and presented all the phenomena of death; so that her husband and other friends present believed she was dead. So far we have the testimony of outward witnesses. Of the facts of her personal consciousness, she alone could be a witness. Of this she said, "When I ceased to breathe, I left the body and was perfectly conscious of being separate from the body; I was in the room near the ceiling, and saw the persons in the room, and my body on the bed, and saw what was taking place. I then went down to Ebenezer church and was in the house over the congregation, and saw and heard what was done and said. After the sermon I saw brother Wallace get up and go into the altar, and tell the audience what a condition he had left me in, and asked them to unite with him in prayer that for the sake of my family and for the sake of the church the Lord would raise me up. I saw them kneel down and pray, and thought while they were praying, 'Now if the Lord has promised that where two of you are agreed on earth as touching anything they shall ask in my name, it shall be done,' will he not answer these?" She then returned to the body and began again to breathe.

But from that time, about Sunday noon, till Tuesday morning, she lay in a state of entire insensibility, taking no notice of anything. But on Tuesday morning she opened her eyes and looked around. Her husband seeing that she was sensible, immediately said, "My dear, do you know what a critical condition you are in, that you are mortified and can't live?" She replied, "I shan't die, if I have good nursing." But, said he, "You are mortified and it is impossible for you to live." She replied as before, "I shan't die, if I have good nursing." To the surprise of every one she began to improve; the gangrened flesh sloughed off and her health and strength were restored. As to the prayer-meeting, what she saw did actually take place. This incident of itself is sufficient to put to silence all cavils on the subject of our consciousness out of the body; or at least, when all the bodily functions are at an end. For her breath had ceased, her pulse had ceased, she became cold and rigid as death. So that there could be no mental action or perception through the bodily organs. Her mental action must have been entirely distinct from the body. 1. There was distinct, conscious self identification of the two distinct parts, the body in one place and the *me* in another place. 2. The conscious presence of another place some three miles distant and knowing what did actually take place while her body was to all intents dead. 3. The miraculous restoration to life and health from so terrible a condition.

If this were a solitary case of the kind, it would settle the fact of consciousness out of the body. But it is only one out of thousands, which have transpired.

Such is Josiah Litch's proof of "consciousness out of the body." Is it not a remarkable "fact" that none of "the dead restored to life," of which the Bible speaks, ever indicate that they saw or knew anything while dead? Why this, if "thousands" have been the witnesses, since, of "consciousness out of the body"? Have greater manifestations been made within the past few hundred years of the state of the dead than God ever revealed by the prophets, Jesus Christ, or his apostles? all of whom restored the dead to life, during their ministry. If all the statements of Dr. Litch, in regard to Mrs. Lye's vision, are true, it neither proves her dead nor that her mind, or "soul" was separated from her body: it simply proves she was in a *trance*, in which the visible functions of the human system were suspended, and yet the brain unimpaired; so that thought was still evolved. Her supposing she "left the body" is no proof that she did do it; and Dr. Litch's credulity in the matter is no evidence that such was the fact; for we are not to suppose that he or Mrs. Lye knew more than Paul did, who could "not tell" in what manner his vision of "the third heaven" was made. Dr. A. Clarke says, in his note on 2 Cor. xii. 2, "That the apostle was in an *ecstacy*, or *trance*, something like that of Peter, Acts x. 9 there is reason to believe; but we know that, being carried literally into heaven, was possible to the Almighty. But as he could not decide himself, it would be ridiculous in us to attempt it."

We suppose the manifestation was made in a manner which it was impossible even for the apostle to decide. But Mrs. Lye, or rather Dr. Litch is better informed than Paul, for he, or she, says, "There was distinct conscious self identification of the two parts, the body in one place and the *me* in another." Well, now, that beats the ignorant apostle! No doubt they are wiser than Paul or Solomon! The latter affirming that, "if the dead *rise not*, then they also who have fallen asleep in Christ are perished." But Dr. L. would have us believe the dead are alive all the while; and know more than ever.

Dr. L. speaks of Mrs. Lye's "conscious presence in another place" [from her body] "some three miles distant," &c., as if that was proof of actual absence from the body. How far does he think "the third heaven" is from the earth? as much as "three miles," doubtless: and yet Paul did not think that proof that he was out of the body." Neither do any of Mrs. Lye's statements prove she was out of the body, even supposing she thought it was so. We have, personally, in sleep, seen ourself, and knew it to be ourself, not as our dead body, but as our living personality. What does that prove, only that when our outward senses are closed, but the brain, still, unquieted, or not at perfect rest, we see things strangely, sometimes? Such, we believe, was the case under consideration; and ten "thousands" such instances prove nothing as to the state of the actually dead. Be it remembered Mrs. Lye was *not* dead: she was only in a *trance* state at most; apparently dead, but not actually so. The parading such cases in proof of the conscious state of *the dead* can only promote superstition, and bolster up modern spiritualism, the greatest delusion of these last days, having its origin in the doctrine of an immortal soul in man, and its conscious existence in death. Dr. Litch hates "spiritualism," but feeds it with its most important food. By such a theory as he contends for, it fattens and flourishes continually.

Prayer.

"It is to be feared that many are becoming negligent in the duty of prayer. Prayer is the vital breath of the growing christian. One might as well think of living physically without 'the breath of life,' as spiritually without prayer. When we look over the history of the past, we shall find that the prosperity of our churches in divine life has been largely in proportion to the amount of fervent prayer. So it is with individuals. We know Satan will do all in his power to lead men to think otherwise, because he well knows the power of prayer. We hope all of our readers will learn that beautiful hymn on page 181 of the Jubilee Harp.

"Is there as much prayer among us now as a people, as there was twenty-four years ago? Let us give this matter our most serious attention. All should have set times every day when they can retire from the world and hold communion with the Lord. Dear reader, do not pass this subject as a matter of small consequence."

No one can set a higher value on prayer than ourself. But the foregoing, from the *World's Crisis*, we think may mislead in, if not hinder, true praying. In the first place, prayer is not so much a "duty" as it is a privilege granted us. It is true, "Prayer is the vital breath of the growing christian;" but who would think of exhorting one to "the *duty*" of *breathing*. He breathes involuntarily, or spontaneously. Who would think of telling a man he "should have set times every day" to breathe? The very idea would be ludicrous. Where or when did Christ or his apostles ever inculcate, by word or deed, that "All should have *set times every day* when they can retire from the world" for prayer? The thing with some people under some circumstances, is impossible: and no such injunction was ever laid on Christians by inspired authority. We have not a word to say against such a practice, as a privilege, if any have the opportunity and inclination; but we do protest against its being urged as a "duty" on any one. The fact is, these "set times" for prayer, naturally tend to the impression that we need not pray at other times; whereas, "men ought always to pray"—to "pray without ceasing"—"to continue instant in prayer"—"to pray *everywhere*," &c. The "set times" are extremely liable to supersede a life of prayer, and lead to formality in it; for it is next to impossible that a person should have such times, every day, without having more or less formality, if his prayers are of any length: that is, he will say much the same things in each of those "set times." This is not the only objection to this course. Prayer without faith is mockery. Our Lord saith "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Suppose a father to tell his son, "Whatsoever you ask of me, I will give you." The son asks for something, but does not immediately receive it; and so he fixes on "set times every day" to repeat his request; and does this day after day. How much faith does he manifest in his father's promise? Does he not, by this course, virtually say, "Father, I doubt if you intend to do as you said;" or, "I fear you have forgotten your promise?" Would a truthful father feel himself honored by such a course? Would he not be likely to tell that child, "I am only waiting for the most suitable time to bestow on you the gift; and can you not trust me in this matter, but think to hurry me to a premature fulfillment of my promise, as if I were like the unjust judge who needs continual urging, and then only gives lest he should be wearied by these perpetual prayers? Spend your time, my son, in some better way than to waste it in reminding me of my promise, as if I did not remember it as well as you. I am trying your faith; trust me to bestow the desired favor in the time and manner which my experience and knowledge shall determine to be most to your advantage; and do not think to hurry me by your 'set times' of teazing; for they manifest a lack of faith in my word of promise."

Have we stated the case unfairly? We think not. Much of these "set times" for prayer are like the son whose case we have supposed. If any new case of want arises, ask for what you want, and expect to receive: do not doubt it; go about your calling confiding in God that he will give what you have asked for, or its equivalent. Do not go doubting day after day, and think you must have "set times" to repeat the same request. Some times, perhaps, we do not see any special new wants. Then why make up a set time prayer to pray for what is already secured? Give thanks, and take courage to ask for any thing and all things which you need as the want appears. But this requires no "set times." Ask when and where the want arises; whether at home or abroad; in your house or in the street; sick or well; on your bed or in your chair; on your feet or on your knees. It is not the posture, time, or place, that makes your petition prayer. It is the going out of your heart to God, in faith, for that which you need. If you have not a clear conception of what you want, ask God to give you what His wisdom, knowledge, and love shall see that you need, and as He sees you need it; and rest in him that He will do it. That is worshipping Him, "in spirit and in truth." "Such" are the worshippers God "seeketh."

All the foregoing remarks are intended to apply to *private* prayer. As to social prayer, the example of Christ and his apostles is that which we are to follow; and not invent something else, nor take the traditions of men. But we shall not enlarge on this topic now. Yet we may say that, with the unconverted the practice of Christ and his apostles was that of Teachers, and not of praying with them. So far as we know not an instance is on record of their ever praying with, or in the presence of, the unconverted. They instructed and exhorted such, and prayed with them only after they had professed faith in the truths taught them.

Lest any of our remarks may be construed as opposed to family worship, we add, The family is God's first ordained church; and the head of the family is God's ordained priest in that church, or household; and he is bound by his relation to the children God has given him to act for them till they are matured so as to act for themselves. He is bound to instruct them in the things pertaining to their relation to God; but how often, and at what times this shall be done, each head of a family is himself the judge; and it is not for men to say that he should have "set times every day" even for this; but let him not neglect the obligation of "training up" his "children in the nurture and admonition of the Lord;" for God will require them at his hands; and those parents who neglect this service peril the eternal life of the offspring they have been the means of bringing into the world. But if heads of families were to spend more time in teaching, and less in *long* prayers, their children would most likely profit more. Especially should heads of families see to it that their daily lives and conversation do not contradict their teaching and their prayers; for children *imitate*, and will learn from your example in spite of all your teaching and praying. You are a prophet, priest, and king in your own house. Exercise all these offices in the love and fear of God, and enforce all by a loving, holy life, if you would lead your children to life eternal. If you do not these things, you are their betrayers and murderers. Feel, then, your responsibility and act accordingly.

A Painful Duty.

A number of our esteemed Brethren and Sisters in Boston, have sent us a communication in which they "demand" that "*The Elijah* and *his message*" be placed before the readers of the HERALD OF LIFE by "Joseph T. Curry." They do not pretend to deny that Br. Curry claims to be the "Elijah to come;" and he also claims to be the "Prophet like unto" Moses. If this latter assumption be true, then we must all "hear him in all things whatsoever he shall say unto" us, or we "shall be destroyed from among the people." See Acts iii. 21–23, and Deut. xviii. 18, 19. Our friends in Boston will not deny that he claims, also, to be the "Cyrus" of Isaiah, xliv. and xlv., and that he finds in that name his own, "*Curry;*" and he challenges any Hebrew scholar in the land to refute him in any of his positions. He claims to be the antitypical "Joseph," and that he was sold to the East India Company for the same number of pieces of money that Joseph was sold for into Egypt. Our Boston friends, we suppose, will allow he claims that he is to be at the head of this nation, with twelve subordinate rulers under him in the government; with various other claims, which we care not to mention.

Now, it is well known that no one ever was more attached to this brother than ourself, or rejoiced more that such a helper had been raised up in the great work in which we had so long labored. Active untiring, studious, and constantly engaged in work, we rejoiced to take every opportunity to help him on, and to apologize for him when others were disposed to censure. But it can no longer be concealed, that excessive study and labor brought on a terrible fever, of long continuance, in which his life was despaired of, and from which he only recovered to give sad evidence that his mind had received a shock which left him not his former self, but which we hoped would become remedied in time, in which hope, however, we were doomed to disappointment, and are now compelled to witness a once powerful and most promising mind laid in ruins, manifested in the assumptions above spoken of. If our friends in Boston love Br. J. T. Curry as we do, and have ever done, let them, if they can have any influence over him, strive to withdraw him wholly from public religious performances; and let him have provided for him all needed help and rest, if they would save him from hopeless monomaniaism. We speak in love and pity. His case is not a moral aberration, but a mental one; and to "demand" a public exhibition of it, we respond by saying, "Ye know not what ye ask," as Jesus once said to two of his loving but erring disciples. We speak advisedly; and pray you, dear Brethren and Sisters, to take heed that you do not add to this beloved brother's calamity by seeking to push him before the public in his present condition. We can have no lot or part in such a course; and in this view we are sustained by the "BOARD OF DIRECTORS *of the Life and Advent Union;*" nearly all of whom have expressed their views on this subject. Duty to the public, and love to the cause of truth, have compelled us to perform this sad office of letting all know how we stand in relation to this painful matter.

The Birth of Christ.

How wonderful the scene witnessed in Bethlehem more than 1800 years ago! No such event—none equaling it in interest—had ever before transpired on this globe. The creation of man was a remarkable exhibition of power and wisdom, an act showing the wondrous working of creative energy, but it was the formation of man out of the dust, and the impartation to him of a principle of life possessed also by other and inferior orders of creation.

The conception, in the womb of the virgin, through the energizing power of the Holy Ghost, of a being who was to occupy the position of a second Adam, be a Redeemer of the race from sin and its sad consequences, raising man to a higher condition, and imparting to him a nature like that of God, even the divine, was, however, an event as far transcending in importance that of the creation of man, as the nature and power of the highest archangel exceed those of the most minute atom that floats in the drop of water—the world of its existence and operations.

And yet, sublime as was the event, important and momentous as it was, in its bearings on the nature and destiny of man, inasmuch as through the Redeemer he was to be saved from sin, to be made a partaker of the divine nature, and to become an heir of glory, and honor, and immortality—notwithstanding all this, how humble and uninviting were the circumstances connected with the Redeemer's birth. Prophecy had foretold that a Saviour should be born in Bethlehem of a virgin, that he should suffer and die, revive again, ascend up on high, return again to the earth, reign upon the throne of his father David, become the generative Father of a spiritual seed as innumerable as the sand upon the sea-shore—a race that should increase throughout the perpetual generations.

The being to be brought into existence was One, therefore, whose nature and work, and glory, were such as ought apparently to hav directed towards the event the general attention, that it might be celebrated in a manner in harmony with, and befitting his glorious work and character. But no pomp and parade, no noisy demonstrations of joy ascending from excited and happy throngs—no scenes like those which are attendant on the birth of heirs to earthly thrones, marked the advent of him who was to be the Saviour of men—the King of kings, and Lord of lords. In a stable, the sheltering place of beasts, Jesus was born. In a stable the eyes of the Lord of glory opened to the light: in a manger they laid him. Earth could afford room for *her* children in palaces, and inns and other dwellings, but for him who made all things, and who took upon him our human nature that he might bless and save us, no other place or shelter could be provided than the abode of beasts; no cradle but the manger of oxen.

To celebrate the event, *man* had made no provision. No music pealing from brazen throats, or the sweeter warblings of human voices, lent their melodies to commemorate the wondrous event; no slaughtered animals prepared for rejoicing feasters weighed down tables surrounded by happy guests: no, it was as if some humble being had entered upon life, the nature of which was to be as lowly as his origin, and whose death would be as little marked as was the period of his birth.

But though man failed to make provision for the celebration of an event so fraught with interest to the race, *He* who sitteth in the heavens did not suffer it to pass by unmarked or unregarded, but caused it to be signalized by circumstances indicative of the divine agency in their production. On the plains of Bethlehem was the event celebrated in a manner as grand as it was wonderful and glorious. While lowly shepherds kept their watch by night, an angel sent from heaven suddenly appeared. Not shining simply with a personal effulgence, but with the superadded glory of the Lord, he speaks to the affrighted shepherds, and disarms their fears by announcing the glorious news that unto them was born that day in the city of David a Saviour, Christ the Lord. To prove the truth of his assertion, he tells them that they will find the babe wrapped in swaddling clothes, lying in a manger. While uttering the heavenly message, a multitude of angelic beings suddenly appear, who praise God, and sing the anthem of "Glory to God in the highest, and on earth peace, good will toward men."

What beauty and glory were witnessed, what melody heard, what joy and happiness felt, as that song of praise rolled up from Bethlehem's plains until it reached the courts

of heaven,—the ears of heaven's King. How the anthem must have been caught up by the innumerable hosts around the throne, and taken up by every pure and holy spirit, until from star to star, throughout the universe of God, the song of joy and wonder, of love and praise, swelled in all its richness and harmony in view of a Saviour born, of "Life, eternal life" to be bestowed on perishing men. Compared with such a scene, such an outburst of universal joy and praise, how poor and insignificant are all the demonstrations of human joy, when those in lofty or in lowlier positions commemorate the birth of those whose advent they would not pass by unnoticed!

If such a song of praise and thinksgiving was sung by pure and sinless angelic beings in view of the birth of Him who was to become the Saviour of men, should not man himself join in singing the song? Man who is the subject of the salvation which Jesus accomplishes? Shall we be silent who have so much cause for thankfulness and joy? Should not an anthem of unceasing and ever-growing praise ascend from hearts which have felt the joy and peace arising from a sense of sins forgiven, and that glow with the hope of glory, and honor, and immortality yet to be enjoyed by the child of God, when his Redeemer shall come to complete the work of his redemption, and usher him into new scenes, and admit him to a participation in joys and pleasures as satisfying as they will be eternal?

Soon the days of our warfare will be accomplished, our season of suffering be ended, temptations and troubles no more afflict us, our night of pain, and sorrow, and weeping be over, the bright and glorious morning of the resurrection burst upon our raptured vision, and then a song will be sung by redeemed and rejoicing spirits which shall swell in higher, and nobler, and more exalted strains than any we can now raise—a song in view of redemption completed, of "life," "eternal life" attained through the finished work and sacrifice of Him who once lay in Bethlehem's stable and manger, but who will then be manifested as the glorious, ever living Redeemer, "The King of kings, and Lord of lords."

JOHN FONDEY, M. D.

Philadelphia, April 30, 1867.

Letters and Extracts.

From Emeline Wood.

ALBANY, N. Y., April 16, 1867.

BR. STORRS:—Oh, how blessed to hold on the word of life, and how truly it enables us to trust in the living God. It truly satisfies the hungry soul that longs to see him as he is, and be made like him. How I want to trust in him with all my heart, and to live only to glorify him in all I do. I do feel that I am growing in grace, and some in knowledge; and how I want to spread this blessed and glorious truth. When I see the wicked do so wickedly, it makes me praise our Father in heaven that he is so good as to make the punishment death; blot them all out as though they had not been. He looks like such a loving Father that I feel that I want to love him with all my powers, and to glorify him in all things. I wish to do something for the cause; and I feel, like the blessed Saviour, to do all the good I can; and if the Lord prospers me with work I will try and send the paper to some other place, as the Lord directs. May he bless every word and back it with the Holy Spirit. Unless he does, it will do no good; for the blessing of the Lord makes rich and adds no sorrow. Truly he is good to the upright in heart, who leave all to follow him; and how true are all his words. Some of us do believe; glory to his name; they love the truth and enjoy it, and they seem to live more pure than those that do not embrace it. We truly have some dear ones among us that live as though they loved and prized God. How I wish that we could hear some one on the life question; but we have strong opposers, and we will have to be patient and wait till the Saviour convinces them of the truth. Br. Nichols gives us a little sometimes, and it seems so good, it truly does my heart good; and am thankful for those mercies. May God change their hearts, is my earnest desire.

From Polly G. Pitts.

FREDERICKS, IOWA, April 29, 1867.

BR. STORRS:—I write to inform you that my companion, CHARLES PITTS, has fallen asleep. He died April 23d, at the setting sun. His life closed like the day, calm, and peaceful. He was a great sufferer for two weeks and three days. He died with quick consumption. His hope of eternal life, through Jesus Christ by a resurrection from the dead, was firm unto the end. He longed to go; and wondered that life held him so long. On the 4th, at evening, we two alone partook of the Lord's supper in remembrance of Him, and to show forth his death till he come. I know it is the last time that we shall drink together of the fruit of the vine, in commemorating the death of our divine Master, in this state of things; but our hope is sure that we shall drink it new in the kingdom of God. Yes, together drink the excellent fruit of the vine, with Jesus, and the ransomed of all nations.

My husband was 80 years, six months, and eleven days old. He was full of days, full of the hope of immortality; loved the word of God above all other words. I feel lonely, but I can say, "As for God, his way is perfect; the word of the Lord is tried; He is a buckler to all those that trust in him. Soon will be accomplished His unfailing word, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from my eyes." Amen. May that blessed time soon come, when all that are in Christ shall be made alive. God grant that this may be the happy lot of us all, for Christ's sake. Your sister, hoping for life when the LIFE GIVER comes.

Sleep, servant of the Lord
Within thy dreamless bed;
For soon shall come thy great reward,
And thou shalt rise immortal, Yes,
And reign with Christ thy living head.

Rest, rest from all thy cares;
By reason of great strength,
Thy life was four-score years,
But thou hast reached at length, Yes,
Reached the unconscious rest like the leaf that's sere.

Farewell, farewell dear friend,
The partner of my life,
Thy love reached to the end
Through all the world's rude strife. Yes,
Love thou wilt again, when crowned with everlasting life.

Although in weakness sown,
Immortal thou shalt rise;
Thy Saviour's beauty shall put on,
Enjoy the rest that He has won. Yes,
Born from the dead to reign in paradise.

P. G. P.

From Maria M. Weaver.

DEAR BRETHREN AND SISTERS:—I trust you will not think me *dictating* if I write what has been on my mind for some monts. A desire to make the dear HERALD all that it can be is what induces me to mention the matter at all.

Very many who read the HERALD have complained that it has *lacked in variety*; that it is too much confined to our peculiar view of life through Christ. And this used to be a fault I found with it. But I have of late considered the matter and thought that perhaps we who read it, and sometimes write for it, are the only ones in fault. The EDITOR cannot furnish his readers with articles till they are furnished him. He receives all those long, sound, logical articles, every one of them full of Resurrection and Life. Now and then a word of exhortation and comfort is afforded us, and we like that. And I have been thinking that, as far as my mite goes, it shall be given differently in the future. If I have a word on the resurrection, that has gone to the HERALD; but if anything of a different nature has been written, it has gone to other papers, to help *them* make out the much loved "variety."

And now, pardon me, brethren, but there is another little word I beg leave to say, for in doing so I speak for *others*. Somehow it makes us sorry when we have read a real good article to be obliged to lay aside the paper and say, "I really wish I *did* know who this HOMO, or W. M., or some other initials, can be. I do think it is too bad that people can have such ability to write on such glorious truths and been willing to let their *friends* know who they are." An article is much more interesting to me when I see the writer's *whole name* attached to it. What if our Editor had never given his name in the paper, but had signed "G. S.," or some Latin word-name; how sorry we would be, and how it would look to everybody. I say, be willing to bear the honor or dishonor that can come from an honest and humble defence of God's word.

We have had some gems in the HERALD of late; and thank God that BR. BISHOP is not too bashful to sign his name to his articles. His letter to me through the HERALD is appreciated, and has been read by several in this place. One sister who is of no common mind said, "I had a feast when reading that piece and some others." O, that "mortal resurrection" is a mortal thing, and will soon *die* in consequence of its mortality. Who on earth can give it life? May God guide us into truth, keep us from sin, and save us in his kingdom. Amen.

REMARKS BY THE EDITOR.—We are glad that Sister Weaver has made up her mind to help us to "variety." She has helped us to some in this letter. She thanks the Lord "that Br. Bishop is not ashamed to sign his own name to his articles." Br. Bishop will doubtless laugh at being thus complimented, seeing more than one "article" from his pen has appeared in the HERALD, within a short time, over a fictitious signiture. That helps to make "variety." As to "W. M.," we stated at the outset of his communications that he was one of the "DIRECTORS," and any one can tell which by looking at the list which appears in the paper every week. As to others, whose articles appear over fictitious names, so long as it is their pleasure to do so they must be indulged; and our readers must look at the *matter*, and not idolize a man. There is too much reliance on the person's name with some people; and the name may have more to do with the reception of an article than any matter it may contain.

Sometimes a modest writer culls from others sentiments which he approves and mingles them with remarks of his own, so that the article is not strictly his own, and he does not wish to impose it on the reader over his proper name, but takes a fictitious one. This is proper and right. We have seen an entire article, of some length, inserted in a paper not a hundred miles from Boston, nearly every word of which was taken from our writings, verbatim, with here and there a word changed: and that *copyist* was "not ashamed to sign his own name to his" theft, and assume the article as his own. Let us learn to look at the matter of every article we read, weigh it in the balance of truth, and receive or reject according to its estimated value thus tried, and not by the weight of the writer's name. There is by far too much of man-worship, even among those who profess to reject creeds and appeal to the Bible alone. If Br. So-and-so writes, "it is excellent." If some other person was its author, his name insures it "the go by:" it's not worth reading, in their estimation. We do not, ourself, profess to be free from this feeling. We confess that some have shown such imbecility and folly in their communications that we have no confidence in their judgment and discretion, and cannot think of wasting our time in reading communications from them. Such writers are usually anxious to have their names appear: they seem to desire notoriety.

We published nine articles in the HERALD OF LIFE, since July last, sent to us without a signature, and without having a suspicion who the author was: he sought not to be known, and he was not known during his life time; yet those articles were made a blessing to many, and none the less for their ignorance of who prepared them. Following a favorite name has been the ruin of thousands, and is likely to destroy many more. A man may be wise and sound in mind to-day, and to-morrow his mind may, by some adverse circumstances, be perverted: his very exaltation, in the minds of his fellows, may prove his downfall and his and their ruin. Beware of idolizing men. Let Christ and his word be your leader and guide, and remember, that "cursed is man that trusteth in man, and whose heart departeth from the LORD." This warning we all need in these days when many do, or will come in their "own name," if not saying, "I am Christ," yet saying, "I am some great one;" and thus "deceive many." Let us not suppose ourselves proof against the power of a man's name. It may be the means of leading us away from Christ and truth, to follow an *ignis-fatuus*. We have already witnessed several such bewilderments in our life time, and we fear we are yet to witness many more such manifestations. O, that God may enable us to "cease from man, whose breath is in his nostrils, for, wherein is he to be accounted of?"

Nothing in our remarks is intended for Sister Weaver personally; for we believe she abhors man-worship as much as any of us. Let her write often for the HERALD OF LIFE, either over her own name or a fictitious one, as best pleases her. If we remember right, we have never refused her a place in our columns. There are not many writers for the paper of whom we can say the same thing; but generally they do not complain; yet some do, and withdraw. We regret this, but can't help it. "Better one suffer than many," is an old maxim.

As to the "mortal resurrection," we perfectly harmonize with Sister Weaver. It is truly a "mortal thing, and will soon die." It never had any other life than a galvanized one; and the galvanic battery, which gave it such, is well nigh demolished by its efforts to continue the appearance of life. It will exhaust its little remaining strength and "be as though it had not been;" for "the dead shall be *raised* incorruptible;" and they "shall be raised in glory and in honor." "Neither can they die any more." Let us not turn aside to follow a phantazma—an invention of man, whatever his pretensions to wisdom or superior piety. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

From La Fayette Norris.

CAMPTON, IOWA, April 14, 1867.

BR. STORRS.—Baptism is being discussed considerably in this place on account of the different sects trying to get the new converts into their respective church pews. But as yet, few of those that came out in the great revival last winter have joined any of the sects. I really believe a good preacher on the "life theme" could accomplish good in this place just now. I feel the importance of time, and have prayed for help to enlighten the minds of the people. Cannot some good preacher come this way? Two days ago we were called to follow a neighbor to the grave. She was a member of the Methodist church, and an intelligent and noble woman. The most remarkable thing I noticed in the funeral discourse, was, that the preacher laid the principal stress on the resurrection as the hope of a future life, and quoted scripture to prove the same. He referred incidentally to "going to heaven at death," but quoted no scripture to prove it. It did really seem to me that the preacher could not fail to see his own awkward position. But it is the old story of "the blind leading the blind."

In referring to the hope of man in death, I have thought it might be interesting to relate the substance of what the late Sister BUGBEE, of South Bend, Ind., told me the last time I saw her. It was with regard to the conversion to the truth of "Life through Christ at the resurrection," from the fancy of going to heaven at death, of a pious woman belonging to the Presbyterian church, the same that Sister Bugbee had been turned out of. I have forgotten the lady's name; but at the time of which I am writing she was in the advanced stages of consumption. While this lady was sick she sent for Sister Bugbee, and had a long talk with her. In this conversation she wanted to know something more of those doctrines for which sister Bugbee was turned out of church. Sister Bugbee explained them to her at some length, and the sick woman was at once deeply interested on the subject. But Sister Bugbee thought it not best to talk much with her on the subject, she was so weak, lest she might hasten her death, or, at least, give people a chance to talk about her pressing her religious views on an invalid. But the sick woman would not be put off, and almost every day that Sister Bugbee failed to visit her, she would send for her. At these visits Sister Bugbee's time was principally spent in reading the Bible for the sick woman, and comparing scripture with scripture. At first she thought the "sleep of the dead" a cheerless doctrine, and she could not bear the idea of lying in the cold and silent grave. But she became convinced it was the truth, and said she was willing to submit, if it was God's will. She said the resurrection stripped death of all its terrors. As she advanced in the glorious truth, she became more and more attached to Sister Bugbee, and could hardly consent to have her out of her sight. One day the preacher that turned Sister Bugbee out of church, came to visit the sick woman, Sister Bugbee being absent. The sick woman began to ask him how he would explain certain passages of scripture. But the preacher, instead of answering her questions, bent very low forward in his chair, and asked, "Has *Mrs. Bugbee* been her?" He refused to talk with her on bible subjects, and very soon left. Sister Bugbee said she never saw any one more triumphant in close view of death, and certainly not half so interested on bible subjects. I think this case will compare favorably with popular death-bed scenes. As I never saw Sister Bugbee again, I do not know the circumstances attending the dying hour of this sick woman; but presume it was peaceful, as was also Sister Bugbee's but a few years afterwards.

Summary of News.

BY W. M.

DOMESTIC.

The first feeling that arises, in looking over the past two weeks, in seeking to report matters of interest, is that nothing has occurred worthy of being noted. And yet, in the fact alone that we have been blessed as a nation of thirty millions of human beings, scattered over thousands and thousands of miles of territory, in peace, prosperity, in freedom from dire calamities, in having a stable government, in successfully mastering many evils, and in benefits almost without number, that, by comparison, makes any other people seem poor indeed, should make us amazed at our indifference and lack of gratitude to God, the giver of every good. The cry comes up, indeed, from the South, in parts over which the armies lately trod so destructively, that the poorer classes still lack bread and the means to raise food; but in a few weeks the crops there will be harvested, and as they are promising in their abundance, the days of want will soon be passed. But that there is such comparatively little suffering and so much hopefulness, cheerfulness and general good will, that seems to obliterate the remembrance and pass into oblivion the late terrible storm of anarchy, violence and rage, seems little less than a miracle. At times one has to ask if the great rebellion that swept into the grave a million of human beings, and destroyed ten thousand million dollars of property, did really take place during the past six years, or was it only a dream. In any other period of the world's history, a hundred years would not have sufficed to efface so effectually the traces of a great war. We have gone back to the discussion of social and political questions, to devising schemes to develop and connect our hyperborean possessions at the north with the tropical south; to the angry nations of the Old World we are selling our monitors, our big guns, and other accumulations of war material. We are ruthlessly driving out the heathen tribes of Indians, as did the Israelites of old their heathen enemies, to bring both sides of our continent into a close, safe and daily communication; our schemes are growing wider and becoming more magnificent each day, and material prosperity instead of God, as the object of daily worship, is the danger we have now most to dread.

Jeff. Davis, after two years' confinement in the dungeons of Fortress Monroe, has been liberated on bail. Horace Greeley was one of his bondsmen.

The Department of State has received information from the Agent and Consul-General of the United States at Alexandria, Egypt, that six of the discontented members of the Jaffa Colony arrived at Alexandria on the 6th of April, on their way home to the United States.

FOREIGN.

The latest intelligence from Europe is of a very pacific character, owing to the settlement of the Luxemburg question by the Peace Conference which assembled in London on the 9th inst.—continuing four days. The following basis for the deliberations of the Conference was agreed upon:

First. The territory of Luxemburg is to remain in the possession of the King of Holland as Grand Duke of Luxemburg.

Second. The neutralization of the Grand Duchy is to be guaranteed by all the European Powers which participated in the Conference.

Third. The Fortress of Luxemburg is to be razed.

The feeling is still general among the public writers that war is only postponed, not prevented, by this settlement. Both France and Prussia were unprepared to commence hostilities. The former had made unusual efforts during the past year to get its army ready; the forces have been called in from Mexico and Algeria, officers have had their leave of absence annulled, the entire army is being reorganized, and every form of arm changed. This will require a year to complete, but as Prussia was even more unprepared, at least Napoleon so deemed, he made his second aggressive demand to get the upper hand; this being as contemptuously refused as the one made last year. War would have necessarily followed except the last resort of a General Conference of nations was sought to ostensibly save the peace of Europe, which both seemed ready enough to do in order to escape the unpleasant dilemma the overreaching spirit of Napoleon had forced them into. But the war spirit evoked—in the one case in the people being conscious that the mismanagement of their Emperor has made France subordinate to a power regarded hitherto as insignificant; and in the other, Prussians being made aware that the unity of Germany can only be attained by a final resort to arms, leaves the whole matter just at it has been all along for the past year. Austria is to be placated or destroyed by Prussia—Russia having already come to an understanding with her—the inchoate condition of Germany is to be fused into national unity, and then, with a united people of forty millions, defiance can be hurled at Napoleon and all his schemes. These, at least, are the avowed feelings of both parties as shown in their respective journals. And the conduct of each Government seems to give assurance that these calculations are no idle fancies.

The rebellion in China, smothered for two years, has broken out again as violently as ever.

The manifesto of the Roman republicans, with the accompanying letter of Garibaldi, which we published recently, would indicate that the threatened rising in the Papal dominions is near at hand.

The Ritualists are unpopular in some parts of England. On Good Friday the Rev. James Hunt, incumbent of a parish near Bridgewater, entered the church bearing in his hand a large wooden cross and followed by the bell-ringer and a woman named Cottey, who has been for some time past the sole member of his congregation. A mob of about 50 persons, including a number of children dressed out with colored paper, soon burst into the church, pelted the reverend gentleman with eggs, beat the woman, Cottey, and tore her clothes to rags, and regaled themselves with tobacco and cider. Mr. Hunt was finally driven to a neighboring house for shelter.

On April 8th, the Emperor signed the decree abolishing slavery throughout the Brazilian Empire, to take effect in twenty years. Children born after to-day are absolutely free.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 37 Park Row, Room 40.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

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JAMES BORTHWICK, Scotland, is informed his letter of April 29 is received and its contents. It shall have our attention as early as possible.

MR. H. W. GRISWOLD, of Dubuque, Iowa, will receive 100 copies of "LETTERS TO A CLERGYMAN" in a few days.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

THE RESURRECTION.

[A seed, found in the hand of a mummy two thousand years old, when planted, bloomed into a beautiful flower.]

Two thousand years ago a flower
Bloomed brightly in a far-off land,
Two thousand years ago, its seed
Was placed within a dead man's hand.

Before the Saviour came to earth,
That man had lived and loved and died,
And even in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shrivelled hand is robbed at last,
The seed is buried in the earth;
When lo, the life long hidden there
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a seed when buried low;
Just such a flower in Egypt bloomed
And died *two thousand years ago!*

And will not He who watched the seed
And kept the life within the shell,
When those whose loves are laid to rest,
Watch o'er their buried dust as well?

And will not He from 'neath the sod
Cause something glorious to revive?
Ayé, though they sleep two thousand years,
Yet shall his saints be made alive.

Just such a face as greets you now,
Just such a form as here you wear,
Only more glorious far, will rise
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For "in my flesh shall I see God,"
E'en though I sleep *two thousand years.*

Children's Department.

WASHINGTON'S REGARD FOR HIS MOTHER.

General George Washington, when quite young, was about to go to sea as a midshipman; everything was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her; but he saw that his mother would be distressed if he went, and perhaps never be happy again. He turned round to the servant, and said, "Go tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him, "George, God has promised to bless the children that honor their parents, and I believe he will bless you."

JOHN RANDOLPH AMONG THE BOYS.

A correspondent of the *Central Presbyterian* furnishes some reminiscences of his school days more than fifty years ago. The celebrated John Randolph, then at the zenith of his power as a leading member of Congress, had three wards (nephews) at the school (that of Rev. Drury Lacy, Prince Edward county, Va., at which he used to be a frequent visitor. The writer says:

"It was Mr. Lacy's custom to hear his boys recite their Latin and Greek grammar lessons before breakfast, and I have known Mr. Randolph, more than once, to come from Bizare, two miles, and enter the schoolhouse by sunup. At nine o'clock the school was formally opened, when all the boys read verses about, in the Bible, until the chapter or portion was finished. Mr. Randolph seemed highly pleased with the exercise, read his verse in turn, and with Mr. Lacy, would sometimes ask questions. On one occasion, while reading one of the books of the Pentateuch, he stopped a lad with the question:

"'Tom Miller, can you tell me who was Moses' father?'

"'Jethro, sir,' was the prompt answer.

"'Why, you little dog, Jethro was his father-in-law.'

"Then putting the question to four or five others by name, not one of whom could answer, he berated them soundly for their carelessness and inattention in reading, saying:

"'When you were reading last week, William Cook read the verse containing the name of Moses' father, and have you all forgotten it already?'

"Just then a young man caught the name, and, unable to repeat the verse of the Bible, repeated a part of a line from Milton—'The potent rod of Amram's son,' etc.

"Ah,' said Mr. Randolph, 'that is the way you learn your Bible—get it out of other books—what little you know of it'—and, with an exceedingly solemn manner and tone, added: 'and so it is with us all—and a terrible proof of our deep depravity it is, that we relish and remember anything better than THE BOOK.'

"The very utterance, simple as it was, filled every one with awe, and made him feel guilty, while at the same time it imparted a reverence for the Bible which was never felt before, and which, from one mind at least, will never be effaced. Mr. Randolph was so pleased, however, with the young man who quoted from his favorite author, that in a short time—as soon perhaps as he could get it from Richmond—he presented him a beautiful copy of 'Milton's Paradise Lost,' with a suitable inscription in his own elegant handwriting.

METHOD OF THE RESURRECTION.

A few months since a distinguished clergyman of the Baptist persuasion intimated to me in conversation, that he had made a partial examination of the life question as illustrated by Mr. Dobney. He said, however, he was unable to yield full credence to the doctrine, for the reason, that he could not understand what there was of the dead in Christ to be raised on the day of resurrection. Every student of the life question who rejoices in the knowledge of its scriptural sense, will readily perceive the stumbling block of embarrassment, viz., a substitute for the soul is wanted.

Now it must be clearly seen that if we permit our understandings to be encumbered with the pre-conceived idea of an immortal soul, as currently understood, the scriptural truth can never be embraced. The inevitable tendency of the mind is to oscillate like a pendulum—describing an arc, at one termination of which is the deathless soul, and at the other, the universal resurrection. To and fro it rocks, with the sedative consolation that it is all a mystery. Truly it is a mystery! But taking it as a whole—a ship with so many broken spars and tattered sails—with barnacles of ages past clinging to it, will hardly sail in troubled waters. I find my refuge in the hope of passage with a better ark of safety. The capacity of it is great, and not unlike that of good old Noah's refuge, it will hold all worthy of salvation from the deluge of death. Can passage be obtained in such a vessel? Yes, most assuredly—and I feel very strongly impelled to inform my good Baptist brethren, especially, of the good ship in which they can embark with safety.

Before embarking, I refer to a guide-book recently published by the "*Am. Bible Union,*" and find 1 Cor. xv. 45. I read as follows: "The first man Adam was made a living soul; the last Adam a LIFE-GIVING spirit." Now there is a forcible and striking meaning in those words. Like all other words of revelation given us, they are for intelligent realization by the mind. Then upon the supposition of an immortal soul, can it be realized by the mind, that life is given the active consciousness—in other words to that which is already living? Is immortality to be conferred on that which is already immortal? Is sugar to be sweetened, or acid sharpened? No; these things cannot be so. Rom. ii. 7. "To those who by patient continuance in well doing *seek* for glory and honor and immortality" is given "eternal life." If those *seeking* immortality are now in enjoyment of that which they seek—by parity of reasoning they also enjoy glory and honor, and heaven is robbed of the treasure reserved as a reward to the saints. However, I will let Paul be his own commentator. Following the same edition of the guide-book, verse 44—"It is sown a natural body" (or as in the Greek, *soma psuchikon, a soulical body.*) Assuredly that is the identical "living soul" of the succeeding verse. Now, then, how is it sown? Verse 42: "It is sown in corruption"—43. "It is sown in dishonor. It is sown in weakness." The quality of the seed is furthermore noted. Verse 47. "The first man was of the earth, earthy.' Read again, as a parallelism, verse 45, and learn who was the first man, and into what he was made; viz, a living soul. Now Moses informs us of the process by which he was made such. "The Lord God breathed into his nostrils the *breath of lives,* and man *became* a living soul." Surely, we would not call the *process of making* as the *object made.* Yet we are taught that very thing in current theology.

There lies the inactive or inanimate body of Adam, as revealed to us in the order of creation. He was made of the dust of the earth—he was a lifeless soul. Then he becomes active or animate by the agency of the "breath of lives," and *is* (not *has*) a living soul." Take away "the breath of lives" and he is reduced to the same condition as before—he *is* (not, *has* lost) a dead soul. His breath goes to the great receptacle of "the breath of lives" of all animated existence. It has no element of life in itself as a separate existence, but simply forms chemical relations with the blood, when subjected to certain fundamental conditions.

At this stage the question very naturally arises, in the language of Paul, "How do the dead rise?" Let the answer decide, for he was authorized to declare the method of resurrection. Verse 35: "And with what kind of body do they come?" Verse 36. "That which thou sowest is not quickened (life given it) except it die." Verse 37. "Not the body that shall be sowest thou, but bare grain, perchance of wheat, or of some other grain. Verse 38. "But God gives it a body as it pleased him, and to *each of* [*the seeds* its own body." 1 Cor. vi. 14, 15. "And God both raised the Lord, and will also raise up us by his power." "Know ye not that *your bodies* are members of Christ?" 2 Tim. ii. 11 "For if *we died* with him, we shall also live with him." What death was that? Rom. viii. 10. "And if Christ is in you, the body indeed is dead because of sin." The *power of sin* in the Adamic life is extinguished, a new birth transpires—a new principle of life is given—and that life is hid with Christ in God.

Most clearly is it to be concluded, that the man Adam was the living soul—that is the natural body—that is the flesh and blood which cannot inherit the kingdom of God—that is corruption which does not inherit incorruption, that is sown in weakness, dishonor and corruption—that is the bare grain—that si not the body that shall be, and is not quickened except it die. The blood is *the life* of Adam, who is the living soul, and of all his generations, as well as—by revelation—of all the animal order of creation. Arrest the movement or circulation of that blood, and there is naught left than the *dead soul.* Now that legitimate conclusion strikes some minds with horror. And why? They lose the soul they wished to save. That Juggernaut is overturned, but they must not be alarmed. I assure them it is not sacrilege. The same expression occurs *ten times* in the scriptures. It is the self same soul that eats, drinks, slaughters its fellow souls and fulfils sundry other functions of life. Such a soul Christ in his mission on earth sought not to save, if I read the scriptures aright. But I will spare my friends the trouble of searching King James's version to find the passages. There is only a trifling difficulty. Some few things found in the Hebrew original of the scriptures of truth by a remarkable oversight happen not to be in the English translation.

Now, then, the field is cultivated, the grain sown, and the body of that seed must become corrupt. What follows? Paul says, "It rises in incorruption; it rises in glory; it rises in power; it rises a spiritual body." Surely, to make the analogy good of the seed, there must be a *principle of life* in the natural body that is sown. Paul declares that, also, and he was well assured in doing so, for he had the promise from his Master, Rom. viii. 11—"If the Spirit of him who raised up Jesus from the dead dwell in you, he who raised up Christ from the dead will also quicken (give life to) your *mortal bodies,* because of his Spirit that dwells in you." Verse 10. "The Spirit is life *because* of righteousness." Unto Abraham *faith* was accounted for righteousness. Verse 2. "The *law* of the Spirit of life in Christ Jesus sets free from the *law* of sin and death.

Now, then, what "mortal body?" The same living soul—the first man Adam—who was of the earth, earthy, who returned to the dust of which he was made an inactive soul, and having received the *breath of lives* (Hebrew, *Nishmath hayyim*) which breath, likewise, as the scriptures tell us, all animals received, he resulted in becoming a living soul. Then, when the body is dead because of sin (observe well, that Paul died daily) Christ became the principle of life in the *natural body,* correspondent to the same principle of life in the seed of grain.

Rom. viii. 13, 14—"If by the Spirit ye mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God, *they* are the sons of God." Verse 23. "We have the first fruits of the Spirit.... *waiting* for adoption, the redemption of our body." We have the first fruits in this ephemeral life, and "with patient endurance," wait for the full fruition.

But some grain is diseased or broken and has lost its principle of life. Just so with the natural body, so clearly recognized in scripture as the whole man, if it dies not because of sin. Verse 9. "If any man has not the Spirit of Christ, he is none of his." Verse 6. "For to be carnally minded is death." Chap. vi. 23. "For the wages of sin is death; but the gift of God is eternal life," &c. If the Spirit is life *because* of rightousness, then eternal life is the wages of righteousness—but is a gift to us, because his Son is a gift [John iii. 16] and the acceptance of him in our hearts is the bread of life proffered to us.

Evermore, Lord, give us this bread.

L. T.

Poughkeepsie, N. Y.

THE NATURAL AND SPIRITUAL BODIES.

BY A. G. HUDSON.

"There is a natural body, and there is a spiritual body."—PAUL.

As Paul says that which is natural is first, we will first consider it, and in our examination of it we will inquire what is meant by the expression "natural body," what is its origin? of what is it composed? what power has it? and what is its destiny? First; by the expression natural body, we mean the man, the living soul: see 1 Cor. xv. 45. Second, What is the origin of this man—of this living soul? I answer first, he is not an outgrowth of certain laws in nature. Principles have in themselves no power of production: all the principles of mechanics could never produce a single machine; this can only be accomplished by the living agent, applying and combining these principles. We shall look in vain for a better answer to this interrogatory than is given in Gen. ii. 7. "The LORD God formed man." Third, of what is he formed, or composed? The answer comes to us, turn where we will, "Of the dust." Speculate as you may of man's durability, of his wonderful powers, of his capacity for good or for evil; explain Gen. i. 27 as you will; tell us about the rich man and Lazarus, the thief on the cross, or about the spirit's return to God at death; yea, and go farther and take in the whole phenomena of spiritualism, and the answer is still, because no other can be given, God formed man of the dust.

Fourth, What powers has he, and whence are these powers derived? We are now getting into the inner temple, near the home, I suppose, of the imaginary human soul. Let us tread carefully these courts, and perhaps we may become acquainted with this etherial guest.

We do not propose to enumerate all man's power, or to tell whence all come; but we do propose to show that it is more in harmony with the Bible and with sound reason to find the birth of these powers directly or indirectly in the organism that God gave us than it is to find it in something (or rather, nothing) that we know nothing about.

Just at this point I wish to impress this, that we must distinguish between man and his powers; also between the capacity to acquire and the acquirements; and further, more frequently than otherwise, the very existence of the capacity to acquire is contingent and has its birth in prior attainments. The first manifestation, to be noticed, after the formation of the living soul, is life. The most that can be said of this is, it is a condition of organized matter; not an essential condition of organism; but an essential condition for the manifestations of higher powers. All organisms that have life so far as we know, live by breathing. Life, then, is no part of the organisms that is imparted to it or taken from it; but is the condition of it, produced by the breath. The breath of life, that was placed in man's nostrils, affected his condition; changed it from a lifeless to a living one. The wise man says, that man and beasts have the same breath. Eccl. iii. 17. David says, Man's breath goeth forth; he returneth to his earth. Here again we find evidence of the truthfulness of the Bible; for nature joins her voice with inspiration and says, that everything in the animal and vegitable kingdoms; yea, all have one breath. We are sometimes sneeringly asked, if such wonderful results follow the placing of common air into man's nostrils, Why not apply a pair of bellows to the nostrils of a dead man and make him live? As certain chracters are to be answered according to their folly: in reply, let me say, Take a healthy vegitable deprive it of air; witness its death; and then with the assistance of your bellows restore it to life. When you have accomplished that we will try the experiment on man. I presume none will pretend that because an organism has life, it has immortality. As organization must precede life, so life must precede all other manifestations. A step in advance leads us to involuntary motion, which is undoubtedly one of the first manifestations of animal life, and yet I will venture the suggestion that it is one of the first instructors of the living soul: and I will further suggest, may not it be the progenitor of will? for unless I mistake, there can be no will where there is no knowledge. If any think me wrong, let them try to will that of which they have no knowledge. But having learned by involuntary motion the passion of power to move, and a will to move naturally follows. This introduces us to voluntary and locomotion. We have here a capacity for higher attainments; every principle underlying the different sciences is unchangeable and eternal. From this great fountain of intelligence the living soul is invited to drink. The first acquisition of these great truths must necessarily be slow; for we must come into the possession of that which is absolutely new to the race by accident, having no power to convince of that of which we know nothing; but as the living soul progresses in the acquisition of knowledge, judgment, and the power to reason have their birth; for the possession of facts must precede the power to judge of that connected with those facts. I know of but two systems of reasoning: from cause to effect, and from analogy. Can one reason from cause to effect until he has learned something of that cause and effect, or of like causes and effects? Can he reason from analogy until he learns something of that that is analagous? Thus the individual progresses at every step; a capacity for something higher is obtained: he advances until we behold him an intellectual giant, a living cyclopedia; his judgment is sought, his opinions are respected; and yet in all this we find nothing but the unity of man. And here I wish to remark, that when we wish to understand that a healthy and well developed organization lies at the base of all that can follow, we shall then be better prepared to devote proper attention to the fundamental part of our being; and further, we shall better understand the true system of imparting instruction to our children. God forms the living soul: we admire the work of his hands because of the wonderful results that may follow. It is not responsible for its own existence, but becomes responsible for its action. It has an adaptation for the end for which it was created. So had everything else; so far and no farther is it good. To what it might have attained had it been obedient, we may conjecture, but not affirm. We are to deal with it as we find it: with facts, and not with fancy. Our judgment, and not our sympathies, or feelings should be our guide. This rule is considered sound, and governs us in everything but theology; where we generally reverse it.

We now inquire, What is its destiny? The same teachers that tell us it is formed of dust, as plainly tell us to dust it shall return. If any think this is not taught in the Bible, let them send language to the HERALD that would express the fact, suppose it were true. In nature, from the lowest vegetable to man, there is but one voice, "to dust shalt thou return." But is there no hope for the natural body, or living soul in the future? I answer, None. Is there no threatening? I answer, None. But what God pronounced, "To dust shalt thou return." "Thou sawest not the body that shall be," was written in nature's laws long before it was penned by the apostle.

[*To be Concluded.*]

CHEERFUL WOMEN.

Oh, if "gloomy" women did but know what comfort there is in a cheerful spirit! How the heart leaps to meet a sunshiny face, a merry tongue, an even temper, and a heart which, either naturally, or what is better, from conscientious principle, has learned to take all things on the bright side, believing that the Giver of life being all perfect love, the best offering we can make to him is to enjoy to the full what he sends of good, and what he allows of evil; like a child who, when once it believes in its father, believes in all his doings with it, whether he understands them or not.

Among the secondary influences which can be employed, either by or upon a naturally anxious or morbid temperament, there is none so ready to hand, or so wholesome, as that so often referred to—constant employment. A very large number of women, particularly young women, are by nature constituted so exceedingly restless of mind, or with such a strong physical tendency to depression, that they can by no possibility keep themselves in a state of even tolerable cheerfulness, except by becoming continually occupied.—*Miss Muloch.*

THE JEWS OF JERUSALEM.

The following appears in the *Worcester Spy* from a traveller in Palestine, from Jerusalem, March 2, 1867.

"There are about 25,000 people in Jerusalem, 9000 of whom are Jews. All except about 2000 of them, I am told, are very poor. I said they do not go into the inclosure where their temple stood, but they do go every Friday to a portion of the old wall that yet remains on the west side, supposed to be a part of the same that Solomon built. And here is witessed a scene on Friday of each week that I think would touch the hardest heart. I went, in company with several others, to see for myself. It is called 'the wailing place of the Jews.' There we saw them of both sexes, all ages, in many kinds of dress, from satin to tatters and rags (evidently many of them were pilgrims from distant lands and of various languages), many of them having in their hands the Old Testament scriptures, or prayer books. Some were seated on flagging, some kneeling, others grasping, as it were, those old stones in their arms, while others were beating their breasts, all reading or praying in a sing-song tone, most of them sobbing, with tears streaming down their cheeks like rain; and all this 'because of the desolations of Zion.' I was told that their lamentations were after this manner: 'O God, the heathen are come into thine inheritance. Thy holy temple have they defiled. We are become a reproach to our neighbors; a scorn and a derision to them that are round about us. How long, Lord? Wilt thou be angry forever?' etc., etc. We were there at about 4 o'clock P. M., and saw as many as two hundred thus engaged. This is kept up from 9 A. M. to 5 or 6 P. M."

A NEW SECT IN ASIA.

"THE HINDUS."—*A Sect of Reformers.*—There is a reform association in Calcutta, India, bearing the above name. They are most active proselytizers, and have sent missionaries of their own to the other two capitals of India to preach the reformation they have in hand. The following is the covenant which is subscribed by every Hindu who joins the movement:

"1. I shall worship through love of Him, and the performance of the work He loveth, the Supreme Being, the Creator, the Preserver, the Destroyer, the Giver of Salvation, the Omniscient, the Omnipotent, the Blissful, the Good, the Formless, the only one without a second, and none of the created objects, subject to the following conditions:

"2. I shall labor to compose and gradually bring into practice a ritual agreeable to the spirit of pure Theism, and free from the superstitions and absurdities [mark, these are not my words, they are the words of the Hindus themselves] which at present characterize Hindu ceremonies.

3. "In the meantime I shall observe the ceremonies now in use, but only in cases where ceremonies are indispensable, as in marriages or funerals, or where their omission will do more violence to the feelings of the Hindu community than is consistent with the proper interests of the Veda Somaj, as in Sradhas. And I shall go through such ceremonies where they are not conformable to pure Theism, as mere matters of routine, destitute of all religious significance, as lifeless remains of a superstition which has passed away.

"4. This sacrifice, and this only, shall I make to existing prejudices. But I shall never endeavor to deceive any one as to my religious opinions, and never stoop to equivocation or hypocrisy in order to avoid unpopularity. [By the way, it would be well if some of our teachers of new things would conform to this rule.]

"5. I shall discard all sectarian views and animosities, and never offer any encouragement to them.

"6. I shall, as a first step, gradually give up all distinctions, and amalgamate the different branches of the same caste.

"7. Rigidly as I shall adhere to all these rules, I shall be perfectly telerant to the views of strangers, and never intentionally give offence to their feelings.

"8. I shall never violate the duties and virtues of humanity, justice, veracity, temperance, and chastity.

"9. I shall never hold or attend or pay for nautches [that is, native dances] or otherwise hold out encouragemext for prostitution.

"10. I shall encourage and promote to the best of my power, the re-marriage of widows, and discourage early marriages.

"11. I shall never be guilty of bigamy or polygamy.

"12. I shall grant my aid toward the issue, in the vernacular, of elementary prayer books and religious tracts, and also of a monthy journal, whose chief object shall be to improve the social and moral condition of the community.

"13. I shall advance the cause of general and female education and enlightenment, and particularly in my own family circle.

"14. I shall study the Sanscrit language and its literature (especially theological,) and promote the cultivation of it by means not calculated to promote superstitions.

"To-day being the —— day of the month of —— of the Kalyabda ——, I hereby embrace the faith of the Veda Somaj, and in witness thereof I set my hand to this."

CANDOR.

There is nothing sheds so fine a light upon the human mind as candor. It was called whiteness by the ancients to denote its purity; and it has always won the esteem due to the most admirable virtues. The man whose opinione make the deepest impression upon his fellow man, whose influence is most lasting and efficient, whose friendship is instinctively sought where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, but he whose lucid candor and ingenuous truth transmit the heart's real feelings pure and without refraction. There are other traits that have a higher place in the world's code of honor, but none wear better or gather less tarnish by use, or claim deeper homage in that silent reverence which mind pays to virtue.

A HINT TO TOUCHY PEOPLE.—"I learned a good lesson when I was a little girl," says a lady. "One frosty morning I was looking out of the window into my father's farm-yard, where stood many cows, oxen, and horses, waiting to drink. The cattle all stood very still and meek, till one of the cows in attempting to turn round, happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with great fury. My mother laughed, and said:

"See what comes of kicking when you are hit."

"Just so, I have seen one cross word set a whole family by the ears, on a frosty morning. Afterwards, if my brothers or myself were a little irritable, she would say:

"Take care, my children; remember how the fight in the barn-yard began. Never return a kick for a hit, and you will save yourselves a great deal of trouble."

LOUIS NAPOLEON.—A private letter from a distinguished son of Massachusetts, now in London, alludes to Napoleon's fading influence and late mistakes in European affairs, and says he has not been the same man since he lost his chief counsellor Morney, and his Private Secretary Mocquard, the latter a man of undoubted ability, who made himself very serviceable to his imperial master.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

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Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

The Herald of Life

AND OF THE COMING KINGDOM.

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We can not undertake to prepay postage upon newspapers, except where the law obliges us to do so; that is, any where out of the United States. Anywhere in the United States, the subscriber may just as well pay the postage at his own Post Office, as to send the amount to us, and subject us to the trouble of doing it here. It is far less rouble to the subscriber than to us, and we must absolutely decline doing it for any within the States. Let this be remembered.

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ALL LETTERS relating to the HERALD OF LIFE, whether on business or other matter, must invariably be addressed

"Geo. Storrs,
Box 4658,
NEW YORK."

Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

ALL NAMES of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office, County,* and *State* must be given, and written plainly; and if a change is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all ese matters, confusion and delay are inevitable.

Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 173. NEW YORK, WEDNESDAY, MAY 22, 1867. VOL. IV.—NO. 31.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

UNBELIEF A DESTROYING SIN.

[The following discourse was preached by the *now* EDITOR of the HERALD OF LIFE, April 21, 1861, just as the late war broke out, and was stenographically reported by Joseph McFarlin, Philadelphia. It is now given, in full, for the first time to the public.]

TEXT.—"Take heed brethren lest there be in any of you an evil heart of unbelief, in departing from the living God."—Heb. iii. 12.

It may be supposed, by some, that one believing as I do, in the personal reign of our Lord Jesus Christ, and that his personal second advent is at no very distant period, would be very likely to dwell upon that subject, especially, in view of the stirring scenes and momentous events now occurring in this nation; for it has become a matter of frequency with some of those who look for the speedy coming of the Lord, to catch at every passing circumstance in order to create an excitement, and thus prepare the minds of the people for that event. But the proper course to be pursued, is, I think, a directly opposite one. We should be calm, patient, and watchful, so that whenever the hour of His coming may arrive, we shall be ready for it.

From the earliest period of its history, down to the present time of the world, the great contest has been between faith and unbelief. Unbelief is a lack of confidence in God's wisdom, power, love, or truth; either in relation to his promises or threatenings; while faith is in every respect directly the reverse of unbelief. The sin of unbelief has, from the beginning been a most destructive one, inasmuch as it leads us to withdraw our confidence from God and to trust in our own devices and inventions, rather than trust that he will direct our ways; and, while accomplishing his own designs, promote our welfare and fulfil his promises. The apostle has described faith to be "The substance of things hoped for; the evidence of things not seen;" which is, in other words, a firm, unshaken, and unwavering confidence in God's ability to direct and order all things according to his wisdom and love. We may be beset with trials, troubles and perplexities, and things may seem dark and strange to us, but the eye of faith sees love behind them all, and faith exclaims, "I cannot tell now what it means, but I shall learn by and by." God will make all things plain to those who trust in him, and though all the powers on earth should be combined to resist his will, his ends *will* be accomplished and all his purposes fulfilled. They imagine a vain thing who attempt to thwart God's plans; they may be successful for a time, but their very success may become the means of their destruction. Unbelief is a sin, the root from which all other sins have sprung that have ever been committed on earth; and the apostle in this same epistle has well said, "The just shall live by faith;" no matter what their troubles, trials or difficulties may be, by faith they shall live, after all.

Bible history furnishes us with numerous examples of the destructive effects of the sin of unbelief. It ruined our first parents. God said they should not eat of a certain tree, else they should surely die; but the Tempter replied, that they *would not* surely die. Then occurred the struggle between faith and unbelief. God said thus and thus. Will you believe him, and rely on his wisdom, power and love? If so, all will be well with you, for God is able to sustain the creature he has made and cause all things to work to its highest advantage. Do not ask, Why did he place me in this position? Why did he prohibit the eating of that tree? for such questions are the evidence of unbelief; but rather ask, Have I confidence in him? and can I rest in the assurance that as he has placed me in this situation, he can accomplish all the good that he designs? But here the tempter insinuates and suggests a different course of action, saying, "It will cause you no harm merely to partake of the fruit of this one tree; then why refrain, when you have access to all the other trees? Such you perceive, was the exercise of unbelief. And did our first parents realize that God was true to his word? Yes: they brought mortality, corruption, and death upon themselves; entailed it upon their posterity, and filled the world with misery, sorrow, and pain.

Again: the Bible relates that at a period anterior to the flood, when millions covered the face of the earth, a state of general unbelief prevailed, and God's counsel was everywhere rejected, with only a single exception—Noah and his household. And how did it happen that only Noah and his family escaped the tide of unbelief which swept over the world? We are told in Heb. xi. 7. "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became an heir of the righteousness which is by faith." Faith is always built upon testimony, and God is the witness. He told Noah that the flood was coming, and Noah believed him; yet I suppose that even in his day, he was scorned as a poor old fool for building the great ark upon the dry land. But you have seen what *faith* did for Noah, and what *unbelief* did for all the rest of the world: he rode safely in an ark upon the surface of that flood which overwhelmed the rest of mankind.

We find in the history of God's dealings with those who afterward became his peculiar people, that unbelief caused the overthrow of the mighty kingdom of Egypt, as well as the destruction of Pharaoh and all his hosts. When God sent Moses to Pharaoh to demand that he should let the children of Israel go into the wilderness to hold a feast unto their God, Pharaoh replied in the following terms:

"Who is the LORD, that I should obey *his* voice to let Israel go? I know not the LORD, neither will I let Israel go!" He said, in other words, "I know nothing about your Gods; I have my own. Who is *your* God that he should thus command *me*? I will not recognize him!"

Pharaoh had his own gods: and few there be who have not also their peculiar gods. The blackest atheist on earth can no more exist without a God of some sort than the best christian without his own true God. Pharaoh refused to recognize the authority of the God of Israel, and Moses, therefore, according to divine direction, proceeded to prove by miraculous evidence—by a manifestation of his power, the superiority of the God of Israel to all the gods of Egypt. So when the plagues descended in terrible succession upon the heads of Pharaoh and his people, they relented and permitted the children of Israel to depart.

We find, in Exodus xii., that the Lord told Moses he intended to pass through Egypt, on a certain night, and slay all the first-born of the Egyptians, from Pharaoh on the throne to the handmaiden at the mill; and he directed Moses to kill a lamb and sprinkle the blood on the doorposts of the houses in which the Passover Lamb was to be eaten. Exodus xii. 12

"For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt.

Here, it will be seen, an opportunity was afforded *that* people of witnessing the happy result of faith, and the disastrous effects of unbelief: for, while trusting in the LORD, they beheld at once their own salvation and the terrible affliction of their enemies.

No one has the right to say that he possesses faith unless it be accompanied by works; but he should ask God what is required of him, and when he is informed he should set about doing it. The children of Israel went away and did as the LORD had commanded them; and so, also, did Moses and Aaron; and the LORD told them, moreover, to remain in their houses on that night, or else they too would be visited with the plague.

In faith, they sprinkled the door-posts of their houses, and performed all the service that was required of them, and perhaps in anxiety awaited the passage of the destroying angel. He passes over the city during the night, and the light of the morning discloses that while the first born of every Egyptian family is dead the families of Israel are alive and safe.

And where is *our* safety to be found but in Christ? Take refuge in him whose blood is to us the blood of sprinkling, who is *our* passover, if we place our trust in him; who is able to save us from all that befalls the world; to deliver us from the shock of contending armies and the calamities of war. If we are resting in God, and in his promises; if we are sheltered in the ark of his love, and sprinkled with the blood of Jesus, we are safe, no matter what may happen in the world around us.

The Egyptians had no sooner become aware of their loss than they urgently implored Pharaoh to let the people go, "or else," said they, "we be all dead men." He complied with their demand—permitted them to depart, but shortly afterward started in pursuit. The children of Israel had not proceeded far before they were completely surrounded with difficulties. Hemmed in between mountains, with Pharaoh and his dreaded host in their rear, and the Red Sea in front, they could perceive no possible way of escape; and moved by the remembrance of their late miserable servitude, "they cried unto the LORD."

Moses, then, in obedience to the command of God, stretched forth the arm of faith over the Red Sea, and the waters parted from the right hand and from the left, and, as the apostle has said, "By faith they passed through the Red Sea as upon dry land." Did Pharaoh follow them in equal safety? No, he undertook the passage, thinking, probably, that wherever they went he could surely go; and he sent his armed men in the chariots, and his famous warriors, who all marched boldly into the sea. But where the children of Israel passed over safely, in *faith*, the Egyptians, assaying to do the same, in unbelief, were drowned; and Moses said to his people, "The Egyptians which you have seen this day, you shall see no more forever."

The scriptures present us with another example of the effects of unbelief in the history of the inhabitants of the land of Canaan, who though superior in numbers, were unable to withstand the children of Israel, and were at last destroyed. The people of the land had become corrupt, enervated, demoralized, and had filled up the measure of their iniquity in consequence of unbelief; but among them was one, who with her family escaped the general massacre of the inhabitants of the city of Jericho: "By *faith* the harlot Rahab perished not with them that believed not, when she had received the spies with peace." And why did she and her family escape the destruction that fell upon all the rest? Because she believed.

"And she said unto the men (the spies at her house) I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the waters of the Red Sea for you, when you came out of Egypt, and what ye did to the two kings of the Amorites, that were on the other side of Jordan; Sihon and Og, whom ye utterly destroyed," &c.

After Rahab had prayed the spies that she might be spared during the overthrow of the city, "The men answered her, Our life for yours, if ye utter not this our business; and it shall be when the LORD hath given us the land that we will deal kindly and truly with thee.... Behold when we come into the land thou shalt bind this line of scarlet thread in the window, which thou didst let us down by: and thou shalt bring thy father and thy mother and thy brethren and all thy father's household home unto thee: and it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we shall be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him."

Rahab, confiding in the word of the spies, remained shut up in her house with her family, and when the walls and the gates of the city were encompassed by the armies of Joshua, he directed the men to bring out Rahab and her family in fulfilment of the promise made by the spies, saying, "Go into the harlot's house and bring out thence the woman and all that she hath, as ye sware unto her." And after they had brought her out and all her kindred, "They burnt the city with fire, and all that was therein; only the silver and gold, and vessels of brass and of iron they put in the treasury of the house of the LORD."

These examples will serve to convey to you an idea of the true difference between faith and unbelief; for, as I have already said, the great contest on earth has ever been between those two principles: a reliance on God, or a reliance upon our own resources and ingenuity, without confidence in God. In the case just cited, as you must have observed, where faith was exercised there was preservation; and where it was not, although they were stricken with fear, they were overthrown.

I might go on and present many more examples: I might tell you that God had sworn to bring the children of Israel into the land of Canaan, and how, after they had left Egypt, in about two years they came upon the borders of the promised land. The spies, whom they had previously sent to examine the country, returned: two of them with a glowing account of its fertility and beauty, as well as substantial proofs of its fruitfulness; but the other ten returned with an evil report, saying that its cities were great, walled, and impregnable; peopled with a race of giants, and they would never be able to take them, although the two spies previously mentioned, Caleb and Joshua, had said the conquest could be made. The majority of the spies having thus affirmed the impossibility of taking Canaan, the whole body of the children of Israel commenced murmuring against God, notwithstanding they had been eye-witnesses of all the miracles he had wrought in their favor. They had forgotten the sprinkling of the door posts, and the confusion of their enemies; had forgotten the pillar of cloud by day, and the pillar of fire by night; so the LORD told them that, inasmuch as they had murmured against him, and had believed him not, they should go back from whence they came, to wander in the wilderness, and die there, for the sin of unbelief. "Take heed, brethren, lest there be in you an evil heart of unbelief, in departing from the living God."

You may say, you *have* exercised faith. Then hold on to that faith; let it neither waver nor depart from you; otherwise you will reap the bitter consequences.

Pursuing the history of Israel still farther, we find after they were settled in the land of Canaan they turned away from God and gave themselves up to idolatry, and consequently experienced all the horrors of war, desolation, and other calamities; their enemies poured in upon them, and ultimately the Ten Tribes were carried into captivity.

Going on to the period of Christ's advent among men, we find that this same spirit of unbelief almost universally prevailed. It paralyzed the hand of Jesus, and he said he could do no mighty works in some places in consequence. They called him the carpenter's son, and refused to give him audience; they cast him out and derided him; and trusting in their own prudence and sagacity, involved their whole nation in ruin at last. Their city was overthrown, trodden down, and even its very site ploughed up; and the Jews to this day remain a striking monument before the world of the effects of the sin of unbelief.

And here I may as well ask you, What has brought this nation into the position which it occupies to-day? Unbelief has done it. Our duty has ever been evident to us all; but we have refused to do what God required of us; and for the sake of a temporary advantage we have, from time to time, compromised with evil doers. I suppose there is not a person in the whole nation who does not readily perceive that slavery lies at the bottom of all our national troubles. What course has our government been pursuing during these many years in relation to the subject of slavery, but a course of unbelief and sin? The founders of our government said to all the world, "We hold these truths to be self-evident, that all men are created free and equal," &c; and upon that great principle they fought for their liberties. But, alas; they had among them a class of people who were preparing to rivet the chains of slavery. Our revolutionary forefathers doubtless looked to the best interests of their country; but I would ask, without designing to impugn their motives, whether they did not give way to unbelief when they allowed the institution of slavery to be incorporated within the limits of the new confederacy? Was it not a compromise with iniquity? Is [illegible] appear written in the constitution?

Washington, Jefferson, and others, thought that with such a government as ours, it would not be a difficult thing to root out and abolish the curse of slavery, and they looked proudly forward to such a time, when their country would become unquestionably the greatest nation upon earth. But, through unbelief, slavery sprung up and flourished, and obtained a strong hold; and ever since, we have compromised and compromised with that form of evil down to the present time, until that which was formerly only a serpent has become a monster dragon. Oh! if we had but adopted and carried out that great principle embodied in the gospel of our Lord, "Do unto others as ye would have them do unto you," we might not have been what we are to-day. Thomas Jefferson said that he trembled for his country when he remembered that God was just; and when thinking of the curse of slavery, he saw the dark clouds looming up, and the tempest rising, and that unless God would infuse a spirit of kindness and forbearance into the minds of the slaveholders a terrible storm would burst its accumulated wrath upon them. It seems to me that the day of this nation's judgment has come, and it cannot be averted. We are to be judged for the sin of unbelief; and I believe that God deals with nations in their national capacity. He did thus with Jerusalem, and with Egypt, and with other nations. And are we less guilty in his sight than were those nations? We boast that we have reached the very climax of liberty and equality, and that our republic is a model for the whole world. The nations of the East have been fighting, and have deluged the plains with blood in the effort to throw off the yoke of oppression; and here, at last, in our own country, we are about to behold the bloodshed and confusion of a civil war: for the oppressors of liberty have arisen in arms, and it seems as if God had given them over to the spirit of their own madness, in order that they may become the more miserable. They proclaim that they are christians, and that the God of battles is fighting for them. Let me repeat, that I conceive it to be nothing more than the impending judgment of God over this nation for the sin of holding men in cruel bondage and compromising with the system.

This may be the beginning of that great day of God Almighty which is to wind up this dispensation. I will not affirm positively that it is; but it becomes those who put their trust in Jesus, and who are looking for that coming kingdom, to take heed. We shall have need to exhort one another, and hold fast to our faith in God; though the tempest howl around us, and calamity succeeds calamity, and the thunders rattle loud, God is above all and will direct the storm. Our safety, therefore, consists in looking unto him; in looking for shelter in the protection of his wings; committing ourselves and our families into his hands, and waiting to see what the end shall be.

Some one may ask, "Pray, sir, are you a *patriot*?" Yes, I am a patriot! But my first choice of a ruler is in favor of Christ, the 'KING of kings and LORD of lords;" yet as we are living on the earth, and as we are now subject to earthly government, we are opposed to that form of it which abridges the liberty of speech by gagging us, or threatens to hang us for expressing our views. I am willing to have it known that I am on the side of the government of the United States, and will remain there until Jesus comes to take the government upon his shoulders. Until that time shall have arrived, I must stand up for our present form of government; and I pray God that he will give our rulers heavenly wisdom; and in acting thus, I trust I do not give place to unbelief. No, but faith in God. But as we have connived at this sin, we must expect to suffer; and it may prove a blessing to us in the end. Let us, then, in these days of peril and trial, endeavor to keep our minds calm, though we may not help taking sides with the constituted authorities of our land. We believe that God rules the storm, and that however tempestuous it may appear to us, His name will be glorified in the result.

NOTE BY THE EDITOR.—Thus we spake six years ago; nor have we any of it to retract to-day. God has judged and punished this nation for its unbelief, and the sins resulting from it. Let the nation beware of glorying in its own power, or repeating its past sins in any form, "lest a worse thing come upon" it. God is not to be trifled with. Till the nation returns fully to the principles of the "Declaration of Independence," which "Declaration" was made with an appeal to God, and on which He gave us our nationality: we say, until the people carry out fully and perfectly those principles, God will have a controversy with the nation, and his rod will be held over us; and if it fall on us again, "Wo to the nation." The past judgment will disappear in the severity of the coming one. Away with all *unbelief*; and let us remember, "Righteousness exalteth a nation," while "sin is a reproach to any people." In all our affairs, temporal and spiritual let us keep in mind, *faith* in God and obedience to him, is our only security against evil.

OUR LORD AT CAPERNAUM.

[*Continued from No.* 170.]

But if the forenoon of this long and busy day at Capernaum was rendered remarkable by the change of attitude which Jesus assumed towards the Pharisees, its afternoon was rendered equally if not still more remarkable by the change of the method in addressing the multitude. More than half of the term allotted to his ministry in Galilee had now expired. The temper of the community towards Him had been fairly tried. The result was sufficiently manifest. Here beside Him was a small band of followers—ignorant yet willing to be taught; weak in faith but strong in personal attachment. There against him was a powerful and numerous band; socially, politically, religiously the leaders of the people. Between the two lay the bulk of the common people—greatly excited by his miracles, listening with wonder and half approval to his words, siding with rather than against him in his conflict with the Pharisees. With them, if we looked only at external indications, we should say that he was generally and highly popular. But it was popularity of a kind that Jesus had no wish to gain, as he had no purpose to which to turn it. Behind all the show of outward attachment he saw that there was but little discernment of his true character, but little disposition to receive and honor him as the Redeemer of mankind, but little capacity to understand the more secret things of that spiritual kingdom which it was his office to establish and extend. And as he had altered his conduct towards his secret enemies by dragging out their opposition to the light and openly denouncing the authors, so now he alters his conduct towards his professed friends, by cloaking his higher instructions to them in a new and peculiar garb. As he left the house in which the hasty mid-day meal was taken, the crowd gathered round him—increased in numbers, a keener edge put upon its curiosity by what had just occurred. Followed by this crowd he goes down to the lake side; finds the press of the people round about him oppressive and inconvenient, sees a boat lying in close to the beach, enters it, sits down, and separated from them by a little strip of water addresses the multitude that lines the shore. He speaks about a sower, and how it fared with the seed he sowed: "some of it fell by the wayside, and some upon stony places, and some among thorns, and some upon good soil." He spoke about a field in which good seed was sown by day but tares by night, and how both grew up, and some would have them separated; but the householder to whom the field belonged would not hear of it, but would have both grow up together till the harvest. He speaks of a man casting seed into his ground, and finding that by night and by day, whether he slept or woke, was watching and tending, or doing nothing about it, that seed secretly grew up, he knew not how: he speaks of the least of seeds growing up into the tallest of herbs; of the leaven working in the three measures of meal till the whole was leavened; and he tells his hearers that the kingdom of heaven was like unto each of the things that he describes. His hearers are all greatly interested, for it is about plain, familiar things of the house, the garden, the field, he speaks; and yet a strange expression of mingled surprise and perplexity sits upon every countenance. The disciples within the boat share these sentiments equally with the people upon the shore. Nothing seems easier than to understand the little stories of common life; but why has Jesus told them? What from his lips can they mean? What has the kingdom of heaven to do with them? Teaching by parables was a common way of instruction with the Jewish rabbis. But it had not been in the first instance adopted by Christ; they had not as yet heard a single parable from his lips; and now he uses nothing else—parable follows parable, as if that was the only instrument of the teacher Jesus cared to use. And besides the entire novelty of his employment of the parabolic method, there is that haze, that thick obscurity, which covers the real meaning of the parables that he utters. The disciples take the first opportunity that offers itself of speaking to him privately, and putting to him the question: "Why speakest thou to them in parables?" a question which they would have never put but for the circumstance that they had never known him employ this kind of discourse before. Now mark the answer to the question. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: [illegible] their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

It was partly then for the purpose of concealment that, upon this occasion, these parables were spoken. Those before whose eyes this veil was drawn had already been tried with a different kind of speech. Most important truths had been announced to them in the simplest and plainest language, but they had shut their minds and hearts against him. And now, as a righteous judgment upon them for having acted thus, these mysteries of the kingdom, which might have been presented to them in another and more transparent guise, are folded up in the concealing drapery of these parables. Speaking generally, parables are meant to make things plainer, not more obscure; and of many of our Lord's parables, such as those of the good Samaritan, the unjust judge, the Pharisee and the publican, it is true that neither by those who first heard them uttered, nor by any who have read them since, has there been the slightest doubt or uncertainty as to their meaning. But there is another and a larger class of parables of Christ to which the description does not apply, which were not understood by those to whom they were first addressed, which may not be understood still, which, instead of being homely tales illustrative of the simplest moral and religious truths or impressions, the simplest moral and religious duties, are figurative descriptions, prophetic allegories, in which the true nature of Christ's spiritual kingdom, the manner of its establishment and extension, and all its after varied fortunes are portrayed. It was to this class of parables that these just spoken by our Saviour belonged. And there was mercy as well as judgment in their employment. Behind their concealing drapery bright lights were burning, the very darkness thrown around which was intended to stimulate the eye to a keener, steadier gaze. As his disciples had dealt with the instructions that had previously come from his lips differently from those who seeing saw not, hearing would not understand, so now Jesus deals differently with them as to the parables. They appear to have been at first as much in the dark as to their meaning as was the general audience on the shore. But they were willing, even anxious to be taught. When the cloud came down, the teachings of their Master, and these dark sayings were uttered, they longed to enter into that cloud to gaze upon that light which burned within. They came seeking, and they found; knocking, and the door was opened to them. To them it was given to know the mysteries of the kingdom, but to the others, uncaring for it, unprepared for it, and unworthy of it as they were, it was not given. By a private and full explanation of the two first and leading parables, those of the sower, and the tares, and the wheat, Jesus put into his disciples' hands the key to all

Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—JESUS.

WHOLE NO. 173. NEW YORK, WEDNESDAY, MAY 22, 1867. VOL. IV.—NO. 31.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

UNBELIEF A DESTROYING SIN.

[The following discourse was preached by the now EDITOR of the HERALD OF LIFE, April 21, 1861, just as the late war broke out, and was stenographically reported by Joseph McFarlin, Philadelphia. It is now given, in full, for the first time to the public.]

TEXT.—"Take heed brethren lest there be in any of you an evil heart of unbelief, in departing from the living God."—Heb. iii. 12.

It may be supposed, by some, that one believing as I do, in the personal reign of our Lord Jesus Christ, and that his personal second advent is at no very distant period, would be very likely to dwell upon that subject, especially, in view of the stirring scenes and momentous events now occurring in this nation; for it has become a matter of frequency with some of those who look for the speedy coming of the Lord, to catch at every passing circumstance in order to create an excitement, and thus prepare the minds of the people for that event. But the proper course to be pursued, is, I think, a directly opposite one. We should be calm, patient, and watchful, so that whenever the hour of His coming may arrive, we shall be ready for it.

From the earliest period of its history, down to the present time of the world, the great contest has been between faith and unbelief. Unbelief is a lack of confidence in God's wisdom, power, love, or truth; either in relation to his promises or threatenings; while faith is in every respect directly the reverse of unbelief. The sin of unbelief has, from the beginning been a most destructive one, inasmuch as it leads us to withdraw our confidence from God and to trust in our own devices and inventions, rather than trust that he will direct our ways; and, while accomplishing his own designs, promote our welfare and fulfil his promises. The apostle has described faith to be "The substance of things hoped for; the evidence of things not seen;" which is, in other words, a firm, unshaken, and unwavering confidence in God's ability to direct and order all things according to his wisdom and love. We may be beset with trials, troubles and perplexities, and things may seem dark and strange to us, but the eye of faith sees love behind them all, and faith exclaims, "I cannot tell now what it means, but I shall learn by and by." God will make all things plain to those who trust in him, and though all the powers on earth should be combined to resist his will, his ends *will* be accomplished and all his purposes fulfilled. They imagine a vain thing who attempt to thwart God's plans; they may be successful for a time, but their very success may become the means of their destruction. Unbelief is a sin, the root from which all other sins have sprung that have ever been committed on earth; and the apostle in this same epistle has well said, "The just shall live by faith;" no matter what their troubles, trials or difficulties may be, by faith they shall live, after all.

Bible history furnishes us with numerous examples of the destructive effects of the sin of unbelief. It ruined our first parents. God said they should not eat of a certain tree, else they should surely die; but the Tempter replied, that they *would not* surely die. Then occurred the struggle between faith and unbelief. God said thus and thus. Will you believe him, and rely on his wisdom, power and love? If so, all will be well with you, for God is able to sustain the creature he has made and cause all things to work to its highest advantage. Do not ask, Why did he place me in this position? Why did he prohibit the eating of that tree? for such questions are the evidence of unbelief; but rather ask, Have I confidence in him? and can I rest in the assurance that as he has placed me in this situation, he can accomplish all the good that he designs? But here the tempter insinuates and suggests a different course of action, saying, "It will cause you no harm merely to partake of the fruit of this one tree; then why refrain, when you have access to all the other trees? Such you perceive, was the exercise of unbelief. And did our first parents realize that God was true to his word? Yes: they brought mortality, corruption, and death upon themselves; entailed it upon their posterity, and filled the world with misery, sorrow, and pain.

Again: the Bible relates that at a period anterior to the flood, when millions covered the face of the earth, a state of general unbelief prevailed, and God's counsel was everywhere rejected, with only a single exception—Noah and his household. And how did it happen that only Noah and his family escaped the tide of unbelief which swept over the world? We are told in Heb. xi. 7. "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became an heir of the righteousness which is by faith." Faith is always built upon testimony, and God is the witness. He told Noah that the flood was coming, and Noah believed him; yet I suppose that even in his day, he was scorned as a poor old fool for building the great ark upon the dry land. But you have seen what *faith* did for Noah, and what *unbelief* did for all the rest of the world: he rode safely in an ark upon the surface of that flood which overwhelmed the rest of mankind.

We find in the history of God's dealings with those who afterward became his peculiar people, that unbelief caused the overthrow of the mighty kingdom of Egypt, as well as the destruction of Pharaoh and all his hosts. When God sent Moses to Pharaoh to demand that he should let the children of Israel go into the wilderness to hold a feast unto their God, Pharaoh replied in the following terms:

"Who is the LORD, that I should obey *his* voice to let Israel go? I know not the LORD, neither will I let Israel go!" He said, in other words, "I know nothing about your Gods; I have my own. Who is *your* God that he should thus command *me*? I will not recognize him!"

Pharaoh had his own gods: and few there be who have not also their peculiar gods. The blackest atheist on earth can no more exist without a God of some sort than the best christian without his own true God. Pharaoh refused to recognize the authority of the God of Israel, and Moses, therefore, according to divine direction, proceeded to prove by miraculous evidence—by a manifestation of his power, the superiority of the God of Israel to all the gods of Egypt. So when the plagues descended in terrible succession upon the heads of Pharaoh and his people, they relented and permitted the children of Israel to depart.

We find, in Exodus xii., that the Lord told Moses he intended to pass through Egypt, on a certain night, and slay all the first-born of the Egyptians, from Pharaoh on the throne to the handmaiden at the mill; and he directed Moses to kill a lamb and sprinkle the blood on the doorposts of the houses in which the Passover Lamb was to be eaten. Exodus xii. 12.

"For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt.

Here, it will be seen, an opportunity was afforded *that* people of witnessing the happy result of faith, and the disastrous effects of unbelief: for, while trusting in the LORD, they beheld at once their own salvation and the terrible affliction of their enemies.

No one has the right to say that he possesses faith unless it be accompanied by works; but he should ask God what is required of him, and when he is informed he should set about doing it. The children of Israel went away and did as the LORD had commanded them; and so, also, did Moses and Aaron; and the LORD told them, moreover, to remain in their houses on that night, or else they too would be visited with the plague.

In faith, they sprinkled the door-posts of their houses, and performed all the service that was required of them, and perhaps in anxiety awaited the passage of the destroying angel. He passes over the city during the night, and the light of the morning discloses that while the first born of every Egyptian family is dead the families of Israel are alive and safe.

And where is *our* safety to be found but in Christ? Take refuge in him whose blood is to us the blood of sprinkling, who is *our* passover, if we place our trust in him; who is able to save us from all that befalls the world; to deliver us from the shock of contending armies and the calamities of war. If we are resting in God, and in his promises; if we are sheltered in the ark of his love, and sprinkled with the blood of Jesus, we are safe, no matter what may happen in the world around us.

The Egyptians had no sooner become aware of their loss than they urgently implored Pharaoh to let the people go, "or else," said they, "we be all dead men." He complied with their demand—permitted them to depart, but shortly afterward started in pursuit. The children of Israel had not proceeded far before they were completely surrounded with difficulties. Hemmed in between mountains, with Pharaoh and his dreaded host in their rear, and the Red Sea in front, they could perceive no possible way of escape; and moved by the remembrance of their late miserable servitude, "they cried unto the LORD."

Moses, then, in obedience to the command of God, stretched forth the arm of faith over the Red Sea, and the waters parted from the right hand and from the left, and, as the apostle has said, "By faith they passed through the Red Sea as upon dry land." Did Pharaoh follow them in equal safety? No, he undertook the passage, thinking, probably, that wherever they went he could surely go; and he sent his armed men in the chariots, and his famous warriors, who all marched boldly into the sea. But where the children of Israel passed over safely, in *faith*, the Egyptians, assaying to do the same, in unbelief, were drowned; and Moses said to his people, "The Egyptians which you have seen this day, you shall see no more forever."

The scriptures present us with another example of the effects of unbelief in the history of the inhabitants of the land of Canaan, who though superior in numbers, were unable to withstand the children of Israel, and were at last destroyed. The people of the land had become corrupt, enervated, demoralized, and had filled up the measure of their iniquity in consequence of unbelief; but among them was one, who with her family escaped the general massacre of the inhabitants of the city of Jericho: "By *faith* the harlot Rahab perished not with them that believed not, when she had received the spies with peace." And why did she and her family escape the destruction that fell upon all the rest? Because she believed.

"And she said unto the men (the spies at her house) I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the waters of the Red Sea for you, when you came out of Egypt, and what ye did to the two kings of the Amorites, that were on the other side of Jordan; Sihon and Og, whom ye utterly destroyed," &c.

After Rahab had prayed the spies that she might be spared during the overthrow of the city, "The men answered her, Our life for yours, if ye utter not this our business; and it shall be when the LORD hath given us the land that we will deal kindly and truly with thee.... Behold when we come into the land thou shalt bind this line of scarlet thread in the window, which thou didst let us down by: and thou shalt bring thy father and thy mother and thy brethren and all thy father's household home unto thee: and it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we shall be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him."

Rahab, confiding in the word of the spies, remained shut up in her house with her family, and when the walls and the gates of the city were encompassed by the armies of Joshua, he directed the men to bring out Rahab and her family in fulfilment of the promise made by the spies, saying, "Go into the harlot's house and bring out thence the woman and all that she hath, as ye sware unto her." And after they had brought her out and all her kindred, "They burnt the city with fire, and all that was therein; only the silver and gold, and vessels of brass and of iron they put in the treasury of the house of the LORD."

These examples will serve to convey to you an idea of the true difference between faith and unbelief; for, as I have already said, the great contest on earth has ever been between those two principles: a reliance on God, or a reliance upon our own resources and ingenuity, without confidence in God. In the case just cited, as you must have observed, where faith was exercised there was preservation; and where it was not, although they were stricken with fear, they were overthrown.

I might go on and present many more examples: I might tell you that God had sworn to bring the children of Israel into the land of Canaan, and how, after they had left Egypt, in about two years they came upon the borders of the promised land. The spies, whom they had previously sent to examine the country, returned: two of them with a glowing account of its fertility and beauty, as well as substantial proofs of its fruitfulness; but the other ten returned with an evil report, saying that its cities were great, walled, and impregnable; peopled with a race of giants, and they would never be able to take them, although the two spies previously mentioned, Caleb and Joshua, had said the conquest could be made. The majority of the spies having thus affirmed the impossibility of taking Canaan, the whole body of the children of Israel commenced murmuring against God, notwithstanding they had been eye-witnesses of all the miracles he had wrought in their favor. They had forgotten the sprinkling of the door posts, and the confusion of their enemies; had forgotten the pillar of cloud by day, and the pillar of fire by night; so the LORD told them that, inasmuch as they had murmured against him, and had believed him not, they should go back from whence they came, to wander in the wilderness, and die there, for the sin of unbelief. "Take heed, brethren, lest there be in you an evil heart of unbelief, in departing from the living God."

You may say, you *have* exercised faith. Then hold on to that faith; let it neither waver nor depart from you; otherwise you will reap the bitter consequences.

Pursuing the history of Israel still farther, we find after they were settled in the land of Canaan they turned away from God and gave themselves up to idolatry, and consequently experienced all the horrors of war, desolation, and other calamities; their enemies poured in upon them, and ultimately the Ten Tribes were carried into captivity.

Going on to the period of Christ's advent among men, we find that this same spirit of unbelief almost universally prevailed. It paralyzed the hand of Jesus, and he said he could do no mighty works in some places in consequence. They called him the carpenter's son, and refused to give him audience; they cast him out and derided him; and trusting in their own prudence and sagacity, involved their whole nation in ruin at last. Their city was overthrown, trodden down, and even its very site ploughed up; and the Jews to this day remain a striking monument before the world of the effects of the sin of unbelief.

And here I may as well ask you, What has brought this nation into the position which it occupies to-day? Unbelief has done it. Our duty has ever been evident to us all; but we have refused to do what God required of us; and for the sake of a temporary advantage we have, from time to time, compromised with evil doers. I suppose there is not a person in the whole nation who does not readily perceive that slavery lies at the bottom of all our national troubles. What course has our government been pursuing during these many years in relation to the subject of slavery, but a course of unbelief and sin? The founders of our government said to all the world, "We hold these truths to be self-evident, that all men are created free and equal," &c; and upon that great principle they fought for their liberties. But, alas; they had among them a class of people who were preparing to rivet the chains of slavery. Our revolutionary forefathers doubtless looked to the best interests of their country; but I would ask, without designing to impugn their motives, whether they did not give way to unbelief when they allowed the institution of slavery to be incorporated within the limits of the new confederacy? Was it not a compromise with iniquity? If not, why then does not the term "slavery" appear written in the constitution?

Washington, Jefferson, and others, thought that with such a government as ours, it would not be a difficult thing to root out and abolish the curse of slavery, and they looked proudly forward to such a time, when their country would become unquestionably the greatest nation upon earth. But, through unbelief, slavery sprung up and flourished, and obtained a strong hold; and ever since, we have compromised and compromised with that form of evil down to the present time, until that which was formerly only a serpent has become a monster dragon. Oh! if we had but adopted and carried out that great principle embodied in the gospel of our Lord, "Do unto others as ye would have them do unto you," we might not have been what we are to-day. Thomas Jefferson said that he trembled for his country when he remembered that God was just; and when thinking of the curse of slavery, he saw the dark clouds looming up, and the tempest rising, and that unless God would infuse a spirit of kindness and forbearance into the minds of the slaveholders a terrible storm would burst its accumulated wrath upon them. It seems to me that the day of this nation's judgment has come, and it cannot be averted. We are to be judged for the sin of unbelief; and I believe that God deals with nations in their national capacity. He did thus with Jerusalem, and with Egypt, and with other nations. And are we less guilty in his sight than were those nations? We boast that we have reached the very climax of liberty and equality, and that our republic is a model for the whole world. The nations of the East have been fighting, and have deluged the plains with blood in the effort to throw off the yoke of oppression; and here, at last, in our own country, we are about to behold the bloodshed and confusion of a civil war: for the oppressors of liberty have arisen in arms, and it seems as if God had given them over to the spirit of their own madness, in order that they may become the more miserable. They proclaim that they are christians, and that the God of battles is fighting for them. Let me repeat, that I conceive it to be nothing more than the impending judgment of God over this nation for the sin of holding men in cruel bondage and compromising with the system.

This may be the beginning of that great day of God Almighty which is to wind up this dispensation. I will not affirm positively that it is; but it becomes those who put their trust in Jesus, and who are looking for that coming kingdom, to take heed. We shall have need to exhort one another, and hold fast to our faith in God; though the tempest howl around us, and calamity succeeds calamity, and the thunders rattle loud, God is above all and will direct the storm. Our safety, therefore, consists in looking unto him; in looking for shelter in the protection of his wings; committing ourselves and our families into his hands, and waiting to see what the end shall be.

Some one may ask, "Pray, sir, are you a *patriot?*" Yes, I am a patriot! But my first choice of a ruler is in favor of Christ, the "KING of kings and LORD of lords;" yet as we are living on the earth, and as we are now subject to earthly government, we are opposed to that form of it which abridges the liberty of speech by gagging us, or threatens to hang us for expressing our views. I am willing to have it known that I am on the side of the government of the United States, and will remain there until Jesus comes to take the government upon his shoulders. Until that time shall have arrived, I must stand up for our present form of government; and I pray God that he will give our rulers heavenly wisdom; and in acting thus, I trust I do not give place to unbelief. No, but faith in God. But as we have connived at this sin, we must expect to suffer; and it may prove a blessing to us in the end. Let us, then, in these days of peril and trial, endeavor to keep our minds calm, though we may not help taking sides with the constituted authorities of our land. We believe that God rules the storm, and that however tempestuous it may appear to us, His name will be glorified in the result.

NOTE BY THE EDITOR.—Thus we spake six years ago; nor have we any of it to retract to-day. God has judged and punished this nation for its unbelief, and the sins resulting from it. Let the nation beware of glorying in its own power, or repeating its past sins in any form, "lest a worse thing come upon" it. God is not to be trifled with. Till the nation returns fully to the principles of the "Declaration of Independence," which "Declaration" was made with an appeal to God, and on which He gave us our nationality: we say, until the people carry out fully and perfectly those principles, God will have a controversy with the nation, and his rod will be held over us; and if it fall on us again, "Wo to the nation." The past judgment will disappear in the severity of the coming one. Away with all *unbelief;* and let us remember, "Righteousness exalteth a nation," while "sin is a reproach to any people." In all our affairs, temporal and spiritual, let us keep in mind, *faith* in God and obedience to him, is our only security against evil.

OUR LORD AT CAPERNAUM.

[*Continued from No.* 170.]

But if the forenoon of this long and busy day at Capernaum was rendered remarkable by the change of attitude which Jesus assumed towards the Pharisees, its afternoon was rendered equally if not still more remarkable by the change of the method in addressing the multitude. More than half of the term allotted to his ministry in Galilee had now expired. The temper of the community towards Him had been fairly tried. The result was sufficiently manifest. Here beside Him was a small band of followers—ignorant yet willing to be taught; weak in faith but strong in personal attachment. There against him was a powerful and numerous band; socially, politically, religiously the leaders of the people. Between the two lay the bulk of the common people—greatly excited by his miracles, listening with wonder and half approval to his words, siding with rather than against him in his conflict with the Pharisees. With them, if we looked only at external indications, we should say that he was generally and highly popular. But it was popularity of a kind that Jesus had no wish to gain, as he had no purpose to which to turn it. Behind all the show of outward attachment he saw that there was but little discernment of his true character, but little disposition to receive and honor him as the Redeemer of mankind, but little capacity to understand the more secret things of that spiritual kingdom which it was his office to establish and extend. And as he had altered his conduct towards his secret enemies by dragging out their opposition to the light and openly denouncing the authors, so now he alters his conduct towards his professed friends, by cloaking his higher instructions to them in a new and peculiar garb. As he left the house in which the hasty mid-day meal was taken, the crowd gathered round him—increased in numbers, a keener edge put upon its curiosity by what had just occurred. Followed by this crowd he goes down to the lake side; finds the press of the people round about him oppressive and inconvenient, sees a boat lying in close to the beach, enters it, sits down, and separated from them by a little strip of water addresses the multitude that lines the shore. He speaks about a sower, and how it fared with the seed he sowed: "some of it fell by the wayside, and some upon stony places, and some among thorns, and some upon good soil." He spoke about a field in which good seed was sown by day but tares by night, and how both grew up, and some would have them separated; but the householder to whom the field belonged would not hear of it, but would have both grow up together till the harvest. He speaks of a man casting seed into his ground, and finding that by night and by day, whether he slept or woke, was watching and tending, or doing nothing about it, that seed secretly grew up, he knew not how: he speaks of the least of seeds growing up into the tallest of herbs; of the leaven working in the three measures of meal till the whole was leavened; and he tells his hearers that the kingdom of heaven was like unto each of the things that he describes. His hearers are all greatly interested, for it is about plain, familiar things of the house, the garden, the field, he speaks; and yet a strange expression of mingled surprise and perplexity sits upon every countenance. The disciples within the boat share these sentiments equally with the people upon the shore. Nothing seems easier than to understand the little stories of common life; but why has Jesus told them? What from his lips can they mean? What has the kingdom of heaven to do with them? Teaching by parables was a common way of instruction with the Jewish rabbis. But it had not been in the first instance adopted by Christ; they had not as yet heard a single parable from his lips; and now he uses nothing else—parable follows parable, as if that was the only instrument of the teacher Jesus cared to use. And besides the entire novelty of his employment of the parabolic method, there is that haze, that thick obscurity, which covers the real meaning of the parables that he utters. The disciples take the first opportunity that offers itself of speaking to him privately, and putting to him the question: "Why speakest thou to them in parables?" a question which they would have never put but for the circumstance that they had never known him employ this kind of discourse before. Now mark the answer to the question. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross; and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

It was partly then for the purpose of concealment that, upon this occasion, these parables were spoken. Those before whose eyes this veil was drawn had already been tried with a different kind of speech. Most important truths had been announced to them in the simplest and plainest language, but they had shut their minds and hearts against him. And now, as a righteous judgment upon them for having acted thus, these mysteries of the kingdom, which might have been presented to them in another and more transparent guise, are folded up in the concealing drapery of these parables. Speaking generally, parables are meant to make things plainer, not more obscure; and of many of our Lord's parables, such as those of the good Samaritan, the unjust judge, the Pharisee and the publican, it is true that neither by those who first heard them uttered, nor by any who have read them since, has there been the slightest doubt or uncertainty as to their meaning. But there is another and a larger class of parables of Christ to which the description does not apply, which were not understood by those to whom they were first addressed, which may not be understood still, which, instead of being homely tales illustrative of the simplest moral and religious truths or impressions, the simplest moral and religious duties, are figurative descriptions, prophetic allegories, in which the true nature of Christ's spiritual kingdom, the manner of its establishment and extension, and all its after varied fortunes are portrayed. It was to this class of parables that these just spoken by our Saviour belonged. And there was mercy as well as judgment in their employment. Behind their concealing drapery bright lights were burning, the very darkness thrown around which was intended to stimulate the eye to a keener, steadier gaze. As his disciples had dealt with the instructions that had previously come from his lips differently from those who seeing saw not, hearing would not understand, so now Jesus deals differently with them as to the parables. They appear to have been at first as much in the dark as to their meaning as was the general audience on the shore. But they were willing, even anxious to be taught. When the cloud came down, the teachings of their Master, and these dark sayings were uttered, they longed to enter into that cloud to gaze upon that light which burned within. They came seeking, and they found; knocking, and the door was opened to them. To them it was given to know the mysteries of the kingdom, but to the others, uncaring for it, unprepared for it, and unworthy of it as they were, it was not given. By a private and full explanation of the two first and leading parables, those of the sower, and the tares, and the wheat, Jesus put into his disciples' hands the key to all

the eight parables that he delivered; taught them to see therein the first plantation of the church—the field, the world—the good seed, the word of God; the entrance and the allowed continued presence of obstruction and opposition,—the silent and secret growth of God's empire over human hearts; the small enlarging into the great; its pervasive transforming power; its preciousness, whether found after diligent search, or coming into the possessor's hands almost unaware: the end of all in the gathering out of that spiritual kingdom of the Lord, of all that should offend.

What was true, locally and temporarily, of the instructions of that single day, of that small section of our Lord's teaching, is true of the whole body of those disclosures of God made to us in the Bible. There are things simple and there are things obscure; things so plain that he who runs may read; things so deep that he only can understand who has within him some answering spiritual consciousness or aspirations, out of which the true interpretation springs. We must compass the simple first, if we would fathom the obscure. We must receive into honest hearts and make good use of the plainest declarations of the divine word, if we would have the lamp kindled within us, by the light of which the more recondite of its sayings can alone be understood. And if we refuse to do so, if we will not follow the course here so plainly marked out for us, if we turn our eyes from that which they could see if they would, if we stop our ears against that which they could understand, if we follow not the heavenly lights already given so far as they can carry us, have we any right to complain if at last our feet stumble upon the dark mountains, and we look for light, and behold it is turned into darkness? It is in an inner, remote sanctuary that the true Shekinah, the light of God's gracious promise, still shineth, to be approached with a humble, tractable spirit, the prayer upon our lips and in our heart, "What I know not, Lord, teach thou me; I beseech thee show me thy glory." It is not in the intellect, it is in the conscience, in the heart, that the finest and most powerful organs of spiritual vision lie. They are seals that cover up many passages and pages of the Bible, which no light or fire of genius can dissolve; there are hidden riches there that no labor of mere learned research can get at and spread forth. But those seals melt like the snow-wreath beneath the warm breathings of desire and prayer, and those riches drop spontaneously into the bosom of the humble and the contrite, the poor and the needy.

The Whole in a Nut-shell.

Man was made of the dust of the earth; and lives by eating and breathing in common with other animals. But of all earthly creatures, he is endowed with the highest order of intellect; in consequence of which his infinitely wise Creator saw fit to make him accountable to Him for his conduct; therefore, he put him under divine law and government.

He also decreed the penalty for the violation of the law, which is *Death*.

Now, since sin entered into the world, and death by sin; and so death passed upon all men for all have sinned: it is certain that all must die.

Had nothing more been done for man; it is positively certain, and as clear as the noonday sun, that the whole human family would have passed off in their generations, like the beasts of the field; and in no respect could their condition in death have been a whit different from that of a beast. And there is no possible way to evade this point but to give the creature man an immortal soul. This fills the first side of the shell.

And now for the second side. Divine mercy did not leave the creature in this deplorable and helpless condition: but freely offers to him a resurrection to life from the dead, on condition of complying with certain requirements. Some comply with the requirements, and will, therefore, obtain a resurrection to life. This fills the second side of the shell. But others do not comply; therefore, their condition remains the same as it would have been had mercy held out no offer of life to any; and they still remain in the first side of the shell. There is no possible way to evade this point, but to admit that all men will be raised to immortal life and happiness, irrespective of any compliance with any divine requirement. So there are just three doctrinal pedestals, one of which the Christian must stand on; viz, 1st. All men have immortal souls. 2d. All men will be saved. 3d. The wicked dead will never be raised to life.

Thus both sides of the shell are filled, and here we would stop; but would just say the most absurd thing, going the rounds in the Babylonian whirlpool, is the idea that a man deserves extra pounding for refusing a good offer. The privation of the thing offered is all divine justice demands that he should suffer. The Gospel offers us eternal life: if we reject it, our punishment is the privation of it. Sin, when finished, brings forth death; but no punishment by suffering after death. Nor does the wickedness of the wicked deprive them of eternal life, were it not that their wickedness prevents them from accepting it. None are raised to another life but those who are fit to *live* another life. One wicked life is enough for any man to live. God is just, but man is a fool.

Z. CAMPBELL.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 37 Park Row, Room 40.

The Herald of Life.

NEW YORK, MAY 22, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not; he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will est where it ought.

JAMES BORTHWICK, Hawick, Scotland: Package sent by American European Express Company, 72 Broadway, New York. The Express charges we have paid to Hawick, in full.

Our friend Borthwick sent to us for ten dollars' worth of Books; among which was Judge HALSTED's work, "THEOLOGY OF THE BIBLE," and he says:

I trust the foregoing works will be the means of doing much good in the circle of my acquaintance and to my own mind. I know in whom I have trusted for salvation, (or, as you would have it, for life), and have an earnest desire to know the whole counsel of God relative to the future. The cords of popular and pre-conceived notions are strong; but the truth, Samson like, can break the strongest fetters that bind the soul to error. I take the liberty of expressing my kindest regards to you.

We suppose we are indebted for the order for books to the HERALD OF LIFE, sent to Hawick, regularly, by Walter Patterson, Delhi, N. Y. Others, also, are sending the HERALD to Scotland. May the good work, begun there, years ago by WM. GLEN MONCRIEFF, be gloriously carried on by Him who watches over the seeds of truth. Some of it has fallen, and will still fall into good ground, and the fruit shall yet appear to the glory of our Lord and LIFE-GIVER, Jesus, the Sower of the good seed. Let the precious seed be scattered all over Scotland, England, and the wide world.

Explanation Wanted.

BY POLLY G. PITTS.

FREDERICKSBURG, IOWA.

BR. STORRS:—There has been much said in the HERALD OF LIFE on the subject of the devil, and the conclusion of the writers, as a general thing, is, that there is no devil, or no wicked, personal and spiritual intelligence separate from man. Now the burden of proof that has been brought is James i. 13–15. I wish to ask you, and the writers in the HERALD on that subject, some questions. If James i. 13–15 is proof that there is no devil, how do you harmonize James iii. 19, "Thou believest that there is one God; thou doest well; the devils also believe and tremble." Again, Mark v. 12, 13. All the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out and entered into the swine," &c. How can the lusts of man go out of him, and enter into swine? Pray tell us what you think went out of the man, and entered into the swine? Why did the devils know Christ when man did not? You know that is written, "He suffered not the devils to speak, for they knew him." And again, when they did speak they said, "I know Thee who Thou art, thou holy One of God; art thou come to torment us before the time?" There are a great many more passages that I should like to have light upon; I mean on this subject. I have asked these questions for light. I want to believe the truth, the whole truth, and nothing but the truth. There are others that feel as I do, on this subject; and as our people are not afraid of investigation, and as a general thing know the Scriptures, and some are bible students indeed, I hope that they will look at these questions or passages and harmonize them with the general tenor of the scriptures.

Your sister, searching for truth, and waiting for Jesus. May God's Spirit lead us into all truth.

RESPONSE TO SISTER PITTS.

We do not propose to go into a detailed answer to the foregoing questions; nor to determine positively as to whether it be a fact that spiritual beings exist called devils, or devil. The fact, however, that the terms devil, satan and devils, are used in the scriptures of the Old and New Testaments does not prove that either of them apply to spiritual beings, in the sense usually understood. That these terms are applied to things of *evil* on this mundane sphere, or to this world, cannot be denied; that they are used of beings or things not of this world has long been *assumed*, but never has been proved.

Judge HALSTED in his work, THEOLOGY OF THE BIBLE, has taken the subject in hand so thoroughly that we feel a delicacy in saying anything. He has treated it at large on pages 454 to 487, to which we would refer those who wish to go into a full examination of the subject. We do not say that we adopt all he has said on it; but we do say that he has thoroughly demonstrated that the common ideas of a spiritual, personal satan, devil or devils, is a superstition arising out of the ignorance of the dark ages.

On page 454 Judge HALSTED says, "There are two words in the Heb. signifying the same thing, namely, *tsr*, and *stn*, each defined an adversary, an enemy." He gives the instances in which these words occur, and shows the absurdity of supposing a personal, spiritual being, as usually understood. In remarking on 2 Sam. xix. 22, where David speaks as follows, "What have I to do with you, ye sons of Zeruiah, that ye should this day be *adversaries* unto me?" he says, "Heb., *stn*: Greek, *epiboulos*: Latin *satan*: Douay, a satan Italian, in place of Satan: English version, adversaries." He adds, "Thus we see, that *stn* [*satan*] grew up in Rome, from a small *s* in the Latin to a big *S* in the Italian."

Judge HALSTED, on page 464, gives the origin of the term devil. He says:

"The word *devil* is a mongrel word compounded from the Lat. and Ital. *de*, of, and the English word *evil*. According to the Ital. mode of expression *of evil* would be written, *de' evil*, of the evil; but where two vowels come together one is struck out, so that here it would be *d'evil* of the evil; and as before a noun used in an abstract sense, here *evil*, the Ital. article is not to be rendered, as we have seen, *the* is not to be used before *evil*. This gives for *d'evil*, of evil: and striking out the apostrophe, we have devil. It means simply, of evil; used for the principle of evil; and in reference to an idol, for, (a thing) of evil Hence *devil* (a thing) *of evil*, is proper enough for an idol, so a disease is a (a thing) *of evil*; and we shall see that the Rheims, and E. V., New Testaments call a disease a *devil*, and diseases devils. But whether they intended that their word *devil* should be understood as, simply (a thing) of evil, the reader may judge for himself after we have got through with the word DEVIL in the Rheims and E. V. New Testament."

How natural to transform *de evil* into *devil*; and then, at length, to personify it, and fancy it is a spiritual being. Paul, in Rom. vi. repeatedly speaks of *sin* having dominion over people, and of their being servants of sin; also of men obeying sin. Is sin therefore a person? Jesus saith, John viii. 34, "Whosoever committeth sin is the servant of sin." Here sin is personified. Shall we conclude, therefore, that sin is a personal being? That it is a *devil*, is an undoubted truth: it is a "thing *of evil*." So are many other things, "things of evil;" and hence devils. But it does not follow that any of these things of evil are spiritual beings, personally existing.

In Numb. xxii. 22, speaking of Balaam, on his way to visit Balak, who had sent for him to curse Israel, it is said, "the angel of the LORD stood in the way for an *adversary* [Heb. *satan*] against him." The Greek is *diabalein*, in this place, "from the verb *diaballo*, whence the Gr. noun *diabalos*, an accuser," which is the word so often translated in the N. T., *devil*. It will not be pretended that this *satan*, or *devil*, in Numb., was the popular spirit devil of our days; for it is expressly said it was "The angel of the LORD," and he was resisting Balaam in his wicked course, which the modern devil certainly would not do. This case is only one example of many to show that there is no reliance on the terms devil and satan to prove the existence of personal spiritual beings to which they are applied.

In the New Testament the word *devils* [*plural*] is not *diabolos*, but *daimon*. As to the origin of this term, we give the following from Judge HALSTED's work page 457:

["The Lat. *daemon*, which is the Gr. *daimon*, is defined a daemon, good or bad genius; *Lares* (household gods.) We thus learn, that] the Gr. lying [things], called, in the Gr. of Exod. xx. 4, idols, there called by the Lat. graven; by the Douay, graven (thing), is here called *daemon*; and this is the Lat. word for which the Douay and E. V. of the Old Testament so often give *devil*; and for which, as we shall see, the Rheims, and E. V. of the New Testament so often give, devil.] The Ital. in Lev. xvii: 7 is, And they shall not sacrifice more the their sacrifices to *demonii* [the same Lat. word,] demons: Douay, And they shall no more sacrifice their victims to devils: E. V., And they shall no more offer their sacrifices unto devils: Margin, "Literally, to he-goats. Many of the heathen deities—as Pan with his attendant Fauns and Satyrs—being represented as bearing this form either wholly or in part: and the goat being in Egypt, where various kinds of animals were wont to be worshipped, an especial object of adoration."—Ed. [Thus at the very first occurrence of the word *devil* in the Douay, and E. V., we learn what it means. The Hebrews, in their bondage in Egypt, followed the idolatry of Egypt. They were now forbidden such practice. The Douay and E. V. devils were imported from Egypt. The Egyptians imported them from pagans farther east. Devils means, simply, [things] of evil: the Gr. gives, lying [things.]

Thus it will be seen that *daemons* is simply "things of evil," especially as applied to idolatry, so that their devotees were denominated worshippers of devils, sacrificing to devils, that is, worshippers of idols, as things of evil. Hence, so far, there is no proof that daemons were personal, spiritual beings. That persons who were possessed of evil diseases were called *daemoniacs* is evident; especially such as were afflicted with monomaniaism (partial madness) and such as were thus disordered in all their mental operations. We here give another extract from HALSTED's work, p. 465:

Matt. iv. 23; Gr., And went about all Gallee Jesus.....and curing every disease and every bodily indisposition *en*, among that people. Matt. iv. 24; Gr.....and they brought unto him all those *kakos echontas*, badly having, with various diseases and tortures distressed *kai*, even, or, and *daemonized* and moonified, or, epileptic, and paralytic, and he cured them: Lat.,....and who *daemonia* had: Rheims,.... and such as were possessed by devils and lunatics, and those that had the palsy: E. V., and those who were possessed with devils, &c. [Here, at the very first occurrence of the Rheims and E. V. word *devils* in the New Testament, the Gr. of v. 23, 24, shows that *devils* means diseases, or bodily indisposition; v. 23 saying, that he cured every disease and every bodily indisposition.]

Thus we see that the daemons were often none other than the persons afflicted by madness, or some other "evil thing." When these persons came in contact with Jesus, and he was about to heal them, the daemons spake: that is, the persons who were the subjects of His visitations. In their desperation they talked as monomaniacs often do, who sometimes fancy strange things of themselves, supposing, though a single individual, that they are a multitude, or that they are entirely another person to what they really are. Many such cases are on record in our days.

The monomaniacs are usually unwilling to be disturbed in their fancied greatness; and hence manifest a reluctance to be interfered with, "Let us alone" is with them a common cry; yet when the power of Jesus arrested them, they felt an influence on them which they could not withstand; and hence the language often employed by them. The madness which was on these afflicted ones in one case, was transferred to irrational brutes; thus demonstrating the reality of the cure on the one hand, and the awful nature of it on the other. Judge HALSTED remarks in brackets, on this case as follows:]

[Nothing is said of the unclean spirits, E. V., devils, in v. 12, leaving the hogs: so that we have as 2,000, Margin, 6,000, or 7,000 unclean spirits, bad breaths, E. V. devils in v. 12, suffocated, strangled in the sea! I had never before translated these verses: and I think the reader will enjoy as good a laugh as I did while rendering them. One would think that Orthodox devils would have known enough to quit the hogs before the hogs got their noses under water. But instead of that, they held on in the hogs, and were suffocated in the hogs. They must have been as much out of their wits as Legion was. The man here spoken of was a lunatic, or madman; and Jesus complied with his lunatic suggestion, and sent his lunacy,—madness—into the hogs, and they broke and pitched into the sea. The miracle was a striking one; and was well calculated to cast ridicule on the superstitious notion of *daimonia* then prevailing among the Hebrews, derived by them from the Pagans.]

What we have said may serve to lead our inquiring friend to read the entire work from which we have made extracts, and to come to the conclusion that we have had about enough of superstition in the church, and that the time draweth nigh for it to go, with the swine, into the lake and perish. Let those who are determined still to worship devils, do so, if they will. They seem to think faith in diabolos and daemons, as spiritual beings, having personality, is as important as faith in God or our Lord Jesus Christ. To them it may be; for their religion is one of terror; and makes an eternal state of torment, for immortal souls as important to its success, and the existence of their devils, as the grand truth of revelation, "God is love; and he that dwelleth in love, dwelleth in God, and God in him."

DOUBTFUL APPLICATIONS.—A good cause does not need texts of doubtful application to sustain it; and by introducing them the truth is hindered, instead of being promoted. The truth is best promoted by the scripture statement of the subject from texts in harmony with the general tenor of the word of God and with his known perfections. By such a presentation conviction is fasted on candid minds; but when texts are introduced, because there is something in them that *may* have an entirely different meaning, the truth suffers by it.

Persons who hold with us on the non-living of the wicked from the dead, sometimes refer to texts which we think have nothing to do with the subject; and then some reader writes, asking us to explain a difficulty they find in such texts, in such application. We can't do it, and do not ourself accept the application. This must suffice in reply to an inquirer in Grafton, Ill., as well as to others, on some other topics.

Hope.

Hope is made up of two component parts, viz., desire and expectation. While one man may desire a thing and not expect it, another may expect and not desire it; neither of these alone constitutes hope, and even when combined are liable to disappointment unless based upon immortal promises. God, seeing mankind would hope for something, gave them something to hope for. In the creation, when God placed Adam in the fair abode of Eden, making him Lord over the earth, he left him not without hope. Adam, while in innocence, could hope for perpetuated life and not hope in vain, because his hope was based upon the promise of his Creator. But this promise, like all other promises of God, was conditional. When Adam would no longer submit to the condition his Creator had placed him under, the lust of his eye and his strong animal appetite conceived and brought forth sin. God was no longer under obligation to perpetuate his life. His command had been disregarded, and man was driven from his abode, and cherubim and a flaming sword guarded the tree of life. Where was man's hope now? He might still desire a perpetuated life, but he could not expect it upon any promise of God. There was now no alternative; man must die. He could no longer hope, with surety. Driven away upon the accursed earth, man was left to toil, sweat, groan and die. But, blessed be God, he still loved man. He so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

As it was in the case of Adam, so it is now. We have the promise of eternal life; but it is upon conditions. If we obey the gospel of God's dear Son we can hope with confidence for future life. If we refuse to obey, we must yield to the just demands of the law. If by one act of disobedience the human race are subject to death, how can we escape if we do not yield obedience to Christ?

SANFORD HART.

Unionville, Conn.

Value of Truth.

BY L. C. THORNE.

We are not unfrequently met by advocates of popular theology with the query, "suppose the dead are unconscious, and that none who die in their sins will ever live again; in what good can a belief in the doctrine result?" It must, I think, be apparent to all that the above has little force or significance except as it involves questions respecting the relative qualities of truth and error and their influences as components of our religious faith; for according to the proposition contained in the question it follows that the faith of those religionists who do not accept the doctrine is defective upon those points, and that either their christian usefulness is impaired, in consequence, or error is possessed of virtue. Truth and error are opposites; the one rising in the scale of value just in proportion to the vitality of the relationship it sustains to us, while the effects of the other must of necessity be evil and that co-extensive with the confidence we repose in it. Not only, therefore, is it impossible to reasonably claim pre-eminence for error, but it is also impossible to conceive any circumstances in which truth has not value, a quality to the dignity of which error can never rise.

Without stopping to notice the first of the immediate benefits of deliverance from error, attendant upon belief in the points of doctrine under consideration, let us see if the good resulting from it is not "much, every way."

In the first place, learning them we learn our true nature, whither we are tending, and our complete dependence upon some power beyond self for any future life. Thus enlightened we comprehend how and why it is that the natural or carnal mind "is not subject to the law of God, neither indeed can be," it being "enmity against him;" and comprehending this we become aware of the true position of the "adversary," in battling with whom we are, assisted by the spirit of grace, qualified to act with a degree of intelligence and confidence which ignorance upon the subject must utterly preclude. So, besides rendering our own success as candidates for the incorruptible inheritance vastly more certain, we not only glorify God and his dear Son by the acceptance of divine truth, but, armed with it, we more effectually war against giant falsehood, putting down its stronghold and releasing its long bound captives, who, rejoicing in their deliverance from the darkness of sin and error, do praise God as they only can who largely experience the glaring light and liberty of truth.

Faith in the doctrine secures to us more perfect conception of the character of the Creator and of his love toward us as displayed in the institution and perfection of the redemption scheme. If the assumption of inherent immortality were true, and man was invested with a conscious entity which should outlive him and pass onward to a state of everlasting happiness or misery, then it would follow that when man developed an incapacity to act in accordance with the divine will God was *bound* by obligations of simple justice to either blot out the race and give no more any existence or save it in some way from a condition so extreme that the human mind is totally incompetent to conceive of the existence of any just proportion between it and the offence. The more apparent does this position become when we reflect that God did not, when he stated the law, or at any time subsequently, so much as hint at such a state, much less declare it the penalty for transgression. And what would we then have? A Creator in debt to the created. A debt, too, which he did not discharge until thousands of years afterward, and then only by selling his own Son! But the glorious fact is, salvation is by grace. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." From the dogma of man's twofold nature, his transmission to heaven or hell (theological hell) at death, his eternal existence in sin and suffering, in short from *all* the errors and absurdities to which the immortal soul theory inevitably leads, does the doctrine in question free us, and solves for us the problem of our origin and destiny. Origin and destiny; what a depth of meaning and mystery is wrapped in those two words; and yet how beautifully and perfectly does the inspired volume reveal it. It is when, as through the medium of these truths, we are enabled to contemplate the illimitable love of Jehovah twining within its tender but mighty and unyielding grasp a *perishing* race and behold him *giving* his only begotten Son that whosoever of that race should believe on him might not be blotted out of being, but have eternal life, that our conceptions of his goodness and mercy swell to their utmost limit. It is then that the heart becomes most sweetly tuned to a Redeemer's praise; then that every sanctified emotion of our being unites in blessing him who takes "no pleasure in the death" of them that die, but would that all should eat of the bread of life and live forever.

No true follower of Jesus can fail to feel a deep interest in the proclamation of the gospel's glad tidings; and whatever, therefore, is by proper and conclusive scripture evidence shown to be part of those tidings it becomes our duty to both believe and declare; for as the whole is precious beyond measure every part thereof must partake of the same nature. That traveller, then, Zionward who flatters himself that he already possesses strength enough to wage successful warfare against the enemies of God and condemns further accessions of truth as of little or no importance is in imminent danger of falling by the way, and of learning, when too late, that all truth is inestimable, and revealed in mercy. With a reception of the warning, cheering light of each new item of gospel truth is roused the aspiration to reach onward and upward to new and higher degrees of religious knowledge and experience, while with gaze firmly fixed upon the bright and lofty aim of Christ-like perfection we win, in the good fight of faith, ever increasing glory to the Father as we near the great object of our hopes and prayers. Some of the most precious gospel truths have been permitted to slumber for ages under the rubbish of tradition; but the time draws nigh when they will be proclaimed, as it were, from the very hill tops, and christendom will stand still to listen, wondering at its own slowness of heart to have learned so late.

"Thus Saith the Lord."

Adventists more than others have been unwilling to accept any doctrinal view unless it could be proved to be *scriptural*. So, when arguments have been presented, however well supported by Doctors of Divinity, our cry has been, "Give] us a 'THUS SAITH THE LORD.'" This is as it should be—as God wants it. But of late, I have been compelled to think some of us have got off our guard in this respect, and so be liable to receive new doctrines *without* going "to the law and testimony."

Now, all God's honest-hearted ones will search for and gladly accept truth. Just as soon as a darling theory is proved to be unfounded in the scripture, honest minds denounce it. Very many precious saints have lived and died with mistaken ideas concerning God and Christ and glory, because light had not come to them. But in these days of investigation and numerous discoveries every one's faith has an opportunity to be tested. Come, brethren and sisters, let's "search the scriptures," and know the mind of God as there revealed.

But what is uppermost in my mind now is the idea of a "*Mortal Resurrection!*" Does the Bible teach it? Do even "the Fathers" endorse it? It startles the whole world of Bible students, to-day, as a truth just discovered, if indeed it be truth. The church now living never heard the doctrine mentioned before; if, indeed, it rises "to the *dignity* of a *doctrine*." Some of our leaders have embraced it; but many of Christ's *little* ones sit in mute astonishment and inquire, "Do the scriptures teach it?" That none may mistake it we repeat again, Some of our leaders preach that through the atonement of Jesus Christ *saints and sinners will rise with mortal bodies at the last day*. Or, as we have had it urged upon us recently, "Everybody comes up from the grave *just as they go down* into death." Before God, we beg our brethren to tell us "a reason" for such a hope.

We look at this idea in the light of human reason; but reason staggers at it. What! the headless, armless, legless, mangled, butchered, burned, bruised bodies, that shocked the ages that beheld them, go down into death to be *brought back* headless, armless, legless, sawn asunder, bleeding, groaning at the resurrection? Is this, then, the "new birth" for which creation now groaneth, and with us "travaileth in pain together?" Are these ghastly beings truly *redeemed* bodies? Can it indeed be the awakening in God's image to which David looked with perfect satisfaction? Is it true that *saints* are to bring back from the grave the same corruptible bodies that went into death?

Turning from reason to revelation, we inquire. "How are the dead raised, and with what body do they come?" Paul considered it foolishness to believe "*that which thou sowest*" is "that body that *shall be*." It goes into the ground as a *seed*. At the resurrection, Paul says, 1 Cor. xv. 38, "*God giveth it a body* as it hath pleased him, and to every seed his own body"—not the body that is when "thou sowest," but "the body that shall be" after the seed *bears grain*. As "one star differeth from another star in glory"...."so also is the resurrection of the dead." Why? Because "it is sown in corruption; *it is raised in incorruption*. It is sown in dishonor; *it is raised in glory*. It is sown in weakness; *it is raised in power*. It IS SOWN A NATURAL BODY; IT IS RAISED A SPIRITUAL BODY. There is a natural body and there is a spiritual body."

Is this not plain? The poor, weary, wasted body, or the ashes of God's martyred saints, the beheaded ones and the deformed and lame and blind who sleep in Christ, when with

groans and strong cryings their poor bodies went into death, are compared to less brilliant "stars." But when, through the "Second Adam," who was "made a quickening spirit," they come forth with *spiritual bodies*, all blooming with beauty and health, singing, "O grave, where is thy victory," they are compared, as a contrast, to the "glory of the sun." But admitting them to be raised with their former mortal bodies, where would be the contrast? With this view Paul should have said, "It is sown in corruption, it is raised in corruption; it is sown in dishonor, it is raised in dishonor; it is sown in weakness, it is raised in weakness; it is sown a natural body, it is raised a *natural* body." But not so; for Paul concluded the whole by saying, "THE DEAD SHALL BE RAISED (not *rise*) INCORRUPTIBLE." If it means here, as some teach, that "they shall *rise* incorruptible, *to meet the Lord in the air*," then sinners must ascend too, for it reads "*the dead*," not a part of the dead.

Never was it so taught before, that Paul in this fifty-second verse of 1 Cor., xv. chapter, treats of anything but the resurrection of the dead saints, and the raising of the living ones. We want proof that he as much as *hints* in this verse at the subsequent rising to "meet the Lord in the air." A theory is hard pushed that thus begs support. And as before intimated, if this verse takes "the dead" into the air where Jesus is, every sinner, if raised, goes there too, and goes with incorruptibility.

Once more. Being "begotten by the incorruptible seed," as all christians are in this life, as a natural consequence, *at birth*, we must be incorruptible beings. We are told by some that Christ rose from the grave with a mortal body, and was not changed to deathlessness till just before his ascension. Where is a "*Thus saith the* LORD" for that assertion? Did not Jesus say, previous to his death, "they that ....obtain....the resurrection from the dead are equal unto the angels; neither can they die any more?" It does not read, They that obtain the resurrection *and a subsequent change*. It matters not how many Lazaruses, or Dorcases, or widows' sons had been raised from the dead *prior* to the resurrection of Christ; the great Head of the church, HE HIMSELF is the sample or "first fruits of them that slept," and every member of the body to which that Head belongs will rise with his life and nature. And the reason why Lazarus and others could be "raised to die again" was because there had not then been opened a new and living way." Furthermore, had any one been born from the dead to immortality *before* Christ rose, he could not have been the "*first born* from the dead," as he now is. And not till God brought back Jesus from the dead was there a living demonstration given to us that life eternal is attainable after the present life ceases. O glory to God for this precious "pledge of the harvest." No wonder that impetuous Peter cried out, "Blessed be the God and Father of our Lord Jesus Christ which....hath begotten us again unto a lively hope by the resurrection of JESUS CHRIST FROM THE DEAD." Yea, blessed, say we, and on account of this "hope," "Blessed are the dead that die in the Lord, from henceforth." Amen.

So then, dear brethren and sisters, let us prove all things and hold fast that which is good. If the opinion concerning *mortal* resurrected bodies be correct, it can of course be proved. And I earnestly entreat those who advocate it so vehemently to give us the sacred testimony favoring it. Honest minds ask it. Many are bewildered among the numerous opinions concerning the resurrection. One class says that righteous and wicked are raised with mortal bodies; another that the wicked will not rise at all. Another that there will be *two* resurrections, 1000 years apart; another says "No; the 1000 years are in the past, and righteous and wicked will come forth at the coming of the Lord." Who is right? All cannot be. Let Adventists examine their own numberless opinions of faith as thoroughly by the scriptures as they have searched the theories of their neighbors. Error cannot benefit us. Truth sanctifies and makes us free. Let us seek to know the truth as it is in Jesus.

On account of these varied opinions we are instructed to have forbearance, love, charity and patience one with another; so that we can be kind to those who do not understand the scriptures just as we do. The Holy Spirit is what leads us into truth. It doesn't drive nor force, but leads gently. O that the waiting ones in this hour of searching for truth and of running "to and fro" with God's messages, may remember that it is our duty to *be kind* to those who differ from us.

God help us to be like the meek and lowly Jesus, who loved all mankind, and died for us while we were yet sinners. Without his Spirit we are none of his.

MARIA MATHEWS WEAVER.

Westfield, Mass., April 15, 1867.

NOTE BY THE EDITOR.—The foregoing communication was sent to the *World's Crisis*. Not finding admission there, it was returned to the writer at her request and sent to the HERALD OF LIFE. We do not wonder the *Crisis* declined it. That "mortal" sheet goes in for a "mortal resurrection."

FROBISHER'S WORK ON THE CULTIVATION OF THE VOICE AND ACTION.—This work is designed to instruct the student and all self-improvers, in the art of public speaking; it is calculated to make that study interesting by the clear and simple style of his views and teachings. As every American is called upon at some time to take part in public matters, such instruction as this work affords will be found very useful. It is not necessary to master the whole of his system either; separately or taken together, all his ideas can be practically and beneficially applied at once, both in public speaking and social intercourse. Bro. J. E. Frobisher, the author, is an old instructor in elocution. Ivison, Phinney and Blakeman, publishers, New York. 264 pages.

The Increase of Evil.

Prophecy assures us that the last times will be marked by a great prevalence of evil, and one of the strongest evidences, therefore, that we are now living in that eventful period of the world's history consists in the fact of the present fearful increase of vice of every description. A writer in an English journal, mourning over a retrogression of the moral condition of certain laboring classes in that country, says "the Sabbath day finds the country lanes filled with lolling peasants in their working day rags, sleeping off the beer of the Saturday night, and their hobbledehoys shooting sparrows, or raising 'the loud laugh that speaks the vacant mind;' in the towns, or where the pale mechanic is 'in populous city pent,' you find, perhaps, a greater pride of person and respect for appearances, but an equal earnest of a people living 'without God, and without hope in the world.' Nothing is more discouraging to the social philosopher than to find the little pains taken by parents to preserve the respect or conciliate the obedience of their children—their recklessness of bad example, the absence of any attempt at patriarchal discipline by the dignity or propriety of their conduct. At last we come face to face with the fact that that nearly £90,000,000 a year are spent in spirits, beer, and tobacco; that the poor man's church is conspicuous by the absence of the poor man; that the masses never enter the establishment or the conventicle; and that they broadly and openly avow their distaste and disbelief in the popular theology."

Each class of society has its peculiar forms and degrees of evil, and if our English lamenter had, for a moment, considered all classes he would have been impressed with the fact that among them wickedness in its multifarious forms, is rapidly increasing. Of course, ascending the plane of enlightenment and culture it is found to maintain a more respectable existence, until, finally at the summit, interwoven in the affairs of both church and state, it is polished into a sort of refinement, but, nevertheless, always wickedness, and to every lover of truth and virtue, loathsome.

The writer quoted from complains that people "broadly and openly avow their distaste and disbelief in the popular theology." Doubtless, very many professing christians are amazed and horrified to think they are surrounded by beings so steeped in ignorance and sin as to reject popular theology; but if they would enter into an earnest examination they would find it and bible theology widely at variance, and could hardly fail to see that the inconsistencies and revolting doctrines of the former are drawing thousands of thinking people into infidelity and affording a perpetual barrier to myriads of others, intercepting their approach to the truth, and to Christ. If ministers of the various sects would cast their idols of man-made theology "to the moles and to the bats," and with Bible in hand go before the people proclaiming the simple gospel of Jesus Christ, there would soon be little need for such distinguishing terms as the "establishment, or the conventicle," in any land, and very many of our fellow beings who now wander down the dark paths of sin and death would be induced to pause and contemplate the incomparable love of God, and by it be allured up into the highway of holiness which leads to life everlasting. May all who profess to teach in the name of Christ diligently seek the truth, and, finding it, have the moral courage to declare it.

L. C. T.

The Struggle for Divine Life.

Dr. Stephen H. Tyng, speaking of the difficulties, objections, and struggles of an awakened mind to emerge into the divine life in his "*Lost One Found*," among other things says:

"Often the difficulty in the way hangs upon some single fact in life which has been a controlling one—some one remaining hostility in the pride of the heart which refuses to yield—and in the severing of that the choice may be made free. I recall to mind a very interesting and attractive young man, who sought me once for religious guidance. He had been gay, self-indulgent, and living without God, but was now awakened and serious, yet hesitating and proud. His wife he described to me as a christian woman; but he acknowledged himself a neglecter of God's salvation, yet now desiring to find the way of peace. Our conversation occupied a long evening. At last I said, 'Now go home, take your stand for Christ to-night; tell your wife that the time past of your life has been enough for sin, and that you now mean to live for Christ, and seek the kingdom of God. Kneel down with her, and begin your united prayer to-night. Will you do this?' 'No,' he replied, 'I cannot.' I remonstrated and entreated in vain; he was immovable. I then said to him, 'I have nothing more to say,' and for five minutes we sat in silence. I resumed the book which I had been reading, but presently repeated the question, and was again refused. After some minutes' further delay, he rose from his seat and sighed deeply. I saw the tears starting from his eyes, and I asked the same question again. He replied, 'I will,' and immediately left my house. The next evening I saw this young man coming into our lecture-room with a young woman leaning on his arm, whom I had often marked there before as a stranger and a woman of a sorrowful spirit. They came to the front seat immediately before me, and kneeled together in silent prayer. How joyful to me was that token of the divine victory. At the close of our worship I approached them, and he introduced his wife to me. I told her what he had promised me the night before, and asked, 'Did he do it?' She answered me, 'Yes, he did.' I turned to him and said, 'And how do you feel to-night?' 'Sir,' he exclaimed, 'I am the happiest man in the city of Philadelphia.' It was a triumph of grace. For several years this young man walked among us as a useful, active follower of Christ, highly valued and much beloved. He closed his pilgrimage in a rapid consumption. On one occasion near his death, I said to him, 'Do you remember the evening when you first came to my study?' 'Remember it!' said he; 'I shall never forget it throughout eternity. It was the birthday of my soul.' He raised his feeble hands as he spoke, and clasping them together, covered his face and burst into tears. Years have gone by since then, but the scenes are as fresh before me as the events of yesterday. What an instant, effective choice was his! And how truly did that single choice mark him as 'the lost one found!'"

The Battle Moves Forward.

During my recent absence of four weeks from home and family (which period embraced the discussion week in Brooklyn) some things occurred that may be of general interest. I propose, therefore to give some account of them next week. At present I can only mention a single item, and I do it to encourage the hearts of those who are glad to witness the spread of the Life views committed to our trust. On the evening of the 8th inst., I spoke one hour and twenty minutes in the Universalist church in Fort Plain, N. Y., from the words, "*In Christ shall all be made alive.*" Among my auditors were four ministers—Rev. B. Hawley, D. D., the resident Methodist pastor; Rev. Mr. Baker, the former Universalist pastor of the place; Rev. Mr. Young, a resident Lutheran minister and the principal of the village public school; and my beloved father, who is a Methodist local preacher. Since that time four replies to my sermon have been given in Fort Plain pulpits, three of them by Rev. Dr. Hawley in the Methodist church, and one of them by Rev. Dr. Skinner, Universalist, who preaches for the Universalists in F. P. on every alternate Sunday. I have been urgently requested to return to Fort Plain forthwith and continue the agitation. Particulars hereafter.

R. W.

Salem, May 20.

Letters and Extracts.

From Eld. E. B. Taft.

STOCKTON, CAL., April 25, 1867.

BR. STORRS:—It is now over seven months that I have been laid aside, not having been able to do anything at public proclamation. I had two runs of typhoid fever, which left me very feeble; and I have not yet sufficiently recovered to think of putting the harness on and engaging in the work: but I gladly give my testimony that God is good, supremely good, under all circumstances. This I have fully realized under my present affliction, it being the greatest trial that has come on me since I engaged in the ministry. The HERALD OF LIFE has made its regular visits, making glad my heart, as, undoubtedly it does all those who believe in immortality only through Jesus Christ our Lord. There are many adversaries, and my mental powers have been so much affected that I could do but little in any way towards defending the cause I so much love. I have not failed however to do what I could to spread the glorious doctrines of the LIFE-GIVER. Where one can be found who desires to know the truth, and is not prejudiced by the "traditions of the elders," he at once sees the great love and mercy, as well as the justice of God, in this life-giving doctrine through Christ alone. Your brother in the gospel hope.

NOTE BY THE EDITOR:—Br. TAFT sends us $12 for books and new subscribers: all of which we have forwarded as he directed. We thank you, dear brother, and hope it may please our covenant God perfectly to restore your vigor of body and mind; and may your labors in California be crowned with abundant mercy. Let us hear from you often.

From Polly G. Pitts.

FREDERICKSBURG, IOWA, May 15, 1867.

BR. STORRS:—Enclosed find one dollar for Helen Robertson, sent by a lover of truth: also, a dollar from myself for the HERALD OF LIFE. I cannot tell when I can send any more, but will try to do what I can. It is hard times here, and many will starve if they are not helped. May God open the hearts of those that have plenty, that it may never be said any died for the want of food in this land of Bibles, the land that has been blessed above all others with liberty, and the right to think and speak the convictions of one's mind untrammelled; where God has showered His blessings of plenty, and to spare. I feel it is the abuse of these blessings that brings the curse, the mildew, the blight. O let us watch and pray always, that we "escape all these things" that are coming on the world, and stand before our coming King with joy and rejoicing. Your sister, hoping for deliverance, when our great Deliverer shall come, and exalt him that is low, abase him that is high; and overturn, overturn, and overturn, till he whose right it is shall reign in righteousness. May grace, mercy, and truth be and abide with you, and the whole Israel of God, henceforth and forever.

NOTE BY THE EDITOR.—We thank "A Lover of Truth" for the $1 for the support of Sister Helen Robertson, and take the occasion to say, this month is nearly closed, and we need $17 more to pay her board bill for May; and she will probably be in that field into, if not through July. If some 40 or 50 will give $1 each they will cheer her heart and be the richer themselves, while promoting the education of the freedmen and their children.

From Nicholas Allpool.

LOCUST POINT, OHIO, May 9, 1867.

BR. STORRS:—I received BIBLE VS. TRADITION, also four numbers of the HERALD OF LIFE, with which I am well pleased. I expect to get some subscribers for it. I am all alone here, with one exeption, in advocating the doctrine of no immortality or endless life except through Christ alone. I have been for many years a member of the "United Brethren in Christ," but did not believe in endless torture, but I did believe that man had an immortal soul till about twelve years ago, when, by chance, I saw the "Discussion" between Prof. Mattison and yourself, which gave me light, and I have ever thanked God for that light. I searched God's holy word with an unprejudiced mind, and am convinced of the the truth of no immortality out of Christ; and my hope of eternal life is very much increased; and I am determined by the grace of God to follow my dear Redeemer through evil report as well as good. There is opposition from some; but there are charitable people here who are willing for me to understand for myself, though they do not agree with me. Time-honored sentiments are hard to be removed. We should always be gentle and gain by love and the word of the Lord. I am not a public speaker, and am 62 years old; but I am willing to do the best I can in the cause of my Master, and labor and pray in faith till God did answer. I think there could be much good done out here if the doctrine were thoroughly presented. I never heard a sermon on the subject. If some good brother should come near us, many would be happy to hear on the subject.

I am yours in heart and hand. Though miles are between us, I trust we may hear our Lord and Master when he comes to take his people home, to be with him forevermore. This is the prayer of your brother in love.

JULINE FRENCH, Rehoboth, R. I., writes:—I have been confined for over a year with a broken and sprained limb, and cannot walk yet only with crutches, and have been so situated that I have not received any of my papers since last Sept. till March. I hope now to get them every week; the contents are food to my soul, for they come laden with glorious truths. I feel to praise the Lord for the light I have received on His word from your valuable paper and books. I wish I was able to give more for the cause of this glorious truth, "Life only in Christ" our LIFE-GIVER. But I am poor and unable to earn much at present. My prayer is, that the Lord would bless the Editor and all who write for the paper.

NOTE BY THE EDITOR:—"Four dollars" were sent with the foregoing for the HERALD, and $1.20 for "LIFE ONLY IN CHRIST." The Lord bless and prosper you, dear, suffering, praying soul.

Summary of News.

BY W. M.

DOMESTIC.

The liberation of Jeff. Davis on bail has been the exciting topic of conversation the past week. He has been spending some days in this city in a quiet way, being unwilling to draw much attention to himself by allowing demonstrations as many here would like to have him. There is very little feeling of animosity now expressed toward him, and he will no doubt escape from severe punishment, as the immediate pacification of the South is regarded as bound up in the treatment to be awarded him and the other leaders of the rebellion.

The accounts of the state of the crops from every section are of the most flattering character.

It was fortunate that the Atlantic Telegraph Company, after successfully laying the cable of 1866, immediately repaired that of 1865. The cable of 1866 has just been broken by an iceberg, and our only line of communication with the Old World is at present the cable of 1865. The Company expects to repair the damage without delay.

FOREIGN.

Constantinople correspondence, dated the 20th of April, contains matter relative to the progress of the Eastern question to a war crisis, which is of the highest importance, particularly when read in connection with the defeat of Omar Pasha in two severe battles in Candia, and the renewed representation of the great Powers to the Sultan as to the advisability of the cession of Crete to Greece. Russia, according to the report, was gradually encircling the Turkish provinces, due east, south, and south-east, with her troops, and large bodies of the soldiers of the Czar were stationed near Simpheropol, between Kars and Tiflis, while the country between Kars and Erzeroum, in Armenia, was scoured by Russian cavalry. Sebastopol "stronger than ever," had one hundred and fifty thousand men in and around the city. Odessa was filled with troops, and it was quite evident that Russia was prepared to administer at any moment to the effects of the "sick man" with profit to herself.

The Pope has found himself in a strange predicament with regard to the provisional appointment of a bishop to a Russian diocese. The Pontifical act is published in the official *Roman Journal*, and is accompanied by a confession that his Holiness has no means of transmitting this nomination to its destination, owing to the interdiction which prevents the bishops of Russia, under heavy penalties from communicating with the Holy See. He therefore hopes that his decision will be reproduced by all the newspapers, and that in this way it will come to the knowledge of the bishop and the Catholics of the diocese concerned. Is not this a curiosity, this appeal to the press by a power which condemns the press as a diabolical invention and the source of all the evils which afflict society?

Some of the French journalists have discovered a cause for alarm and inquietude in the ambitious and "audacious" schemes of Bismarck to annex Holland to the Germanic Confederation—that is, to Prussia. And in bringing to light the new intrigues of Prussia they have discovered the secret reason of the lately proposed cession of Luxemburg to France.

A conservative deputation waited upon Count Bismarck May 7 to congratulate him upon his escape from assassination this day last year. In his reply Count Bismarck is reported to have said:—"The situation is now more serious than ever it was before."

The reform leagues of England made a grand outside rally against the Derby Reform bill on the 15th inst. in London. Mr. Bright advised a vigorous opposition to the measure at its third reading, and then endeavored to have the question remitted to the people at large.

The latest advices from Brazil, which are to the 8th of April, bring no important intelligence from the seat of war. The Brazilians were preparing an invasion of Paraguay at a point up the upper Parana, but in Buenos Ayres and Montevideo the disposition toward making peace seemed to be on the increase.

The rinderpest has again made its appearance in England, and orders have been issued in Council for the prevention or restriction of its ravages.

The position of Spain, in a political as well as financial point of view, continues to be very deplorable. The recent revolutionary attempt in Catalonia having again failed, extensive arrests are being made of those engaged in getting it up.

At date of Queretaro, April 27, Gen. Escobedo reports another repulse of his enemy. Gen. Diaz had been visited on the 20th by a German Princess with a proposal of terms for the disbanding of the Austro-Belgic corps, and guaranteeing the life of Maximilian. Gen. Diaz disclaimed any authority to pardon the usurper.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

LINES.

O 'tis a rough and stormy sea
On which the christian rides,
Rude storms, wild winds and foaming waves,
Oft come, and threat'ning tides.

Yet, cheering thought, the Saviour slept
Amid the storm's rude blast;
He guides our bark, and surely we
Shall reach our haven at least.

Beyond the clouds there is a sun
Tho' hidden be its ray,
After the storm there is a calm,—
After the night, the day.

MARIA M. WEAVER.

* * * * * * * *

"O for a faith that will not shrink
When tempests rage without."

* * * * * * * *

"That when in danger knows no fear,
In darkness feels no doubt."

TO ALL.

St. Mark, xiii., 37.

Could christians watch ten thousand years
Before their Lord himself appears,
Yet, as He then shall come at last,
'Twere wise, through all such ages past,
T'have watched and waited, and have borne
The scoffer's jest, the worldling's scorn.
But those who watch not in the day
Will surely sleep the night away.

Lord, make me at all hours awake,
And self-denied Thy cross to take,
Robed for Thy nuptial feast in white,
With lamp in hand and burning bright;
Nor lack of precious oil be mine
When the loud cry "Arise and shine!"
Proclaims Thee come, in bridal state,
And when *preparing be too late!*

—*Littell's Living Age.*

Children's Department.

BRIGHTENING ALL IT CAN.

The day had been dark and gloomy, when suddenly, toward night, the clouds broke, and the sun's bright rays streamed through, shedding a flood of golden light upon the country.

A sweet voice at the window called out in joyful tones: "Look! oh, look, papa, the sun is brightening all it can!"

"Brightening all it can? so it is," answered papa; "and you can be like the sun if you choose."

"How, papa? tell me how."

"By looking happy, and smiling on us all day; and never letting any tearful rain come into the blue of those eyes; only be happy and good; that's all."

The next day the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love, and when asked why she was so happy, she replied, laughingly: "Why! don't you see, papa, I'm the sun? I'm brightening all I can."

"And filling the house with sunshine and joy," answered papa.

Cannot little children be like the sun every day—brightening all they can. Try it, children.—*Child at Home.*

STORY OF A PICTURE.

A painter once wanted a picture of Innocence, and drew the likeness of a child at prayer. The little supplicant was kneeling beside his mother; the palms of his uplifted hands were reverently pressed together; his rosy cheek spoke of health, and his mild blue eye was upturned with the expression of devotion and peace. The portrait of young Rupert was much prized by the painter, who hung it up on his study wall, and called it "Innocence." Years passed away, and the artist became an old man. Still the picture hung there. He had often thought of painting a counterpart—the picture of guilt—but had not found the opportunity. At last he effected his purpose by paying a visit to a neighboring gaol. On the damp floor of his cell lay a wretched culprit named Randall, heavily ironed. Wasted was his body and hollow his eye; vice was visible in his face. The painter succeeded admirably, and the portraits of young Rupert and Randall were hung side by side, for "Innocence" and "Guilt." But who was young Rupert and who was Randall? Alas! the two were one. Old Randall was young Rupert led astray by bad companions, and ending his life in the damp and shameful dungeon.

THE FARMER THAT WOULD NOT SELL.

Mr. Coffin, in his "Four Years of Fighting," tells the following incident, which occurred as our troops were moving to Gettysburg:

When the Fifth corps passed through the town of Liberty, a farmer rode into the village mounted on his farm wagon. His load was covered by white tablecloths.

"What have you got to sell, old fellow? Bread, eh?" said a soldier, raising a corner of the cloth, and revealing loaves of sweet, soft, plain bread, of the finest wheat, with several bushels of ginger-cakes.

"What do you ask for a loaf?"

"I haven't any to sell," said the farmer.

"Haven't any to sell? What are ye here for?"

The farmer made no reply.

"See here, old fellow, won't you sell me a hunk of your ginger-bread?" said the soldier, producing an old wallet.

"No."

"Well, you are a mean old cuss. It would be serving you right to tip you out of your old bread-cart. Here we are marching all night and all day to protect your property and fight the rebs. We haven't had any breakfast, and may not have any dinner. You are a set of mean cuss es round here, I reckon,' said the soldier.

A crowd of soldiers had gathered, and others expressed their indignation. The old farmer stood up on his wagon-seat, took off the tablecloths, and replied,

"I didn't bring my bread here to sell. My wife and daughter sat up all night to bake it for you, and you are welcome to all I've got, and I wish I had ten times as much. Help yourselves, boys."

"Hurrah! hurrah! hurrah!" "Bully for you!" "You're a brick!" "Three cheers for the old woman!" "Three cheers for the girls!"

They threw up their caps, and fairly danced with joy. The bread and cakes were gone in a twinkling.

"See here, my friend, I take back all the hard words I said about you," said the soldier, shaking hands with the farmer, who sat on his wagon overcome with emotion.

A SURPRISED MINISTER.

A certain minister had promised a little boy of his that he should accompany him to church on the following Sabbath. The little fellow, although not quite four years old, was still old enough to remember the promise. But when church time came it happened that he was sound asleep, and his parents went away leaving him in bed. Some time after he awoke, and, calling to mind the promise given him, he hurried down stairs only to find his father and mother gone. Determined not to be frustrated in this manner, he made his way into the street, and crossing to where the church stood, entered the open door. The minister at that moment was beginning his sermon. Fixing his eye upon his father the little fellow waddled up the aisle in his night clothes, until directly opposite the pulpit, when he halted, and looking up at him called out:

"I des you fordot me!"

THE HEALING DAY.

[From Prophetic Times.]

"Moreover, the light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."—ISAIAH xxx. 26.

The contrast is very striking between the calamities which have happened to our world in the past, and the blessings that are to come upon it in the future; between the strange things that have transpired upon it, and the stranger still that are to transpire upon it. There was a day in the past when the first act of sin was committed on the earth; there is a day in the future when the last stain of sin shall be purged away from it. There was a day in the past when the curse came down upon our globe with crushing, blighting, paralyzing power, disordering everything, and making the whole creation travail together in pain until now. There is a day in the future when the curse shall be lifted off from the disordered framework of creation, and

"The groans of nature in this lower world,
Which heaven has heard for ages,
Shall have an end."

There was a time in the past when our sin-smitten world came under the ban of exile from the great family of worlds, of which God is the Father, and Jesus Christ the Elder Brother: there is an hour in the future when the sentence of seclusion will be repealed, and our exiled earth be restored to open, happy intercourse with other worlds; when angels will visit it again without concealment, and men will hear the voice of the Lord God, as Adam did when he walked amidst the bowers of Eden in the cool of the day. There was a time in the past when a flood of water swept in desolating judgment over our world; there is a time in the future, settled and determined in the purpose of God, when a flood of purifying fire shall wrap the world in its regenerating influence. There was a time in the past when the Son of God entered our world in humiliation to suffer and to die; there is a time in the future when He shall enter it again in power and great glory, to judge it in righteousness.

In its primary sense the text quoted above has reference to the Jews. It belongs unquestionably to them. The idea is embodied in what is distinctly and peculiarly Jewish phraseology. It can receive its complete and literal fulfilment only in the experience of the Jewish people; and in its application to them, there is no difficulty in determining what is the point of time indicated by the language employed. Two expressions are made use of to define the time referred to: these are "the "breach" and "the wound" of his people. "The breach" has reference undoubtedly to the separation of the Jewish people into two distinct kingdoms. This took place after the death of Solomon. Then ten of the tribes were sent away from his son Rehoboam, and made a distinct nation. This was "a breach" indeed; and it was never afterwards healed, or bound up. It continued till the captivity. From that the ten tribes which constituted the kingdom of Israel have never yet returned; they became outcasts from that day. They have been lost since then from the knowledge of the rest of the world. The most persistent and persevering efforts have been made to trace them; ingenious and elaborate theories have been devised to prove their connection with this, that, or the other nation, from one end of the earth to the other. But it has all amounted to nothing. No one knows where the lost ten tribes are, but God has hidden them.* And no one ever will know, till God is pleased to bring them out from their hiding place. They are "outcasts" from the land of their fathers; and they must continue outcasts till the time appointed of God for their return shall come. This casting out and hiding of those ten tribes from the knowledge of the world may well be spoken of as a "breach" upon the nation; and that breach has never yet been "bound up."

The other two tribes of Judah and Benjamin remained united. They continued in their own land for more than a hundred years after the ten tribes were carried away. Then, after seventy years captivity in Babylon, they returned to their own country and occupied it for about five hundred years longer. The rejection of Christ, their Messiah, filled up the measure of their iniquities. Their city was destroyed by the Romans, and they were dispersed and scattered abroad over the face of the earth. For eighteen centuries the prophecy recorded by Hosea has been fulfilled in them: "The children of Israel shall abide *many days* without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim." Of the ten tribes it is impossible to tell where they are;* of the two tribes it is almost equally impossible to tell where they *are not.* They are dispersed among all nations, yet absorbed by none, identified with none. They are worldwide wanderers. They are a reproach and a byword among all people. Their continued separate existence is as much a miracle, in its way, as it would be if there were five or six millions of drops of fresh water preserved in the ocean, tossed by the storms of eighteen hundred years, yet retaining their freshness and their identity as distinct individual drops. And this disposition of Judah was the "wound" inflicted on the nation—as the outcasting of Israel was "the breach."

But this "breach," we are assured, is to be "bound up;" this "wound" is to be "healed." This implies clearly and inevitably the national restoration of this whole people, the ten tribes, as well as the two tribes, to their own land again. It is childish trifling with serious things, it is sheer nonsense to say that this refers only to the spiritual blessings which Christ was to bring to the gentile nations.

Suppose yourself in attendance at an hospital: a patient is brought in who has received a dangerous flesh wound. You go to him and say, the surgeon is coming who will bind up the "breach" and "heal the stroke of his wound." What would he understand by your promise? Certainly, that that very wound of his would be closed and healed, and his sufferings from it relieved; and if, instead of this, after a while, he should find out that this was not your meaning, but that you only intended that in another part of the country, or in another quarter of the globe they were to have a surgeon one of these days who would be very skilful in healing people, what would he think? Would it not be the most natural thing in the world for that poor man to feel that you were simply mocking his misery? And if I were a Jew, it seems to me that I should feel so, when I heard christian ministers handle passages like this text, and say that "the breach," and "the wound" belong to the Jews, but that the binding up and the healing belong to the gentiles. Not so. Both parts of the text have the same application. The people on whom "the breach" came are the people to be bound up. The people who were wounded are the people who are to be healed. See how plainly the fact of Israel's restoration is taught by the prophet Jeremiah: "Behold I will gather them out of all countries whither I have driven them in mine anger; and I will bring them again into this place, and I will cause them to dwell safely; yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul." Jer. xxxii. 27, 41. And the fact that the kingdom of Israel as well as Judah, is embraced in these promises is most distinctly set forth by Ezekiel, when he says: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make one stick of them, and they shall be one in mine hand; and I will make them one nation in the land upon the Mount of Israel, and one king shall be king over them all, and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all." Nothing could be more clear and explicit than this. And when this is accomplished it will be true indeed that "the breach of the people shall be bound up, and the stroke of their wound be healed."

The question is, *when* will this take place? I answer: not till the Lord Jesus Christ shall return in person to our earth. But how can this be proved? Easily enough; "Thus it is written, the Redeemer shall come to Zion and turn away ungodliness from Jacob." Isaiah lix. 20. But it may be asked, how can it be proved that it is a personal and not a figurative or spiritual coming that is here spoken of? I answer by showing how he went from Zion on his first coming to it. The disciples stood on the top of Olivet and saw him go in person away from Zion. And as they stood there gazing up after him into heaven, an angel appeared to them and said: "This same Jesus who is taken from you into heaven shall so come in like manner as ye have seen him go into heaven." If he went away figuratively or spiritually, then he will come again figuratively or spiritually. But if his going away was a literal, personal going, then his coming again will be literal and personal too.

When Zechariah is speaking of the gathering of Israel unto their Messiah, he says: "His feet shall stand at that day upon the Mount of Olives. This denotes a personal presence if language can express such a presence. And it is to their glorious Shiloh, personally present, that "the gathering of the people shall be," according to the words of the dying Jacob. "And when the dispersed of Judah, and the outcasts of Israel are made one people again in their own land, when they are cleansed and purified, and made a praise and a joy in the earth, then, indeed, will the day have come when the Lord shall have bound up the breach of his people, and have healed the stroke of their wound."

This I take to be the meaning of this text in reference to the Jews.

*Truly, "blindness in part has happened to Israel," when Israel does not know herself, as our friend of the *Prophetic Times* seems not to know that the Anglo-Saxons, and their associates, are of the "lost tribes." On this subject we have not had a doubt for nearly twenty years. They are just as distinct a people as the Jews themselves, and have all the prophetic marks given to the "ten lost tribes;" especially is this true of the Anglo-Saxons as the posterity of Joseph in the line of Ephraim, his youngest son, who was the head and leader of the ten tribes, or kingdom of Israel. We hope the "blindness" will ere long be removed from the eyes of our brother Israel of the *Prophetic Times*, on this matter. Let them read the following texts and give them a fair construction, and see if God has not brought "them out from their hiding place." Gen. xlviii. 16–19. Gen. xlix. 22–26. Deut. xxxiii. 13–17. Jer. xxxi. 9, 18–20. Hosea i. 10. Can a people described as they are in these texts be "hidden" so as to make it "impossible to tell where they are," except that "blindness in part has happened to" them? Will the *Prophetic Times* answer?—ED. HER. OF LIFE.

THE NATURAL AND SPIRITUAL BODIES.

BY A. G. HUDSON.

[*Concluded from No.* 172.]

We now proceed to examine the spiritual body, and we inquire, What is to be its origin, what its relation to the natural body? and what its destiny?

To nature it may be said, Thus far shalt thou go, and no further. If there is a future for us, natural philosophy has never lifted the veil. But it is written, Life and immortality are brought to light through the gospel. The apostle affirms, There is a spiritual body. But lest we should make the mistake that millions are making, he modifies his expression by saying, Howbeit, that is *not first* which is spiritual, but natural; and *afterwards* that which is spiritual. If that which is spiritual precedes the resurrection, what weight has this language of the apostle in his argument for the resurrection?

In speaking upon the origin of the spiritual body, I am not dictating to any what they shall believe; and I shall think no less of any one if he does not adopt the opinion that the formation of the spiritual body will be as positively a creative act as was the original formation of the natural body; that the Almighty power, through the person of Jesus Christ, is yet to do this thing. The most that we *know* about it is, it is to be like Christ's glorified body; that its existence is not to terminate; that it will be free from all the ills the living soul is subject to, and while it may be true that God only hath immortality, for aught I know, this will be preserved.

Where then is the connection between the natural and the spiritual? I answer, primarily there is none. While death comes as a legitimate result of transgression, I do not understand that future life comes naturally from a life of obedience, while I believe the future *condition* of the redeemed will be affected by their faith and works in this life; in other words, that they will be rewarded according to the deeds done in the body, I yet believe that life itself will be the absolute gift of God, which no amount of faith or works could ever secure. God gives us natural life: we make our happiness or our misery. If accounted worthy of future life, God will give it; and unless I mistake, we are to-day affecting the eternal condition of that life. If that be so,

"How careful ought we all to live
How watchful every hour;
For we a strict account must give,
For exercise of power."

Here we see the great necessity for the LIFE-GIVER. If, on the other hand, we are immortal, or have an immortal soul, and our condition in the future is what we make it in this life, what does Jesus do? Just what spiritualism says, and no more. He was more a Saviour than the rest of us, just in proportion as he was better, and taught better principles. If these conclusions can be avoided I should like to have some one tell how. We are not dependent upon Jesus Christ, but upon the principles he advocated! That the observance of those principles will bring happiness as long as there is life, I deny.

We are now led to the question of identity. In what does it consist? Strictly speaking, there is no such thing as finite personal identity for any length of time while there is life. This is absolutely true, physically, intellectually and morally; for finite beings are continually changing; and no man can say to-day, I am strictly speaking the same that I was yesterday. When we say we were born in such a time and in such a place, if our words were to be taken in their absolute sense we should have to modify them materially. The most that we can mean by an expression of this kind is, an existence was then commenced; and for what I am to-day, I was primarily, dependent upon that beginning. Identity, strictly speaking, belongs only to immutability; in other words they are synonymous.

The identity is recognized by the memory; and we remember nothing but what we have learned. Whatever there is then of identity in a living soul, worthy of the name, I find in that that is acquired. How do you, my friend, identify the Bible or Uncle Tom's Cabin? By the form or by the collection of ideas. Burn every one of Mrs. Harriet Beecher's stories to-day, and if she could from memory, and did, re-write, the work referred to, would you, or would you not, identify it? would it be a reproduction or would it be a new production? and would the form of the matter, or the question whether it was the same matter form any part of our inquiries.

Principles and truths are not dependent upon organism for their existence, but the individualization of them is. The mind is knowledge individualized. The capacity for mind lies in the organization. Character is a quality of the mind, and is the offspring of intelligence and law. The mind and character of the individual determine his standing with God and man. This is what is judged; and that only has a promise of preservation which is begotten by the word. This is what I understand by the "new man"—by the "inner man." The word is the seed that the sower went forth to sow. This seed, Peter says, is not corruptible but endureth forever. But if he teaches anything it is, that the natural man is corruptible. See 1 Peter i. 23–25. This new man, begotten by the word, becomes the essential man in the christian. It is that, and that only, which is to be preserved. It is that which cannot sin. The natural man is still under sentence of death, without hope. This new man must be begotten or no house will be provided for it. This inner man connected with a body like Christ's glorified body, at the resurrection, will be what I understand by living again. The preservation of the individualized mind and character, is what I understand by the preservation of the identity. As natural birth does not instantly follow generation, and as the harvest does not instantly follow the sowing of the seed, so the new birth will not instantly follow generation. Character is not formed in a moment.

"While the lamp holds out to burn,
The vilest sinner may return"

is poetry and orthodoxy; yet it is not Bible, but it is a license to sin as positively as papal indulgences. When there is a birth without generation, and a harvest without seed, you may find some analogy from which to argue the doctrine of universal salvation, or a resurrection of the wicked dead; which is, in my opinion, the same thing. The work to be done is not a cleansing of something already in existence, and immortal; but it is the formation of something new. May we form such characters in this life that we be accounted worthy of spiritual bodies.

THE SHEEP KNOW HIS VOICE.

Not long since a man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the judge to decide to which the sheep belonged.

Knowing the customs of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and sent one of the two men into the another room, while he told the other to call the sheep and see if it would come to him. But the poor animal, not knowing the "voice of a stranger," would not go to him. In the mean time the other man, who was in the adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of "chuck!" upon which the sheep bounded away toward him at once. This "chuck" was the way in which he had been used to call the sheep; and it was at once decided that he was the real owner. Thus we have a beautiful illustration of John x. 3, 5—"And the sheep follow him; for they know his voice. And a stranger they will not follow, but flee from him; for they know not the voice of strangers." Jesus said: "I am the Good Shepherd, and know my sheep, and am known of mine."

VARIETIES.

SELECTED BY W. M.

Henry Ward Beecher, who seems to lack any positive system of religion, has written for the N. Y. *Ledger* a novel entitled "Norwood; or, Village Life in New England."

The *Ambassador*, the Universalist organ in New York says that for some reason—perhaps inexplicable, perhaps not—the Universalist denomination lags behind most of the Protestant denominations in regard to the Social Reform; of course, specially excepting that embodiment of shameless neutrality, the Episcopal church.

At the time of the earthquake in Missouri and Kansas, April 24, an acre of ground three miles south of Carthage, on the Miami Canal, sunk ten feet, showing that the shock extended to Ohio. The ground sunk bodily, leaving a perpendicular wall of ten feet or more on all sides. The canal bank was seriously endangered by the subsidence.

The Society of Friends in England, which has of late been rather fading away, until their present membership in England is only about 15,000, is reviving.

The question of religious toleration is the absorbing topic of the day in Peru, and is being keenly discussed, the Catholic party dealing largely in denunciation and threats.

The *Church Monitor*, of Halifax, takes ground for a common priesthood as follows: "Who, then, are priests? All true believers by virtue of their union with Christ, their Great High Priest."

It would seem that the question of ritualism is about being brought to a crisis in Great Britain. The Bishop of London has signed "letters of request" to Dr. Lushington, the Dean of the Court of Arches, charging Rev. A. H. Mackonockle, incumbent of St. Albans, Holborn, London, with four offences:

1. The elevation and adoration of the Holy Elements.
2. The placing of lights on the communion table.
3. The use of incense.
4. The use of the mixed chalice.

The Bishop of London is backed by the Church Association, and the clergy of St. Albans by the English Church Union. Large sums of money are contributed by the members of these private associations. It is hopeful to see this war of the church upon itself. It shows that the inside is growing, the logic of which is, that the outside must break. With the power of custom depolarized, and the superficial pretences of the clergy exposed, the people of the world will make haste to a better and happier life.

Zion's Herald shows how extremely ridiculous is the plea of the English Church that its apostolic succession guarantees purity in doctrine. "One of its bishops is writing books to prove that the Pentateuch is a collection of old-wives' fables, and publishing hymn-books, from which the name of Christ is carefully expunged, for the use of the churches of his diocese. Another coquets with Rome, adopts the confessional, and favors all the new theatrical performances of ritualism. Another who has only lately died, would have made a good Presbyterian or Methodist minister, if his theology could have been mended a little; he thought the apostolic succession a delusion and a snare. Brilliant illustrations, these, of the virtue of the said apostolic succession as a guarantee for the purity of the Church in faith and doctrine!"

Do the best we can in teaching a promiscuous crowd of boys, and some little chap among them will be almost sure, through design or blunder, to turn all the labor of a serious lesson into a ridiculous farce, in spite of us; but a teacher will be less likely to lay himself open if he avoids too figurative language in his talk.

In a certain Sabbath-school, the superintendent made a powerful appeal to the scholars to be active and useful, and among other things he told them they should all be locomotives, each taking along his train to heaven. The next Sabbath, just as the school opened, in came one of the best and most zealous boys with thirteen new scholars behind him, and went up the aisle uttering a noise, "choo, choo," imitative of the engine, to the amazement of the superintendent and scholars.

"What does this mean?" asked the astonished superintendent.

"Why," said the boy, "you said we must be locomotives, and here I am with thirteen cars behind me."

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The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris[t] alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President
RUFUS WENDELL, Salem, Mass., Secretary.
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The Herald of Life

AND OF THE COMING KINGDOM.

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"Geo. Storrs,
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Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 174. NEW YORK, WEDNESDAY, MAY 29, 1867. VOL. IV.—NO. 32.

THE HERALD OF LIFE
IS PUBLISHED WEEKLY BY
THE LIFE AND ADVENT UNION,"
AT
No. 37 Park Row,
(Fifth Story, Room 40), NEW YORK.
GEORGE STORRS, Editor.

RECONCILIATION.

BY ELD. S. W. BISHOP.

Not long since, in taking up a religious paper, my eye chanced to fall on this expression—speaking of an individual "who was converted," the writer remarked, "He went home rejoicing in the smiles of a reconciled God." This led me to ponder this question, What is the true doctrine of reconciliation? On this point I am satisfied the religious world at large is in the fog. The idea generally entertained is this: God is in a condition of mind towards all unconverted people that amounts to perfect enmity: that we must take some course to appease his infinite wrath and make him become friendly to us: that God the Father is an awful God, and were it not that Christ stands between us and God his vindictive wrath would hurl us all down to hell, en masse: that God is the representative of inexorable justice and direful indignation, but Christ is all love, mercy and compassion towards the children of men: and that the office work of Christ consists chiefly in preventing the Almighty from executing summary vengeance on the unsheltered head of the sinner: that when God, by a great amount of penance doing on the part of the sinner, and special coaxing on the part of Christ and the church, consents to let the sinner be saved, this is reconciliation.

In harmony with this idea is arranged all the church machinery for making converts; anxious seats, altars, sensation sermons, and singing, praying, etc. How many times have intelligent infidels left these meetings in disgust at the fanatical proceedings of popular revivalists. Not only are they in the fog as to the true doctrine of reconciliation, but they have made a fatal mistake as to the true idea of conversion. They suppose that conversion consists wholly in a feeling of ecstatic joy. Their only object therefore is to get the subjects of their religious mesmerization to "feel happy." Just as though to feel happy under the influence of a religious frenzy was a sure evidence of conversion.

Now the true doctrine of reconciliation consists simply in the bringing of the mind of man in harmony with the mind of God. God never changes. He is "the same yesterday, to-day, and forever." The most clear and forcible view we can ever get of the character of God is found in the life of his only begotten Son. Christ is God's representative to the human family. Whatever of loveliness there is in the character of Christ, he borrowed from the infinite fountain of love, the eternal Father. "In him dwelt all the fulness of the Godhead bodily." And just so far as we give evidence of having, in our own hearts, received the Spirit of reconciliation, so far shall we be made partakers of, assimilated into, God's great character of love. And we shall at all times manifest the loveliness of the character of Christ, "the image of God," formed in us the hope of glory.

How perfectly evident it must be to all thinking minds, that this condition of heart can never be attained unto by the use of the above named revival machinery. When we turn to the word of God, we find given in the clearest language the only instrumentalities God has ever employed to bring the mind of man into a condition of reconciliation with himself. See James i. 18. "Of his own will begot he us by the word of truth." The church of God in this present time is in a begotten state, or an embryotic state of spiritual life, "waiting for the adoption," or the full development, the birth, at the appearing of Christ, which consummation or birth is brought about by a resurrection from the dead. This is the divine arrangement, the plan of redemption through Christ. I know it is generally supposed that the "birth of the Spirit" takes place when men are converted, but this is not true. That conversion and the birth of the Spirit are two different things must be evident for the following reasons:

First, the birth of the Spirit is wholly a work of the Spirit of God. Conversion is not. To get a man converted, according to the Bible use of the word, is simply to give him a pure heart. Purity of heart can never be obtained only by faith. See Acts xv. 9. "And put no difference between us and them, *purifying their hearts by faith.*" Again, this same change is termed, Eph. iii. 17, "Christ dwelling in the heart by faith." This same change is called, Col. i. 27, "Christ in you, the hope of glory." No man can hope for glory unless he believes the record that declares that glory is coming. Thus there can be no conversion where there is no faith. Faith is explained by Paul, Rom. iv. 3, simply "to believe God."

The conclusion to which we are inevitably driven by these scriptures is, as we have already stated, that conversion is not the work of the Spirit of God alone; there can be no real conversion independent of the truth, or word of God. But the birth of the Spirit is a work or change accomplished through the agency of the Spirit of God only; therefore the birth of the Spirit is not conversion.

Second. Begetting must always precede the birth; and as we have proved that the change commonly denominated conversion and being begotten of God are identical, we therefore prove again that conversion and the birth of the Spirit are not the same. The birth of the Spirit is a work to be accomplished after we are converted. Still let us bear in mind that this last change, or birth, is really the completion of the work commenced at conversion. Another fact forces itself upon our consideration, viz., we cannot believe God so as to bring about in us the change called conversion; that the truth or word of God is wholly unavailing to the accomplishment of this work in us, except that word be made powerfully efficient through the operation of the Spirit of God. Consequently, we find the following in Eph. iii. 16, 17, "That he would grant you according to the riches of his glory to be strengthened with might by *his Spirit*.... *That* Christ may dwell in your hearts by faith." Now this settles the question forever that Christ cannot dwell in our hearts by faith only as the Spirit of God performs its legitimate office work in creating the word of God in us, a vitalized, spiritual life power.

This begetting is spoken of by Paul, 1 Cor., iv. 15, in the following language: "In Christ Jesus I have *begotten you through* the gospel." How do we get into Christ? Paul says, in the above quotation, that it is by being begotten through the gospel. All who are in Christ, then, are, in this present time, in a begotten state, and therefore whatever advantages are by promise secured to those who are in Christ can only be gained by those who are begotten through the gospel; because this is the only way we can possibly get into Christ. The change spoken of so many times in other portions of the sacred word is also brought to view in the language of Christ, John xvii. 17. In his prayer for his people he says, "Sanctify them through thy truth; thy word is truth." How much mysticism has been thrown around the doctrine of sanctification!

The view taken of it by a large class of religionists is fruitful in fanaticism and evil because it leads people away from the word of God. It has been supposed to consist in a certain state of feeling. Consequently, acting upon this opinion with regard to the nature of this work, people frequently appoint public meetings to pray for sanctification. And when assembled, such earnest, energetic, and continued exertions, both in voice and limb, to reach the desired blessing, would impress you at once that the people were ready and willing, but the great work in hand was to persuade God to be willing. One good brother told me that he had knelt on his knees praying for this kind of sanctification till both knees had become callous. Now if he had the right idea of sanctification, how cruel it was in God to let him call so long and endure so much and not get the coveted blessing after all. To sanctify is simply to set apart for a sacred purpose. This is most effectually accomplished when we really believe the word of God. One reason why people are so fluctuating in what they term their christian experience is, that their supposed christianity is mere sensationism. When the change takes place spoken of in the use of such various terms in the Bible, this is reconciliation. It is reconciliation on this principle: our minds are in harmony with the mind of God. In the language of Paul, "We have the mind of Christ." In other words, we are "spiritually minded," which "is life and peace." God is wholly spiritual; and when we become spiritually minded we are reconciled to God, because our minds become spiritualized by receiving into them, through the Spirit and word of God, a germ of that life in which alone He exists. This is the only means of bringing us into union with God; therefore the only way we can possibly be reconciled to God. When we are begotten of God, it is of course the commencement of a new life. Now, as certain as this is true, none will ever attain unto that new life except those who are begotten here. All must readily see that the next great change after conversion, or begetting, is the last development, the completion of the work begun; in short, the birth of the Spirit. Mark, there is no intervening change between the begetting and the birth, save the growth toward that last great change. What is the birth? I answer, "And if the Spirit of him who raised our Lord Jesus, Messiah, from the dead, dwell in you; he who raised our Lord Jesus, Messiah, from the dead will also vivify your dead bodies by his Spirit that dwelleth in you." Rom. viii. 11. (Syriac, by Murdock.) We are begotten here, but that change which is wholly the work of the Spirit of God is a resurrection from death, or its equivalent. How utterly foolish to suppose that any will come to the birth except they be begotten here. Paul's testimony, Phil. iii. 9 is, that in order to get a resurrection from death he must be *in Christ*. To be in Christ, we have proved, is to be "begotten through the gospel." Paul tells us again, 1 Cor. xv. 22, that on the same principle that we die in Adam, we shall be made alive in Christ. We die because we are partakers of Adam's corruptible nature; we are made alive because we get into Christ; and we get into Christ by being begotten by the incorruptible seed, the word of God. This is the commencement of a new life, the being made partakers of the Christ life; the becoming possessed of the germ of a future life; and when the great morning shall dawn, this life begun, will culminate in a resurrection from the dead to all who are begotten here, and positively *to no others.*

How harmonious is the word of God when viewed in the light of its glorious, unperverted truth.

How clearly can we see that all is consistent, philosophical, and in harmony with all that we know of the science of God's creation. O that God would spread the glorious light of the "Life in Jesus Christ alone" to the consolation and comfort of all christian hearts. With what holy joy and reasonable satisfaction can we contemplate the divine plan, instituted expressly to give life to a death-doomed race; and with what pleasure and earnest longing can we look forward to the time when the great plan shall be consummated, and mortality shall be swallowed up of life. Amen.

"THE DEAD KNOW NOT ANYTHING."

"So says the word of God." But our friends who believe that *we are* "intangible, immortal souls, dwelling in bodies of flesh," say that "it means that when a man is dead his *body* knows not *anything*." But that cannot be so, for with their view, "the immortal soul within is the intelligent part," and the body is simply "a case for that soul," and hence unintelligent. To say that "the body is intelligent while such a soul is in it," would be as absurd a statement as this that "the skull is intelligent while the brain is in it."

Now, with the popular view, the body never did know anything, hence the text cannot apply to it, but it must apply to something which when alive knew something, and which when dead knows nothing. If the soul spoken of is that intelligence, then it must refer to that. Hence a soul alive knows something, but a dead soul knows nothing. Then it proves that a soul can die and know nothing, hence the dogma of the natural immortality of the soul is a hoax, and contrary to the Bible and reason, for both declare that the man is wholly mortal. "The soul that sinneth it shall *die*."

Still, with the evidence of the Bible before us, men hear to traditions and fables. With the fact that "the dead know not anything," these misled men assure us that the dead not only know something but that they can even attend their own funerals, and hear all that the officiating ministers have to say about them, and can see their own bodies, their friends, etc.; but Christ declared to the Jews, "Many prophets and righteous men have desired to see those things which ye see, *and have not seen them*, and to hear those things which ye hear, *and have not heard them*."

Isn't it very strange that those dead prophets and righteous men should know nothing about what was going on in the earth in Christ's day, if those who die now-a-days do know, both seeing and hearing, what is going on in our midst?

But men are blinded by their preconceived opinions. The case brought to view in last week's HERALD concerning the *supposed* death of Sister Lye of this city, a number of years ago, is an illustration of this fact. Because after her revival from what was supposed to be death, she related what transpired in her room and in the church during that supposed state of death, many thought that her immortal soul, which they believed she had, had left the body and passed some time in the room where her body lay, then went into the meeting house, heard what was said there, afterwards came back to her body, and all was made alive again. This has been advanced as a proof that the dead do know considerable.

In reply, I affirm that the woman did not die, and no immortal soul left her body. If not so, then all must admit that every clairvoyant gets out of his or her body from fifty to three hundred or more times in a year. These clairvoyants go into a trance, and then tell us something that is transpiring a thousand miles off, describing persons, conversation, houses, streets, etc. etc., correctly. These things are well known. But they talk to us while in the trance state, and describe these things that are more or less distant from us, and if our opponents are correct in their apprehensions, then it proves that these clairvoyants are *in* the body and *out* of it; at the *same time*; for, while talking with *us*, they may be witnessing things a thousand miles away. My impression is, that it is best to abide by the sacred oracles; they declare "The dead know not anything." Then Sister Lye and the other clairvoyants were alive and not "out of the body" either.

A certain medium attempted to give me a positive proof that the dead do know something, and brought to view a circumstance which she said occurred in Plymouth, Mass., as the proof. Her statement was as follows: Two ladies were sitting together sewing one evening, and all at once the figure of a little girl stood in the doorway. This figure was dressed in white, and stood gazing at them for several moments, when one of the ladies, supposing that her little girl, who had been asleep in an adjoining room, was "up in her sleep," arose and went to the door, when the figure suddenly vanished. The mother was surprised, but seated herself again, when the same figure re-appeared. Both ladies looked at it attentively, and the mother thought she saw her little girl who died some time ago. To assure herself that it was not the one whom she had placed in the bed-room, she went there but saw nothing to give evidence that the child had been out of bed; so she thought it must be her deceased little girl who knew enough to come back again." The medium says, "What do you think of that?" I replied, "It is no proof to me whatever that the dead know anything, or that they are alive." At this answer she seemed astonished; but I gave her an instance, that came from equally as reliable a source. It was as follows:

A gentleman in Elliot, Me., told me, that one day he was at work in a cedar swamp with another man. Toward evening, he saw what he thought to be his wife, *who had not died*, coming toward the swamp. Both men saw her, and both recognized her as the first man's, Hanscomb's, wife. The sun-bonnet, calico dress, the features and all, were those of Mrs. Hanscomb. Mr. H. said, "Wife, what do you want?" No reply was made. The question was repeated, but elicited no reply. Both men thought it strange, while H. thought his wife had lost her reason. The men were somewhat alarmed, and soon started for their homes. The figure went ahead of them with a gliding motion. The men were sorely puzzed. Finally H. said to his friend as they came in sight of his own dwelling, "You had better go around that side of the house, and I will go round this side, and we can head her off." Both men then separated, and met again in front of the house, but no figure was to be seen there. H. found the door locked, and the key hanging on a nail near the window. He took the key, went into the house and waited for further developments.

Late in the evening his wife returned home. In answer to his questions, she told him that she had spent the afternoon and evening at a neighbor's. Had not been asleep since the previous night; had not been to the swamp. The next day he called at his neighbor's and the same information was given. His questions surprised all parties, and his relation of the circumstance at the swamp surprised them yet more.

I said to the medium, "What does *that* prove?" She was unable to give an answer. These are the slim supports that men rest upon, who do not listen "to the law and to the testimony." Andrew Jackson Davis, the noted spiritualist, and first clairvoyant subject of Prof. J. Stanley Grimes, sees with his associate spiritualists a plenty of just such objects as have been described. They reject the Word. Let us hold fast to *it*, and turn away from those who seek after familiar spirits, instead of making themselves familiar with the "word of God."

"The dead know not anything."

Yours, writing for immortality,
F. H. BURBANK.
Philadelphia, Penn., May, 20, 1867.

ABRAHAM'S TEMPER OR DISPOSITION.

In this aspect of his character Abraham was more like Jesus Christ, stood nearer to the most illustrious of his descendants than perhaps any man; than any at least I have seen, or have read of. What a contrast he offers to those sour, selfish, narrow-minded, mean, greedy, grasping, ill-tempered, or ill-conditioned Christians who present religion in a repulsive rather than in an attractive aspect, ever reminding us of the saying, "The grace of God can dwell where neither you nor I could!"

Where, for example, shall we find such a pattern of courteousness as Abraham offers for our imitation? It is the noon-tide hour, when, in hot southern lands, labor, which begins with the first blush of dawn, takes a pause, and breathing-time. Abraham sits in his tent-door enjoying its grateful shade, and, looking out on the plain of Mamre, from which the sun's fiery beams have driven men, bird, and panting beast to such shelter as rocks, and trees, and tents afford, he descries three men approaching; making for his tent, toiling along under the boiling heat. Strangers, neither clansmen, nor neighbors, nor friends, they have no claim on him. He may wait their approach, leaving them to solicit his hospitality. Not he. Abraham rises, nay, he runs to meet them; and mingling respect with kindness, courtly manners with the most benevolent intentions, he bows himself to the ground. Not one who says, "The favor which is worth the giving is worth the asking," he anticipates their request, and makes offer of his hospitality. But they may fear being burdensome to him. So, to remove any reluctance on their part to accept his kindness, he makes light of it—speaking of what he was about to offer as no tax on his generosity, as but "a morsel of bread." Nor is this all. With that delicate regard to others' feelings which true kindness prompts, he would make it appear that they will oblige him more by accepting, than he does them by offering, his hospitality. "My Lord, he says," addressing him who appeared the chief man of the three, "My Lord, if now I have found favor in thy sight, pass not away, I pray thee from thy servant; let a little water be fetched and wash your feet; and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts—after that ye shall pass on." And in a short while—for Sarah and the servants are hastily summoned from their different occupations to supply the wants of the strangers—the three are seated at an ample b ard, Abraham giving the finishing touch to his courtesy by respectfully standing beside his guests while they eat. Throughout the whole transaction, he presents a beautiful model of what was once understood by that excellent, though now much misapplied term, "a gentleman." This is what every Christian should be. Modern use has greatly perverted the words gentleman and gentlewoman from their original and excellent meaning. What they indicate cannot be conveyed by a patent of nobility. It belongs to no rank. It is the ornament of the highest, and should be the ambition of the humblest. The temper and manners these terms express are compressed into this one brief exhortation of the Apostle, "Be courteous." Courteousness is a Christian duty; and nowhere can a better example of it be found than in this story—the eight verses of Genesis which relate it containing a better lesson on true politeness than the whole volume of "Lord Chesterfield's Letters to his Son."

Abraham's generosity, a still higher virtue, is equally remarkable. In proof of that, look to the manner in which he treated Lot, his nephew. Early deprived of a parent's care, fatherless, if not also motherless, Lot is, I may say, adopted by Abraham—received into his nest, taken under his sheltering wing. Not so unhappy as some who have had no other return for such kindness as he rendered Lot than the basest, blackest ingratitude, whose lives have been embittered and their bosoms stung by those they had kindly nursed, still Abraham's connection with Lot cost him much care and trouble. Quarrels arose between their servants, and matters at length came to this pass—that they must part. Now, there can be no doubt that Lot lay under the strongest obligations to Abraham. It was his part to accept his uncle's judgment in this juncture, and leave to his decision their separate paths in life. The patriarch had been a father to him—a friend kinder than many fathers. Besides, Abraham was the elder of the two, and also the greater of the two: more than that, the land of Canaan, which was Lot's only by sufferance, was his by promise. Abraham might have said to Lot, "You have no right whatever to this land, to a foot of it; go in peace, but seek your portion elsewhere. Such is my decision: and, remember, I have power to enforce it." Yet the uncle generously bestows on the nephew a share of his own property: more than that, as if he was the younger and also the weaker of the two, as if the land of Canaan had been promised to the other rather than to him, as if he had been the party who had received rather than conferred favors, in determining their respective positions Abraham leaves the choice to Lot. He will take Lot's leavings. "Let there be no strife, I pray thee," says this right nobleman, "between me and thee. We be brethren. Is not the whole land before thee? If thou wilt take the left hand I will go to the right; or if thou depart to the right hand, I will go to the left." What self-denial, self-control, self-sacrifice in that speech! What liberal and magnanimous generosity his! What a model of a Christian this man!

Men often do wrong by insisting on their rights. Far be that from Abraham! He seeks not his own, but the things of others; and here offers one of the costliest sacrifices ever laid on the altar of peace. This sacrifice, be it remarked and remembered, did not go without its reward. Abraham found it; as, I cannot doubt, he very sensibly and very gratefully felt on that eventful morning when, standing on Bethel's rocky heights, he turned his gaze from the plain—Lot's choice—all smoking like a burning furnace, to the green hills around dotted with his flocks; to his herds safely browsing on the dewy pastures, and to the tents below, where his family were reposing beneath the shadow of the shield of God—every head laid on its pillow of sweet sleep and peace. Still, as then, let me add, good men will, and shall sooner or later, profit by every sacrifice they make for peace. Let us "seek peace and pursue it."

But never did Abraham, or any one else, present a finer model of disinterested generosity and true nobility of mind than he, amid scenes that usually inflame the worst and most selfish passions of our nature. He stands on a field strewn with the ghastly dead; the air is filled with the shouts of conquerors and the groans of captives; a rich spoil lies scattered at his feet; his cheek is still red with the flush, and his sword with the blood of battle—and his bearing there offers an example of one of those bright gleams which occasionally relieve the horrors and gild the lurid clouds of war. A man of peace, the battle was not of his seeking. But the news had reached his tents that Lot and his family are prisoners. The tidings awaken all his old affections. His trumpet sounds to arms. Lot must be rescued. With more than three hundred retainers following his banner, he pushes on at their head; overtakes the foe; and, throwing himself on their ranks, achieves a surprise, a rescue, and a signal victory. By the rights of war the spoil, at least the greater part of it, falls to him; and therefore the King of Sodom, content to get back his subjects, and perhaps the captives to boot says, "Give me the persons and take the goods to thyself." He might have done so. Many would have done so—all, indeed, who, taking advantage of forms of law, and regardless of justice, gratitude, and the claims of others, insist on their legal rights. Not so did Abraham. What a rebuke his conduct administers to such mean and mercenary spirits! What an example his of that high Christian principle that sets hum anity and justice above mere legal claims—the law of God, in fact, above the law of man—and scorns to touch what the latter may through its imperfections grant, but a higher law, the golden rule, "As ye would that others should do unto you, do ye also unto them," forbids a man to take. With a single eye to the glory of his God and the just claims of the unfortunate, Abraham gives up his legal rights; and to the King of Sodom returns this magnanimous answer, "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and of earth, that I will not take from a thread to a shoe latchet, lest thou shouldest say, I have made Abraham rich. Here is a pattern to copy! Playing as high-minded a part as this grand old patriarch, equally well illustrating the Christian maxim, "Whether ye eat or drink, or whatsoever ye do, do all to the glory to God," how would we adorn the doctrine of God our Saviour?—*Sunday Magazine.*

EXTRAORDINARY HALLUCINATION.

Mrs. Ann Thwaites, who departed this life in the year 1865, was the widow of a prosperous tea merchant of London, and the fortunate possessor of about $2,000,000. She had, at the time of her death, a sister, Mrs. Tebbitt, and several nephews and neices. To them, as well as to almost everybody, it would appear, with whom she had ever come into contact, she left small legacies. The bulk of her properity she bequeathed to Mr. John Sims Smith, a medical gentleman who had once brought her through a dangerous sickness, and to his brother, Mr. Samuel Smith, who had been for years the manager of her property. The probate of the will, offered by these two gentlemen, was resisted by the heirs at law, on the grounds that the instrument had been procured by undue influence, and that the deceased was not of sound disposing mind.

On the point of undue influence, no testimony thus far seems to have been elicited which ought to shake the validity of the document in dispute; but of the insanity of the testatrix there can hardly be any rational doubt. It is true that a great many witnesses—several of them, to be sure, legatees under the will—bore testimony to the worthy widow's shrewdness in money matters, and sharp, business-like habits. Mr. Edward Smith, son of the medical gentleman aforementioned, thought he had never known a saner woman; but then she had given him £10,000. A surgeon gave a favorable opinion of her strength of mind, and her eminent ability as a whist player. But there were some awkward facts to set off against these opinions. In the first place Mrs. Thwaites believed herself to be the Holy Ghost. Mr. John Sims Smith, she said, was God the Father. Her ideas as to the Trinity, however, were rather foggy, for she had faith, also in an invisible Creator; and when her husband died she refused to put on mourning for him because he was the devil. She was several degrees above God, who could do nothing without her; and if she died, chaos would come again. Fortunately, however, she was immortal. She furnished apartments in her house in Hyde Park Gardens at an expense of $125,000, expecting to be delivered there of the Saviour of the world. In a few years she was to come into possession of Buckingham Palace and Windsor Castle. When she hemmed dusters, as she did sometimes in a state of temporary blindness, God put the needle in at one side of the cloth and the devil drew it out at the other. "I have power," said she one day, "over the whole of creation. It was through me the cholera came. My Father said to me, 'my dear, turn on the

screw,' and the cholera came. After that he said, 'Turn it off,' and then it disappeared." Her husband she had drawn through the moon by his own gross electricity, and through the dark volcanoes of the earth, and he now reigned king of the devil. If she was perplexed how to act, she used to speak to God about the matter, and he would say, "My dear, do so, and so, and I will see you through."

Taking these astounding hallucinations in connection with the fact that she cherished animosity toward most of her relations, we cannot easily believe that with all her shrewdness and business habits, and cleverness at whist, she was a very fit person to dispose of the large sum of money which she inherited from her husband, "the king of the devil." The counsel for the proponents seem to have relied chiefly on the argument that aberrations upon certain particular points, or as one of the advocates mildly expressed it, "certain mystical and peculiar views of religion," were in no manner inconsistent with general soundness of mind; so that Mrs. Thwaites, in spite of her enthusiastic sentiments, was quite as capable of making a will as John Bunyan or Swedenborg, or Dr. Cumming. The case was not ended at last accounts.—*N. Y. Tribune.*

The Tree of Life.

Br. Storrs:—I saw in the 27th number of the Herald of Life an article in which the writer, speaking of the tree of life, seems laboring under some mistake. He says: "But there was a provision made to continue Adam's life during his entire probation, be that probation longer or shorter; that provision was the tree of life." Yet he positively denies that God's original plan can fail. Then I would ask what plan he has provided to keep us, Adam's children, alive during our probation, be it longer or shorter? We have no access to the tree of life until we are put on probation, much less until our probation ends. Our children are not probationers until they are old enough to act for themselves; nor are adults on probation until they come in contact with divine truth. Nor was Adam on probation until the command was given him. It will not avail anything to say the command is gone out into all the world, and every individual is thereby probationated; for it is written, "Faith comes by hearing, and hearing by the word of God, ...and without faith it is impossible to please him." He says, it is clear to his mind that Adam *did* eat of the tree of life; but denies that it was ever designed to impart immortality; notwithstanding the text, "*lest he should eat and live forever.*" He seems to overlook the original plan entirely by trying to find it. He asserts that the original plan of God in bestowing immortality on man was only through "the Spirit that raised up Jesus from the dead." But he ought to know *that* Spirit cannot be obtained only through obedience to God. Therefore the true original plan was to give immortality to none but the obedient. Adam's right to the tree of life hung on this obedience to God; for as soon as he disobeyed he was driven away from it, having forfeited his right to it. But how does any one know that he *did* eat of it? There is no more evidence of it than there is that he had an immortal soul, and did not need either the tree of life or the Spirit that raised up Jesus from the dead, in order to obtain immortality. Of the two the latter is the more reasonable. I also admit that God has never changed his original designs, and never will; but he *has* changed the dispensation of grace several times. First, there was the Adamic dispensation, which began and ended with Adam; then followed the patriarchal, which ended at the time the children of Israel came out of Egypt, when every man killed his own lamb, and offered his own sacrifice; that is, the head of every family officiated as priest in his own household. Next followed the Aaronic priesthood, and the Mosaic, or law dispensation. And now, having gone by that, we are under the gospel dispensation. And now why is Adam dragged down to this dispensation, and his immortality made to hang on his faith in Christ, and in the efficacy of the Spirit that raised him from the dead?

Now let us come to the point. Did God create man and leave him no means of obtaining eternal life before he sinned? He could not have been just in so doing. The writer to whom I refer says it was not in the tree of life: then it was nowhere; for it was not in Jesus, or in the Spirit that raised him up; for neither of these was intimated to him before he sinned. The first intimation of a Messiah given to man was—"The seed of the woman to bruise the serpent's head." This was after Adam sinned. Without sin there would have been no need of a Saviour, and none would have been given. So, on the writer's theory, mankind would have lived on in obedience to God and died like beasts, without a resurrection to eternal life. "Let us eat and drink, for to-morrow we die."

But not so: if Adam had not sinned he would have eaten of the tree of life and lived forever; and the reason why he was driven away from it is, because sinners have no *right* to live forever. If the writer is correct, there is no use of the tree of life in the world to come; but it will certainly exist there. Rev. ii. 7, and xxii. 2.

I may be mistaken; but he seems to design to put up the bars and wedge them up so tight as to shut a certain people out of the age to come, and to prevent them from eating of the tree of life and living forever. Hope he may retrace his steps, see his error, and live forever.

Z. Campbell.

Judge Edmonds lectured before the Spiritualists of Brooklyn, and stated among other things that this sect now numbers four millions of believers.

The Herald of Life.

NEW YORK, MAY 29, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will est where it ought.

"Another Soul."

The General Assembly of the Presbyterian church held its convocation at Cincinnati, Ohio, recently. The *Daily Gazette* of that city gives a report of several sermons preached there by "eminent divines." Among them is one by Rev. W. D. Howard, on "*The Blessings of Adoption.*" Among other things Mr. H said:

"*God works a mighty change upon those whom he adopts; he makes them gentle and good, puts another and nobler soul within them.* It is as when you take a branch of one tree and engraft it upon the body of another. The tree, by its sap and juices, infuses life and much of its own character into the adopted branch, and it grows and becomes a vigorous tree."

Now, we like that idea of "another soul." The fact is, the natural man has an *animal* soul, and no other by his natural birth; consequently, it is a perishing, corruptible soul; totally destitute of any principle of immortality. Hence he needs and must have "*another* and a nobler soul" put "within him." Truly to accomplish this, "God works a mighty change" in those whom he is preparing for full *adoption*, which is not completed till the resurrection.

The illustration of "engrafting," also, we like. It is scriptural. Christ is "the vine:" those "engrafted" into him have "another soul" given them; the life of which is not *of* themselves. The vine, or "tree, by its sap and juices, infuses *life*....into the adopted branch." That is the true doctrine. "Christ is our life;" and "another soul" is only derived from him, by a union with him. The old "soul" is a mortal, corruptible, dying soul; for the "soul that sinneth *it* shall DIE:" and "all have sinned," and hence all the old animal souls are doomed to "*death*, the wages of sin." Let all see to it that they get "another soul" before death overtakes the old soul; for, if they die without "another soul," death will hold them eternally in its dominion; for it is only by "another soul," whose *life* is "infused" by "the sap and juices" of the living Vine, or Tree of Life, Christ Jesus, that any man can get a resurrection from the dead, or a life in the future state; and such as attain to that state, "cannot die any more," because they have received "another soul;" an immortal, undying soul. That is when and where an immortal soul first makes its appearance, or truly has existence. It is by virtue of a union with Christ, the Life-giver, who is "the resurrection and the life," that men attain to a life hereafter, and by which, only, is secured immortality, endless life. Let none forget this truth or despise it, lest that come upon them which is written, "Behold ye despisers, and wonder, and PERISH;" for God has provided no other way, or medium, for an entrance into life hereafter except Christ Jesus. All who reject or neglect Him will "utterly perish in their own corruption;" having no principle of immortality themselves.

Prophecy and the Signs of the Times.

Some may wonder that we say no more on these topics. One principle reason is, we wish not to seem even to countenance a state of excitement, which we believe to be an injury to true piety. We have seen too much of this in the last twenty-five years to be easily drawn into that state in which nearly all definite time setters are found. The tendency of nearly all who make the advent the *chief* matter of their preaching or writing is to run into a "definite time" setting for the event; and that is followed too often, with an uncharitable spirit towards all who do not accept their time conclusions. We know enough of such things to wish to keep clear of such a result, believing it neither promotes piety nor a preparation to meet the Lord. We have no faith in any of the calculations about the "definite time" of the conclusion of the present age, based on figures; but we are settled that the end is not very distant. Everything in the Eastern world indicates the speedy overthrow of the "harlot woman," or the downfall of "mystic Babylon"; which event is closely connected with the second advent of Christ to reign on the earth and over the nations.

Let us all watch and pray, and not suffer ourselves to be carried into any whirlpool of excitement, whether it comes from politicians, speculators, or religionists of any class or character. A calm faith in God our Saviour, and resting in him as our hope and joy, is what we all most need to fit us for the coming events, now evidently "nigh at hand." Let us all strive to cultivate the meek and lowly character of our blessed Lord. So shall it be well with us when he calls us to himself, though it may be through fiery trials.

"Pounding Children."

[We take the following from the *New York Tribune*, and commend it to all parents and others having charge of children. We hope, also, they will be enabled to see that the idea of a "pounding" God, who is to *pound* young and old sinners "to all eternity," or for a short time *after* a resurrection, with no design of making them behave better, is not half as good as that of the mistaken minister who "pounded" his child to death to make him say his prayers. Read and learn that pounding never made a child love its parent; and the preaching of a "pounding" God never led a child of Adam to love God, but has made many a one an infidel; and that is its natural, if not inevitable tendency.]

The public sensibilities have recently been outraged by several well-authenticated reports of protracted, persistent, inhuman tortures inflicted on mere infants by their parents or guardians respectively—tortures which have repeatedly induced death. Some of the torturers were low, ignorant, drunken brutes, as might be expected; but others held respectable positions in society, one of them being a clergyman in fair standing. That some of the children of tender years, heedlessly "bound to service" by some asylum or other public charity, should be fearfully misused, though deplorable, is by no means amazing; but that a father should maul and maim his own little child, even to the extent of beating out its tender life, would seem so contrary to nature, such a libel on our race, as to be absolutely incredible. Yet the evidence that it has been done—not once only, but many times—not among savages in some dark age, but in this focus of christian civilization in the year of grace 1866, it is too direct and irresistible to be doubted.

Nor will it do to assume that the perpetrators of these horrors were moral monsters. Some of them, we know, are men brutalized, or rather demonized, by habitual drunkenness; but others were persons of good habits, fair moral character, and even of unexceptionable church standing. The clergyman who killed his little son at Medina, N. Y., though mentally weak, had not previously been regarded as depraved. Had he known enough to stop beating his child a little short of killing him, he might have lived out his own days under the mantle of respectability and in the unmingled odor of sanctity.

We deem him, with others of like unhappy fortune and evil fame, victims of a false conception of parental rights and duties. They had been told that to "spare the rod" was to "spoil the child"—that it was their duty to constrain him to obedience at any cost. He had failed to do what was required of him—he must be made to do it at any cost—and, to effect this, the infliction of physical pain was his only resource. So he by turns beat and exhorted (or prayed) until the exhortations having proved ineffectual, the beating did its perfect work; achieving not subjugation, but death. Can we wonder that the hapless parent regards himself as rather unlucky than depraved—as misjudging rather than criminal?

The great mass of parents have yet to learn that their displeasure with a child is no reason and no excuse for beating it. Nor does the simple fact that it has done wrong give them warrant to subject it to physical torture. Here, for instance, is a child of five to ten years, who in the hope of thereby attaining enjoyment or escaping punishment has told a lie. The father, naturally indignant, thereupon gives it a beating. What relation has the penalty to the offence? or rather, what good result may be fairly expected from the beating? Can you rationally expect it to love and speak the truth because you have mauled it? Is it not far more likely to hate and loathe you? That child will be a good deal more apt henceforth to tell one lie to hide another than to abhor and shun lying altogether.

"But may not a parent justifiably use force to restrain a child from evil doing?"

Certainly. If the child insists on throwing the hammer at the looking glass, or doing any wanton, malicious mischief, the requisite force may be employed to constrain it into better behavior. But to restrain from evil doing is one thing; to inflict pain because evil has been done is quite another. Many a child has been hardened into inveterate depravity by chastisements inflicted under the mistaken notion that its evil propensities might thus be subdued and eradicated.

We beg every parent who is prone to beating his child to recall the experiences of his own childhood, and consider what were the effects on his moral nature of any and every penal infliction he ever endured. We doubt that so many as one in ten can fairly say that all the parental beating to which he was subjected did him as much moral good as harm.

We are not pleading for indulgence. Every child should be taught to know the right and to do it. What we urge is that the rod, the whip, the cudgel, are implements of parental discipline which have on the whole done far more evil than good—that more children have been confirmed and strengthened in wrong doing than rescued therefrom by the infliction of physical pain. How many have been bludgeoned into idiocy or permanent mental infirmity by misjuding fathers can never be known till the sea shall give up her dead. There are abundant means whereby a parent may evince his displeasure, his sorrow, in view of the faults of his child, without mauling it. Withdraw or withhold indulgences which you would gladly have accorded, had not your past confidence been abused—let your child realize that your loss of faith in its integrity inevitably subjects it to privations and restrictions—show that your love for it constrains you, most reluctantly, to render it less happy because of its transgressions—but keep the lash for unreasoning brutes, and beware of employing it to deface and disfigure the image of God.

Annihilation.

"There is not one passage in all God's word that even implies, much less announces, the idea of annihilation in respect to man, unless it be in respect to man *as man*, and not in respect to his constituent parts. As to those parts the body nor spirit is annihilated, although man, viewed as a composite being, ceases at death, and continues thus till the resurrection. Such a cessation as this we ever have asserted, for it is plainly announced by most of the passages urged against us by our adversaries.—*Landis, on Immortality*, page 225, published by the Methodist Book Concern.

The annihilation of "man *as man*" is all we ever contended for. We never did hold what Landis' insinuation affirms, that the "constituent parts," which went to make man, were annihilated. But death—as the penalty of the divine law—leaves those "parts" just in the same condition they were in before man's creation. "Dust thou art, unto dust shalt thou return," is the declaration of the Lord God. That, surely, is a perfect dissolution, or dissolving of *the man*. Landis has granted us, in the above concession, all we have ever affirmed; and says, moreover, "Such a cessation as this we ever have asserted"! We place a mark of surprise after this announcement of L., and we think his Editor ought to have done the same; for it must have been a new thought in the "orthodox" theory of immortality, which has always affirmed "the soul is the man."

Is the Identity Lost in Death?

A correspondent writes us, "I heard a sermon on the immortality of the soul, in which the preacher dwelt for some time on the point, 'If man die as a whole, then their *identity* would be lost; therefore, the righteous would have to be recreated." He asks if we cannot "give a condensed note of "our" views on that point."

We can. Such preachers "do err, not knowing the scriptures, nor the power of God." If David could say, "I am fearfully and wonderfully made, ... Thine eyes did see my substance, yet being unperfect: and in thy book all my members were written, which in continuance"—*yomeem*, days—"were fashioned, when as yet there was none of them," Psa. cxxxix. 14–16, surely a christian may say, Though men die as a whole, their identity would *not* "be lost": the identity is just as safe and secure in God's hands after death—if he pleases to preserve it—as before we came into life at first. Calling it a *re*-creation does not frighten us; nor does the cry of "absurd" or "impossible"; for we have learned "what God has promised he is *able* also to perform"; and he needs no scholastic dabblers, with their inventions of worldly wisdom, to help him bring "again into existence" (Septuagint of Job xiv. 14.) those who "shall be accounted worthy to obtain that world, even the resurrection from the dead." Lk. xx 35. It is really sickening to hear men who profess to believe God is infinite in wisdom and power, talk as if they knew what he cannot do! They seem to think they must help him out of difficulty, by furnishing a *soul* of some sort that does not or cannot die; so that infinite knowledge and power need not be overtasked to preserve the "identity" of the righteous! Alas! by worldly wisdom men never did and never will find out God. God has pledged himself to raise "the dead in Christ," and that is enough. If they were not "dead as a whole," then "as a whole" they need no resurrection and cannot have one. The identity of the righteous is that of members of Christ's body, and their life is hid in him, and when Christ, who is their life, shall appear, then shall they also appear with him in glory. See Col. iii. 3, 4. As to the wicked dead, they have no identity of life; for, "they are dead, they shall not live; they are deceased, they shall not rise." See Isa. xxvi. 14. "Like sheep they are laid in the grave; death shall feed on them." See Psa. xlix. throughout.

Judgment.

"The Father judgeth no man, but hath committed all judgment to the Son....because he is the Son of man." John v, 22, 27. Jesus "was tempted in all points like as we are," and was mighty in that he knew no sin; therefore God laid help (i. e., his holy Spirit) upon him. He was a wanderer upon the earth; was spit on, reviled, stoned; he suffered hunger and thirst; had not where to lay his head. He learned obedience by the things which he suffered. The Captain of our salvation was *made perfect* through suffering. Why should he not be a merciful high priest? Has he not drunk the gall and wormwood of this bitter life? Is there not a good and sufficient reason why he should be Judge of our race, "because he is the Son of man"? Jesus declares, John viii. 15, "I judge no man." John xii 48, "The word that I have spoken, the same shall judge him at the last day." Paul adds, "If we would judge ourselves we should not be judged." 1 Cor. xi. 31. How shall we judge ourselves? Answer: Come to the word and learn the will of God concerning us. "Beloved, if our conscience accuse us, God is greater than our conscience:" but if our (enlightened) conscience excuse us, and the holy Spirit bears witness with our spirits that our sins are forgiven, what further judgment do we need? Are we not adjudged to life? Have we not received the earnest of our redemption? In other words, "If the Spirit of Him that raised up Jesus from the dead, dwell in us," God stands pledged to raise us up to life everlasting. There is no need of a future judgment on such as have the holy Spirit in them. "He that believeth not is condemned already;" John iii. 18: that is, He was condemned in his Adamic nature before Christ came into the world. A conditional pardon was offered to him: he rejects it. His condition is made neither better nor worse. He was and is under the sentence of death: he will have no future judgment except that of *execution*. God will not torment him because he would not accept of life in that goodly land, where the inhabitants shall never say, "I am sick."

W. H. Hanford.

New York.

Self-knowledge and Humility.

Dear Brother:—I study the scriptures. They teach me self-knowledge, and divest me of vain conceit, vanity, or foolish pride. I esteem it as self evident that self-knowledge is the foundation of humility, and this knowledge is the gift of God. How amiable and lovely it makes any one appear, and how calm, serene, and happy are all who are really robed in humility. Who can sufficiently appreciate the enjoyments of the truly contrite and humble? They look to God with unwavering trust, and feel and know that all their blessings come from him alone through Jesus Christ, our Life-giver. Humility is one of the most striking traits in the character of a christian, and the strongest evidence that he who possesses it is taught of God. Without it there is but little or no self cultivation that can ever profit. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And yet this pure, unmixed humility aspires after a fame that infinitely transcends all that is deemed great or honorable or glorious among the exalted ones of worldly fame. May every one who professes to be religious, study to be humble and learn of Christ. Amen.

James ——

Monroe, N. C, May 15, 1867.

What we see in Jesus.

We behold in Jesus a most beautiful and lovely exhibition of the most perfect virtue. We see virtue in him in its purest and most affecting forms. We see respect for the will of God, and reliance on God's providence; we see zeal for truth and righteousness, and a love for all mankind; we see abhorrence of iniquity, and pity for the fallen and abandoned; we see tenderness for the misguided populace, and strong disapprobation of their false leaders; we see spotless purity, and strict temperance: great consciousness of personal worth and sanctity, and remarkable humility; we see great zeal, and great patience; great ardor, and yet great sobriety; we see a mind that looks forward to far distant ages, yet attending to the interests and the duties of the present moment; we see a heart so tender that it weeps for the thoughtless and abandoned, yet so strong that it bears reproaches, desertions, persecutions, and treachery without a moment's wavering; we see a true enjoyment of life, and yet a readiness for a premature and cruel death; we see constant activity, and no bustle; constant beneficence, and no ostentation; youth and temptation, yet prudence and straightforwardness; great poverty, and cheerful contentment; a perfect contempt for riches and worldly honors, without surliness or sullenness; without superstition, and yet without fanaticism; fond of retirement and meditation, yet active in society, making it his business to go about doing good. But I cannot describe his character; it is so complete, and so completely lovely. I cannot describe what I feel when I contemplate it: I am so filled with admiration, I am so lost in its loveliness, that I can not refrain from tears. Well, we have this character presented before us in the Gospels; it forms the great subject of the Gospel story. We have this lovely man, this wonderful teacher, this great reformer, this ceaseless benefactor of mankind, this friend, this advocate, this example of all that is most pure and good and god-like, presented to our view on every page.

Another great fact presents itself. This great and singular benefactor of mankind; this lover of truth; this friend of righteousness; this favorite of God; this servant and Saviour of our race, is a man of sorrows, and has not where to lay his head. He is reviled and slandered; he is hated and persecuted. Even the priests and the scribes, the most forward pretenders to religion; and the Pharisees, the richest and most popular of the religious sects, did hate and slander him. They reviled him horribly. They called him a sabbath-breaker, a seditious man, a gluttonous man and a wine-bibber, a companion of publicans and sinners, a Samaritan, a madman, a blasphemer and a devil. Here is another great practical lesson. It is this: That sin is strongest and securest when it names itself religion; that error is strongest when it calls itself theology or the word of the Lord; that error and sin, as they exist among orthodox sectarians and hireling theologians, are the greatest of all evils, and call for special rebuke and denunciation; that they cannot be destroyed without the spirit of martyrdom, nor perhaps without martyrdom itself; but that the toils and the sufferings of the truthful and the good shall bring them down to the dust, and make them a loathing and an abomination to all generations.

The Gospel assures us that the persecuted and martyred reformer was raised from the dead; was shown alive to many witnesses, and was received to glory. They thus encourage us to count our losses gain; to regard the power of our persecutors as weakness; to look on death as a conquered enemy, and a resurrection from it as the beginning of more extensive labors and successes in the cause of truth and righteousness.

A Life Lover.

Rufus Wendell at Fort Plain.

[Preparatory Remarks.—The matter which, in my paragraph of last week, was promised for this number I have been variously hindered from preparing seasonably. I have under way an article on "Labor in New Fields," which, were it completed, would still be rather long for the inside page. As the article is not anywise likely to be *too short*, I take from it the following, which is the introduction of the discourse which I preached on the evening of May 8th in the Universalist church in Fort Plain, N. Y.—R. W.]

If the audience will indulge me in a few introductory words, I wish to say that I gratefully appreciate the courtesy and kindness of those who have invited me to speak here this evening. The friends to whom I am indebted for this privilege understand—well understand, I presume—that the view I hold on the subject of human nature and human destiny, is neither that of Universalism on the one hand, nor that of orthodoxy on the other; and I take it for granted that they expect, not only that I will unhesitatingly declare and, as far as I am able, maintain my own convictions of truth, but that I will refer to opposing systems of belief whenever it may seem to me that my argument can be made clearer or stronger by such means. These liberties I shall freely use; not, I trust, in the spirit or with the purpose of a mere controversialist, but as one who is seeking to ascertain and unfold the real teachings of God's Word on a subject of the deepest importance. Not intentionally shall I utter a single word that can wound the feelings of any whose views I may controvert as unsupported by the oracles of God. I shall endeavor to bear in mind that hard words are a poor atonement for soft arguments. When I speak of the orthodox, I shall refer to those who profess to find the doctrine of eternal torment in the Bible. Genuine orthodoxy I of course believe repudiates that dogma, but, for the sake of avoiding an inconvenient circumlocution, I shall content myself to call that orthodoxy which is reputedly so. And when I speak of Universalists, my reference will be to those who believe the final holiness and happiness of all men to be a doctrine of the holy scriptures. I have only to add, before introducing my subject, that for every opinion I may express, and every interpretation I may offer, I hold myself responsible to any one in the audience who will undertake to show me the way of the Lord more perfectly. Any opinion that I may offer for your acceptance, that will not endure the test of the most searching scrutiny, must in the nature of the case, be worthless; and the man who helps me to get rid of error is my benefactor and deserves my gratitude. The precept of Paul should be with us all a practical maxim—"Prove all things; hold fast that which is good."

The "Smutty Grist."

A DIALOGUE.

A.—Who has the "smutty grist" now?

B.—Hiram.

A.—In what does it consist?

B.—In a "*mortal* resurrection."

A.—Why is such a resurrection smutty?

B.—Because it is a *blasted* existence.

A.—"How are the dead raised up? and with *what body* do they come?" 1 Cor., xv. 35.

B.—Hiram says, "The same body that was buried is raised from the dead."

A.—Suppose a man has lost a limb; is a drunken bloated, sot, what then?

B.—Hiram says, "If a man was buried with one leg he will come up with one leg; if a drunken, bloated sot, he will be raised from the dead a drunken, bloated sot."

A.—Horrible! May not Hiram have a "darling theory" to save? What does the Bible teach?

B.—If Hiram admitted 1 Cor. xv. 52—"The dead shall be raised incorruptible," or our Lord's words, Luke xx. 36, "Are the children of God, being the children of the resurrection," his theory would be stranded.

A.—"With what body do they come?" Is it the mortal body that we put in the grave?

B.—"Thou sowest not *that body* that shall be." 1 Cor. xv. 37.

A.—"The dead shall be raised incorruptible;" that is, says Hiram, "be raised from earth up to heaven."

B.—The dead are sown in the grave—sown in weakness: the dead will be raised up out of the grave "in power—in glory."

A.—Does not Paul say, that "this mortal must *put on* immortality?"

B.—Yes.

A.—Must not the saint be raised mortal in order to put on immortality?

B.—No. "This mortal"—i. e., Paul then living, the image of the earthy—"must"—in the future—"put on immortality," or "the

image of the heavenly;" as David said, "I shall be satisfied when I *awake in thy likeness*." "It (the dead) is sown in (the grave of) corruption; it is raised (from the grave) in incorruption: it is sown a natural (animal) body, it *is raised a spiritual body*." Truly, a mortal resurrection is a "smutty grist." Who would have thought that one who has called the views of others a "smutty grist," would so soon have put one in the market himself? How art thou fallen, O Hiram, son of the Camp: thou that didst strengthen the churches, and didst greatly weaken the sons of Anak! Surely Delilah or Jezebel has shorn thee of thy locks. I fear you have drunk of that fornicating wine (the torment theory) with which all nations have been made drunken. "Be watchful, therefore, and repent." Call no more hard names (see Isa. lxvi. 5.) "Feed the flock of God;" not with gall and wormwood, or "smutty" grain, but with the pure wheat. From your brother in Christ, who is admonished to "provoke to love and good works."—*Crisis* please copy.

W. H. Hanford.

New York.

The Righteous, Only, Live Again.

Is it not evident, when Job uttered the language recorded in chap. vii. and x., that he understood the righteous only would live again? I understand him to say, chap. vii. 21, simply this, If my transgressions are not pardoned, and my iniquity is not taken away, I shall sleep in the dust a perpetual sleep; and when the time comes for the dead to be judged, I shall have no existence, no life: unworthy to obtain a resurrection, the wrath of God will abide on me. Again, chap. x. 21, 22, in view of his sins, he speaks of going to a land of darkness from whence he should not return. Does not that agree with the declaration recorded in chap. xxi. 32, where he is speaking of the sinner—"Yet he shall be brought to the grave and shall remain in the tomb?" It appears to me there was a reason for the question, "If a man die, shall he live again?" It is plain to me, if we would live again, we must be partakers of that Spirit which raised Christ from the dead—that the resurrection is the crisis—that it is the hope brought to light in the Gospel. Lord, give thy children more of that Spirit, that they may be thoroughly regenerated and finally born into the kingdom of heaven.

A. G. H.

Half of the Widow's Mite.

A gentleman called upon a rich friend for some charity.

"Yes, I must give you my mite," said the rich man.

"Do you mean the widow's mite?" asked the solicitor.

"Certainly," was the answer.

"I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?"

"Seventy thousand dollars."

"Give me, then, your check for thirty-five thousand; that will be half as much as the widow gave; for she, you know, gave her *all*."

The rich man was cornered. Covetous people often try to shelter themselves behind the widow's mite, and under the cover of her contribution give meanly to the Redeemer's cause. Her example, indeed, rightly interpreted, would pluck selfishness out of the soul, and fill to overflowing the channels of true benevolence.

Letters and Extracts.

From R. W. Neale.

Southington, Conn., May 20, 1867.

Br. Storrs:—We have had a specimen of Prof. Mattison's knowledge of the immortality of the soul in Southington. About the 1st of March, the brethren and sisters thought it duty to have a series of meetings. We accordingly rented a church that was unoccupied, formerly Unitarian. We continued our meetings for several weeks, during which time the people became very much interested in the great truths of the Bible, and a goodly number saw and embraced them and united themselves with the despised company. The churches began to be alarmed, and something must be done, as their "craft was in danger;" so they sent for the "D. D." above named, and the churches all united to put down the "heretics." As we wanted to get all the light we could, we went and heard him; and when he had closed his third lecture, the people were thoroughly satisfied that he was quite a blackguard. The name of "George Storrs" was used freely every evening. He brought up some things about him in the discussion of '54 that I happened to know were false; such as suppressing some of his articles and selecting such as you thought would do to put in the *Examiner*. He would commence his lecture by telling the people George Storrs had gone over into non-resurrection, and would put on such a coloring to that doctrine that some of the hearers thought it awful. He related the circumstance of your bringing Hobbes on to the stand as a witness to prove that the doctrine you were then discussing was of earlier origin, than he had said. Mattison says, "George Storrs said, I have found a christian writer of such a date, and he says so and so." "And," says Mattison to the congregation, "I went and examined; and who do you think the christian writer was? It was Hobbes, the Deist." (Great laughter.)

We challenged him twice to discuss it; but he refused, saying he did not want to fight. I think I can safely say he has done us no harm. The Lord reward him according to his works.

Note by the Editor.—Whoever will read our "Discussion" with the noted "Prof." Br. Neale speaks of, will find that the said personage has not lost his faculty for *willful* misstatements since he has been made a "D. D." The same propensity to "do evil that good may come," still cleaves to him. He knows we never "suppressed" any of his articles, or "selected" any part of them. We published all he sent us for the *Examiner* relating to the discussion between us: and he knows that Hobbes was not a "*Deist*;" for he lived and died a member of the church of England, "and received burial under its forms." This fact was clearly brought out in the conclusion of our discussion with the shameless "Prof.," who still reiterates the falsehood that Hobbes was a "deist." Hobbes rejected the doctrine of inherent immortality: for this, all manner of deception has been resorted to, in order to blacken his character. He was not only a member of the English "National church," but held the doctrine of that church in relation to the Godhead, (called "the Trinity") Is such a man a "*deist*?" We do not find that he differed from the main doctrines of that church except on the immortality question. The lie about the scene of his death has been so abundantly refuted that even the "Prof." should blush to repeat it. Hobbes lived to the age of 92, and died in peace. His biographer says:

"His last years and days were characterized by cheerfulness, activity, and soundness of mind."...."He early embraced the christian religion, and was equally ready to defend its tenets when attacked by Papists or Sectaries." "He had great aversion to theological controversies, but was much inclined to whatever tended to promote piety or sound morals."

Whenever he visited Papal countries he always adhered to protestant principles and maintained them in his worship. If some of his traducers among "Professors" and "D. D.'s," had half the principles of piety and truth that Hobbes had, they would not continue the vile slander that "Hobbes was a deist." It is time they ceased to retail such an unfounded and malicious falsehood. They had better understand that "*all* liars shall have their part in" a certain "lake," not even excepting *clerical* ones.

From Eld. W. S. Campbell.

Br. Storrs:—I was suddenly overtaken with the chills and fever April 27, since which I have had rather poor health. I was apparently well restored from that attack; but in an evil hour I was tumbled down headlong by a chill, May 11, repeated the 13th, and again the 15th, and broken on the 17th. But to those who have had this disease there is no need to say one word. To those who have not, ever so much might be said and yet there would be no realization of the trouble and effect. To these who have seen me in a bad "shake" not a word is needed to convince of the suffering; and whoever may have seen the immediate effect upon body and mind will be prepared to excuse my want of energy or attention to business till there shall have been time for recuperation. I am now, I think, doing well. I had been so free from the symptoms for six months, up to the time of the attack before alluded to, that I did not dream of danger. I therefore labored without care or concern as to the result of fatigue, and this is the consequence.

I regret that much labor that I had planned to accomplish is yet undone, and perhaps ever will be.

The articles on the general judgment will be resumed: and in the hope that a plain, common-sense view of the subject may lead some to give up what is really a foolish and unworthy objection to the doctrine of "No life out of Christ."

Much good is done by the discussion of the question of the non-living of the wicked dead. It is a fact that all unprejudiced minds must at once appreciate, that the doctrine of the immortality of the gospel, the only hope for the race, ultimates in this position. They live not who have no life force.

Two Letters from Eld. J. Lewis.

Otto, Ill., May 8, 1867.

Br. Storrs:—I am on the old battle field once more, and feel to rejoice in God and praise his holy name for his tender mercies in the preservation of life, health and strength to travel and sow the good seed of the kingdom; and more so, when we find the seed springing up and bringing forth fruit unto holiness, so that the end shall be everlasting life. The little band is firmly established in the faith of the gospel, contending earnestly for the faith of life only to those who believe in Christ, and that the wicked will "remain in the congregation of the dead;" not to be raised to torture and kill again.

We find it is good to be here, where so many give us a hearty welcome. May the Lord bless them. We have not as yet visited many places; but we have a good report from all parts. Glory to God, the old torment doctrine, together with the immortality of the soul, and a sky kingdom, is disappearing. We found three packages of tracts here, without knowing who sent them, or on what terms. Please let us know. We feel truly thankful for them, and all past favors. May the Lord bless the donors.

Note by the Editor.—The pamphlets and tracts are for your *private* use, from E. Wolcott, Oceanport, N. J., and an equal amount to Br. Walter, from the same; sent to Hornsby.

Otto, Ill., May 17, 1867.

Br. Storrs:—I have just returned from Summum, a beautiful flourishing village, containing three church houses; one Baptist, one Dutch Reformed; and a Campbellite, in which we preached on What is Man? to a very interesting audience. The people in general are glad to see the old one-armed preacher once more. They have not lost sight of the glorious truth of no life out of Christ; and, consequently, no resurrection to the wicked. Glory to God, the seed that was sown here, in '64–5 is springing up and bearing fruit to the glory of God, notwithstanding there are some that are constantantly crying, "Mad dog; it is a wicked doctrine," &c. Many are inquiring about Br. Campbell; they want him to come out here again. Hope he will. May the Lord direct. Last evening we preached at schoolhouse No. 16, in the neighborhood of Br. Hughs, on the kingdom. Br. Hughs renews his subscription for the Herald of Life for another year. So you see the importance of traveling over the old ground often, in order to keep the work moving. Would that there were more to help in this vast field. But as we are alone, single-handed, we can't fill half the calls to preach. May the blessed Lord keep us in a good state of health, body and mind, so that we shall be able to stem the torrent of opposition. You may expect to see more names of subscribers coming along almost every week, as we have the promise of more soon. Pray for the old one-armed preacher.

Mistakes.—It is not pleasant to have mistakes occur by writers, compositors, or proof-readers: yet all these things do occur and are as much a trial to the Editor as they can be to the readers of the paper. Owing to the heavy tax on our eyes, we have for some time past given up proof-reading to a professional proof-reader. Many errors have failed to be corrected, and complaint has some times been made by the writers on this account. We have suffered more in our editorial articles in this matter than any of our correspondents; yet we have supposed it was of little use to make a notice, the next week, of the errors, as most readers would never go back to see how it would read when corrected. They might have felt there was something wrong when they read the article, but it is passed and they refer not to it again. Last week, in our short article on Doubtful Applications, in the latter part of the first paragraph, twelve words were omitted, destroying the sense and meaning of what we said. Here is the sentence with the omitted words in brackets:

"When texts are introduced, because there is something in them that *may* [refer to the subject, yet no certainty of it, and they may] have an entirely different meaning, the truth suffers by it."

The reader will see how the sense is destroyed by the omission. The week previous, in our article on A Plea for Spiritualism, the following bracketed omission occurred:

"No doubt they are wiser than Paul or Solomon! The latter affirming that, ['the dead know not any thing'; and the former that,] if the dead *rise not*, then they also who have fallen asleep in Christ are perished.'"

Such are some of the mistakes which occur to annoy the conductor and as well as the writers in our work. Generally, typographical errors are seen to be such by the reader; but errors like those we have noticed are not so easily solved.

In the article of last week, on the first page inside, last column, 36th line from the bottom, instead of "shocked the *ages*," read *eyes*. In the same article, next column, 26th line from the top, for "the *raising* of the living ones," read *changing*. In S. W. Bishop's article of week before last, on the Two Covenants, the following corrections should be made:

In the second column, fourth paragraph, 22d line of the paragraph, instead of *here*, read *then*: in the 31st line, instead of *flesh*, read *desk*. In the fifth column, 20th line from the top, instead of *found*, read *poured*.

It is impossible but that errors will sometimes occur, even under the superintendence of the best proof-readers; and if all writers understood how difficult it sometimes is to find out careless written words, as they often appear in manuscripts, we think they would pity the Editor, compositor, and proof-reader, all of whom have many puzzles to solve in some communications. We all try, however, to do the best we can.

To S. P. Payne, Barnston, Canada East.—The first of your questions we think not best to agitate in the Herald, as it will draw out a discussion which will be unprofitable, if not endless. If it were settled affirmatively, we see no difficulty in answering the second question, for all the "change of nature" they need is the change from mortality to immortality, which is done by the spirit of God in the resurrection. As to "How we are to understand the text" to which you refer, we suppose it embraces both classes of which you speak.—The book is sent for which you wrote.

Married.—At New Britain, Conn., by Rev. Mr. Goodell, on Tuesday, May 7th, Mr. Nelson H. Ives, of Meriden, Conn., to Miss Addie P., daughter of Eld. W. S. and P. D. Campbell, of New Britain.

Summary of News.

by w. m.

domestic.

The report of the Agricultural Department for April says: "Never has there been so general an expression of encouragment in view of the fine condition of winter wheat since the establishment of the present system for the collection of crop statistics. In more than nine tenths of the returns received, the condition of the crop is reported favorable and promising. From the South the returns are as cheering as from the West. The report states, however, that the loss of cattle from starvation and exposure the past winter has been extraordinary. Beef is not likely to be any cheaper.

A novel feature in the Boston programme of Anniversary Week will be a Free Religious Meeting, on the 30th inst, at which the various radical sects which have existence outside of organized denominations will appear, or will be asked to appear, in the person of their representatives, who give voice to their peculiar ideas; will make confessions, compare notes, inquire how far their faiths proceed from common centers, and run in parallel lines, and consider the practicability and the expediency of forming a loose working fellowship for ends purely moral and spiritual.

After three days debate in the Massachusetts Legislature the Liquor License bill has been appropriately crushed by 161 Nays to 64 Yeas. The principle of prohibition, as embodied in the present safe law, is therefore stronger than ever, and the agents of liquor must accept this decision.

The New-York Convention for revising our State Constitution will meet at Albany on Tuesday, June 4th. Meantime, all discussion as to its probable adjournment to some other place is premature.

Archbishop Purcell of Cincinnati, who has gone to Rome, carried with him, as a gift to the Pope, a beautiful silver model of the yacht Henrietta, her cargo consisting of $50,000 in gold pieces. The gift is to be presented to His Holiness as a memento from the citizens of Cincinnati.

There is certainly some movement on foot by the Fenians, but whether an invasion of Canada *en masse*, or merely a demonstration on the anniversary of the battle of Ridgeway, it is impossible to determine, as the Fenians at last have learned to keep their secrets.

The government of the United States has offered to sell to the Czar Alexander the famous iron-clad monitor the Miantonomoh, a frigate and two new and very fast iron-clad war cruisers. The proposition has been favorably received by the Emperor and his Cabinet, and is likely to be accepted.

A letter from Texas reports the presence there of Quantrell's roving gang of murderers, who are pursuing their old vocation thence to the Arkansas border. Portions of the State are in a condition of hideous lawlessness.

foreign.

The anniversary of St. Peter's martyrdom will be commemorated at Rome this year, on Saturday, the 29th of June, with extraordinary pomp and ceremony. Five hundred bishops have already signified their intention of attending the solemnities, and it is anticipated that no less than eight hundred prelates of every tongue and nation, and race and color, from all parts of the globe, will be present on this great occasion. A large number of American bishops have this past week sailed from New York on their way to Rome. On the map not a single country can be found which will not send one or more than one bishop to this mighty gathering at the centre of the Christian world.

Some one has published in French and Turkish an extraordinary letter to the Grand Vizier, signed "several patriotic Mussulmans." This pamphlet has been very widely circulated, and has caused no little excitement. It goes by the name of "The letter of the Ulema." It gives a most candid and logical review of the situation. It commences thus: "There can be no more illusion; the Empire is undermined! we are encamped upon a volcano! Let our good old Turks slumber on in confiding fatalism; but you enlightened Ministers of a great Empire, how can you shut your eyes to the fearful evils which are ready to burst upon us." It takes up calmly the question of the relative position of Moslem and Christian, says the Christian element is over-running the Mussulman, and that anything like fair competition between the races is an impossibility.

The Levant steamer brings news from Athens to the 4th. The Government is actively pressing its military preparations. The conscription of this year was intended to increase the effective force of the Greek army by 30,000 men. Seven armor-plated vessels have been ordered in England and America. Large enrollments of seamen for the State have been made among the merchant shipping.

The Tory Government of England deserves credit for urging upon the Governments of Europe a general disarmament. Opposition to offensive wars is making rapid progress throughout Europe.

The Emperor of Russia, the King of Prussia, the Emperor of Austria and the Sultan are all to visit the International Exhibition of Paris. Their visit is likely to be connected with a new attempt to solve the Eastern question, which, after the recent solution of the Luxemburg difficulty by the London Conference, is said to have assumed a more serious aspect.

The Danish Cabinet informs the great Powers that Prussia disregards the obligations of the Schleswig treaty of 1866. Paris journals complain that Prussia is strengthening the fortifications of Rastadt.

By Royal proclamation the British Provinces of Upper and Lower Canada, Nova Scotia, and New-Brunswick have been declared united under one Government, as the Dominion of Canada, and from the Pacific Coast we have information that the whole of British America is to be included in the confederation.

The intelligence from the interior of Mexico, dated the 15th of May, is to the effect that Queretaro was taken by assault that day, and Maximilian, Mejia, Castello and Miramon were captured. The despatches are signed by Escobedo and Juarez, and are confirmed by various despatches from other authorities. President Juarez, it is said, had sent orders to shoot Maximilian and his generals immediately. The Liberal force which took the town soon afterward started for the capital.

The workmen in the Russian gun factories are employed day and night in converting muzzle-loaders into breech-loaders. The whole of the Russian army will, it is said, be provided with the latter weapon by the end of June at the latest.

The Czar of Russia has received a tender from the United States goverment to sell the monitor Miantonomoh, an iron-clad frigate, and two fast war crusiers for his service, and was disposed to accept it.

Since the adjustment of the Luxemburg difficulty in London the Eastern question has assumed more importance. It is said that an effort will be made to settle it by diplomatic negotiation.

"Carniverous animals," said a collegian to the Rev. S. S——, "are always provided with claws and talons to seize their prey; hoofed animals are invariably graminiverous. Is it, therefore, consistent with the analogies of nature to describe the devil when he goes about seeking whom he may devour, as having a cloven foot?" "Yes," replied the divine, "for we are assured on scriptural authority that all flesh is grass."

Breath—air received into the lungs by many young men of fashion for the important purpose of smoking a cigar and whistling a tune.

"The Theology of the Bible."

Geo. W. Young has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or, who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. Olmsted, Hartford, Conn.

Meetings in Brooklyn, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. Entrance on Jay street, at the sign of "Sawyer's Piano forte Rooms." The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ*.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

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Special Notice.

It will be seen that we have withdrawn from our Catalogue our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

CONTRAST.

This life is not a cloudless day,
A summer all the year,
Where all the sights are beautiful,
And all the sounds are cheer.

No, there's a night to every day,
A winter in each year,
While every joy of earth is mixed,
With sorrow, care, and fear.

But "looking unto Jesus,"
When earth is dark as night,
He scatters gloomy clouds away,
And cheers my heart with light.

Yes "looking unto Jesus."
He takes my sins away,
And gives me hope of future life,
In one eternal day.

That life will be a glorious day,
"A summer all the year,
"Where all the sights are beautiful,
"And all the sounds are cheer."

Where roses grow without a thorn,
And treasures are secure,
Where, love is everlasting,
And friendship always pure,

O! glorious hope of future life!
Beyond the reach of pain,
All glory to the Lamb of God!
Who died, but lives again.

Mrs. J. R. Castle.

Hinesburg, Vt.

Children's Department.

AN UGLY COMPANION.

Nobody can say that Impatience makes little show, or keeps himself in the background. Nobody ever accuses him of speaking softly. Don't he know how to slam the doors? And can anybody fling things about with more success than Impatience, when he has a mind? And as to seeing the best side—he hardly leaves a best side to see. Impatience can bring a cloud over everything, and generally gets hold of the thorns instead of the roses. Indeed his bushes rarely have roses at all, for he picks the green buds rather than wait for them to open, and eats all his fruit half ripe. Impatience has two tempers; in the one he is angry with every thing to-day, in the other he wants everything that belongs to-morrow, and can't wait.

He has a strange way, too, of misnaming things. It is "cruel" to make Grace learn her lessons, instead of playing all day—it is "cross" not to give her cake between breakfast and dinner; and a rainy Saturday is always "provoking" He tells her "to-morrow" is "an age" off; he makes her think to-day is not worth the having.

Impatience always gives selfish counsel. How can Grace finish her doll's dress, if she has to play with the baby, or run up stairs to get her sister's thimble? And when she has sharpened her pencil for herself, of course she does not want to lend it—just to have the point worn off again. And then the dinner bell must ring just when she is in the midst of an interesting book—and it is so tiresome to run all the way up stairs to brush her hair before she goes to the table! But if dinner were delayed a little too long, no interesting book can keep Impatience quiet then. What he likes is anything but what he has; what he wants is anything but what he can get.

ARTLESS SIMPLICITY.

One of the sweetest incidents which we have noticed for many a day—and one which shows the effect of early training, assisted by a simple and undefiled imagination, has just fallen under our observation. It is thus related:

A lady visited New York city, and saw one day on the sidewalk a ragged, cold and hungry little girl, gazing wishfully at some of the cakes in a shop window. She stopped, and taking the little one by the hand, led her into the store. Though she was aware that bread might be better for the cold child than cake, yet desiring to gratify the shivering and forlorn one, she bought and gave her the cake she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the benevolent lady up full in the face, and, with artless simplicity, said,

"Are you God's wife?"

Did the most eloquent ever employ words to better advantage?

THE BLIND BOY.

I read not long since of a gentleman being stopped in the street by a stranger, who asked him, "Sir, did you ever thank God for your *reason*?" "I don't know that I ever did," the gentleman replied. "Do it quickly, then," said the stranger, "for I have lost mine." Did our young readers ever thank God for their *eyesight*? If not, the following story will remind them of their duty.

I once knew a little boy who took the small pox, and when he grew better, it was found that it had shut up both of his eyes. He had a little sister Annie, twelve years old, who used to find ways to make him happy, and would often take long walks with him. One day they sat down to rest at the foot of a tree.

"Annie," said James, "what a pleasant day this is; the air feels soft and warm to my face. I hear the water running over the smooth stones, and the birds singing over our heads, and the pretty ducks in the pond. How I wish I could see them again!" Then he thought how sad it would be to be always blind, and began to cry.

"Don't cry, James," said his sister; "maybe you will see yet. There was George Scott, you know, had the small pox and was blind for weeks; but he got well, and now he sees as well as anybody. Besides, you know God will do right about it, as mother says; and if he leaves you to be blind, will make you happy some other way."

But poor James kept on crying, with his head bent upon his hands, and his elbows on his knees. The flood of tears pressed their way between his eyelids, which had stuck together, and when he lifted up his head he cried out, "Oh, Annie, I can see! There are the hills, and the clear blue sky, and the ducks in the pond! Oh, how glad I am!"

Annie was as joyful as he, and they hurried home to tell the good news. At night, when the father prayed in the family, and thanked God for restoring sight to James, he wept for joy.

How little do children know of the blessing of sight. If they had lost it awhile, like James, they would never forget to thank God for eyesight.

THE CUP OF JUDGMENT POURED OUT.

I read with great interest in the *Press* of this city of the 10th inst., some extracts from the *Opinione Nationale* of April 14th, in which the great idea is developed that there seems to be an influence at work which, in spite of the wishes of those most interested in the preservation of the peace of the world, is urging them onward, as if by an irresistible fatality, into a war as bloody as it will be unavoidable. "The *Nationale* affirms," says the *Press*, "that it cannot remember, in the history of modern Europe, a more strange and more menacing situation than the present; that one would almost be inclined to say that some outward and fatal force had substituted itself for the will of mankind, and was pushing them on in spite of themselves, along a downward slope on which they cannot stop short, and at the end of which war awaited them—fatal, irresistible, and inevitable." The above remarks of the *Press* give the leading points in the article, which is rather too long for publication.

Whatever view may be entertained by the *Opinione Nationale*, if indeed it has any, as to the nature of this "outward, fatal force" which is thus urging nations forward into an unwilling conflict with one another, the prophetic page has not left us without light on the subject. The direct agency inflaming the passions of men, preparing them for, and urging them to the conflict, is doubtless due to satanic influence; but the whole matter is under the control and by the permission of Him who uses the wrath, and passions, and violence of men to work out his own purposes of righteous judgment upon the wicked, not only in their individual capacity, but also in their collective condition as nations. In Jeremiah xxv. this truth is made very evident. The prophet in this chapter is directed to take the wine cup of the fury of the Lord, and to cause all the nations to whom it should be sent to drink it, who, in drinking it, would be moved, and be mad because of the sword that he would send among them. In obedience to the divine command he took the cup and made all the nations drink to whom the Lord had sent him, beginning at Jerusalem; "And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I shall send among you. And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, "Thus saith the Lord of hosts, Ye *shall* certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." "A noise shall come even to the ends of the earth; *for the Lord hath a controversy with the nations*; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."

In this chapter we are taught that the Lord has a controversy with the nations, and that all are to suffer severe judgments on account of their wickedness. They will be compelled to drink of the cup, whether willing or unwilling. That cup has been in process of being poured out ever since Jerusalem drank *its* bitter draught of indignation, and in our own day, and only lately, we ourselves were made to drink deeply of it. As the writer to the *Nationale* says, when speaking of the present condition of Europe, it seems as though *we* also were forced into war, by an outward, fatal, irresistible influence. What fury seemed to animate those who engaged in the great rebellion that convulsed our land! What a demoniac spirit appeared to possess those who sought to keep up an institution which the Almighty designed through it to abolish! Peace could not be preserved between the two sections in spite of all the compromises made to secure it—the cup had to be drunk—the nation to be punished for its sins, of which slavery was the most dark and revolting; and through a baptism of blood the land was to be purified, and forever freed from the foul incubus by which it had so long been oppressed and polluted.

During our struggle other nations, France and England in particular, sympathized with and aided the cause of oppression, and thus placed themselves in active opposition to the will of the Almighty; and for this, as well as other sins in the past, they must drink deeply of the cup of the fury of the Lord's indignation. France has been compelled to leave Mexico after losing many men, expending much treasure, and marring her national glory. Austria also, which operated with France in her Mexican scheme, has not only been compelled to ask the interference of our government to screen one of her princes from suffering retributive justice at the hands of the outraged nation on whom she had sought to impose him as an Emperor, but has met with overwhelming disaster at the hands of Prussia. England is restless, and her masses are clamoring for rights which if denied them may end in revolution—and if war should occur between Prussia and France—an event for the present postponed, but to all appearance only for a short period—with all her anxiety to preserve a neutral position she can hardly hope to do so. A war between two such important powers as those first mentioned would be likely to bring into the conflict other and inferior powers; while Russia, with her eye ever fixed on Constantinople, waits but the favorable moment to push forward her legions and seize the prize so long and so ardently coveted. This conflict may be delayed for a short season, but as the writer in the *Opinione Nationale* says, there is a strange and unaccountable force which is developing among nations an angry feeling that must end to all appearances in a collision which will shake the old world to its centre, and carry death and wide spread destruction in its path of error and desolation. It will be the cup of God's fury poured out—the cup of his indignation—the nations *must* drink it.

John Fondey, M. D.

Philadelphia, May 14, 1867.

CRITICISM ON A FUNERAL SERMON.

BY DR. G. G. PUTNEY.

Howells, N. Y. March 17, 1867.

Elder Bebee: *Dear Sir*:—I listened with much satisfaction to your discourse of the 13th inst., from Hos. xiii. 14. For bringing out so clearly the great cardinal truth of the scriptures—that Christ is "the resurrection and the life;" that He will redeem His people from *death*, releasing them from the power of the grave; which release can be effected by no other than Him; and that eternal life through Jesus Christ by a resurrection, or translation, constitutes the *one only hope* of the gospel, prefigured in the *one only sign* given of the Son of Man, that of the prophet Jonah, and guaranted by the triumphant resurrection of Jesus Christ from the dead—accept my sincere thanks. In the light of this discourse as well as in that of the entire scriptures, permit me to enquire, what becomes of the *additional* hopes so prevalently entertained and confidently talked about, of inherent immortality; going to heaven at the moment of death, &c? Do not the scriptures positively affirm that immortality, as an attribute, belongs only to God? 1 Tim. vi. 16. "Who *only* hath immortality, &c? If God only has it, how can it be that every human soul is possessed of it?

Again, Do not the scriptures affirm that Jesus Christ "brought immortality to light through the gospel?" If man possesses an immortal nature, per se, derived from his Adamic progenitor, how can it distinctively be said to have been *brought to light* through the gospel? Did Jesus Christ simply bring to light one of the attributes of man's Adamic nature? Nay, is it not true, as Christ himself affirms, "He that believeth on the Son hath everlasting life, and he that believeth not the Son, *shall not see life*, but the wrath of God abideth on him?" But I am told, that the "wrath of God," is everlasting life in conscious suffering. Not so the apostle, Paul declares "The wages of sin is *death*." And what is "the wages of sin" but the penalty of the law, which is the full measure of "the wrath of God?" God does not declare a penalty for sin expressive of, but a part of His indignation, or wrath. He says "The soul that sinneth *it shall die*"—"Dust thou art and unto dust shalt thou return." Life in suffering, then, cannot be the full measure of "the wrath of God." This cannot be expressed by any thing short of the penalty of the law, which is, not life in any state, but, "death." Christ declares concerning the believer, that He "will raise him up at the *last day*." From whence will He raise him? Hos. xiii. 14. "I will redeem them from death." It is from "death" then, that Christ will raise the believer up. Allowing the theory of the soul's inherent immortality to be true, should he not rather have said, that He would *call him down* at the last day? Unless, indeed, the "him" is to be construed as referring merely to the body. But if man is dead, and his soul naturally immortal, this latter constitutes, by far, the more important part of the "him," and we may not apply the personal pronoun to designate the less important part. Besides, Christ was not talking about a part of a man, but of man himself, as a single personality. He promised to raise "him" up that "believeth." The body, separately considered, is not the believing part, surely.

David says, Ps. xlix. 15, "But God will redeem my *soul* from the power of the grave." How can a thing be redeemed from a power which it is not under? If David's soul was never to be brought into the grave, how was it be redeemed from the dominion thereof? Continues David—"For He shall receive me." Whom does the "me" personate? A part of David, or the whole of him? Evidently, David was speaking of himself as an individual: not as a duality. When, then, was David's soul to be redeemed from the power of the grave? I reply, when the *man* David will be; viz., at the resurrection. But I am anticipating. I may be told again, that, immortality, in a scriptural sense, signifies not merely interminable existence, but, this conjoined with holiness; and, consequently, happiness. But what is gained by this theological construction of the word? Admit it true. Does the Bible reveal an immortality different from this? If so, where is the chapter and verse? I conclude that immortality—and, I have information of but one kind—belongs, as the scriptures distinctly say, to *God only*, as a natural attribute. That, to man, it is, distinctly, the *gift* of God through Jesus Christ, (not through Adam;) that the Spirit, or begetting power of this immortality, is the Holy Ghost; the renewing of which, constitutes, in the believer, his heirship to God, and is an *earnest* of the inheritance of which he will come in possession at the resurrection by virtue of this Spirit, which, in this life, dwells in him—but is in no sense a part of him: ("know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you!") in accordance with the positive declaration that, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you."

Such, dear sir, is, as I believe, the immortality of the Bible; and such is the manner in which I conceive it to be brought to light through the gospel. And, permit me to add, it is the only immortality which I believe to be brought to light, either through the gospel or any other revelation of God. Now, briefly, concerning the hope, entertained by so many christians, of going to heaven at the moment of death. Is this a good hope? A hope, to be good, I conceive, must be founded upon some promise of the gospel; for it is from the gospel, alone, that the christian derives his hopes. Where, I enquire, in all the gospel, is there such a promise as this? As already stated, Christ promised that He would raise up the believer at the *last day*—not at the day of his death. Nay, he must first "pass through the valley of the shadow of death"—and he will not get out of that valley until he is helped out of it "at the last day." Christ, in answer to a direct inquiry, told his apostles that they should have a certain reward—"Ye shall sit upon twelve thrones judging the twelve tribes of Israel." But when? At their death? Nothing of this kind. "When the Son of man shall sit in the throne of His glory, ye shall sit upon twelve thrones," &c,

But when is the Son of man to sit in the throne of his glory? "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." And concerning this time it is said, 1 Thes. iv. 16, et seq., "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and *so* shall we ever be with the Lord." On, this is the time, when, not the apostles only, but, all the saints shall have their reward—shall enter into their inheritance. The time when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The great apostle to the Gentiles, to whom was committed the work of making known among them "what is the riches of the glory of this mystery," declares that "the Lord Jesus Christ shall judge the quick and the dead at *His appearing* and His kingdom." Will believers receive their reward, or any portion thereof, before they are adjudged worthy of it? "*Then* shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you," &c. He will not tell them to inherit the kingdom they have previously been in possession of.

Again, says the apostle, in prospect of his near approach to death, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is *laid up* for me a crown of righteousness." Laid up for you, Paul? Why, were you not expecting to come into immediate possession of it? Why talk about its being *laid up* for you? Surely a thing laid up, is a thing kept in reserve. Continues the apostle, "which the Lord, the righteous judge, shall give me at that day." What day, Paul; of your death? "And not to me only, but unto all them also, that love his appearing." Why Paul! Do you really mean what you say, that this crown of righteousness is laid up for you until the day of the *appearing* of the Lord Jesus, and that at that day you expect to receive it?

Modern theologians tell us that all christians go to heaven at death, and come into possession of their crown at that time; and, if christians, generally, are thus favored, why not you, Paul, who were not only a christian but a christian apostle and martyr? Surely you are as antiquated respecting the hope of the gospel, as your contemporary Peter; who says: "God hath begotten us (christians) again unto a lively hope of the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved* in heaven for you, who are kept by the power of God through faith unto the salvation ready to be revealed in the *last time*." Why did not Peter say, ready to be revealed *at death*?

Again, John—"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall *appear*, we shall be like Him; for we shall see Him as He is." Why did not John tell us that we should see him and be like him at death? Because, forsooth, John well understood, as well as both Peter and Paul, that, ere the christian receives his crown, death must be *swallowed up* in victory. "For this corruptible must *put on* incorruption; and this *mortal* must *put on* immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then*"—and, be assured, not till then—"shall be brought to pass the saying that is written, Death is swallowed up in victory." Then, indeed, (at the resurrection,) shall the christian receive his crown—a crown of righteousness—a crown of life—a crown of rejoicing that will enable him triumphantly to shout, "O death, where is thy sting? O grave, where is thy victory?" For then—the "day of" his "redemption" (until which he is only sealed with the Holy Spirit, Eph. i. 13, 14,) having arrived, he will achieve the victory over death, and obtain his crown as victor, through the Lord Jesus Christ. Then, my dear Sir, will be fulfilled, literally, the prophetic declaration, made the motto for your discourse, alluded to, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction; repentance shall be hid from mine eyes."

Until then, the christian, if dead, must *rest* from his labors; must *sleep* in Jesus: when He who is his life shall appear, then—and not before—shall he appear with Him in glory. Until then he must be content to have his citizenship, or enrollment, "in heaven; *from whence* also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself." Pardon me, dear Sir, for the liberty I have thus taken, in trespassing upon your time, and believe me, in the sincere pursuit for truth, yours, respectfully, and in the bonds of christian affection.

SUGGESTIVE.

Among the varieties in the last number of our grand good paper, there is an item from the *Israelite*, the organ of the Hebrews, published in Cincinnati, which says "they disavow any expectation of a personal Messiah, declaring that 'Israel is the Messiah to the nations. We know nothing of the pagan man-worship.'"

For centuries the Jews have been insulted by christendom persistently offering them a religion without body or parts, or rhyme or reason, or whys or wherefores, in doctrines without foundations, irrational and without promise or hope. A religion, up to this day, ignoring every thing that goes to make up a Jew; and is contrary to their education from Abraham down to this day. The life of the Jews' religion was the spirit of the gospel itself. Paul says it was preached to Abraham, and to Israel in the wilderness. It was the promise of eternal life, and an incorruptible kingdom, and inheritance on earth, under the whole heavens. This same apostle says "Our twelve tribes, instantly serving God day and night, hope to come" to the "promise." They were, by education and profession, in complete sympathy with Paul. He believed (now a christian) precisely what the ancient saints professed. No more nor less.

In Hebrews xi. we have a narrative of faith. It is the gospel faith. This pure gospel was corrupted by the Romanist under the name of christian. The same has had power and prestige, in the past, even for a dark, dismal period of 1260 years. But the judgment has set; and they have taken away his dominion, and will continue to consume it, until "there will be none so poor as to do it reverence," and it would degrade a common hangman to bury so worthless a carcass. Next the protestants have lent a hand (and keep at it) to keep our gospel corrupted. Alas! they reverse its whole force and meaning: have retained as a sweet morsel the very worst features of papacy.

The Romanists began their apostacy by compromising our holy religion to accommodate it to the heathen prejudice, until there was none of it left. The heathen deified their heroes, the Romanists canonized their saints. The heathen had a passion for many gods; they worshipped all they ever heard of, and imagined more. Hence the altar, in Paul's experience, "inscribed to the unknown God." The christian religion, (such as it was) being enforced upon all people by imperial authority, was a sure guarantee of its perfect corruption; opening the flood-gates of Origenian fables upon the world, when the church (so called) became the "abomination that maketh desolate." The Pantheon, the temple of the idols, was consecrated to the service of the new religion, idols and all. Being converted, they were appropriated. "The thunder is taken from Jupiter and the key of Peter given instead. Venus is converted into, and christened the Madonna."

To this day, the saints are worshipped on their set days (it is nothing less than worship) according to the calendar. And then that the unnamed saints may have no temptation to jealousy, and the worshippers be not deficient in their attention, they have instituted "*All Saints' day*." This is protestant idolatry, as well as Roman.

Jesus said, "A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father." This the disciples could not understand. To help them in the matter, He says further, "You shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." They are also helped to a bit of chronology. It relates to the time of going to the Father. This is the point in the discourse. A little while after this, and the full time of the church will come, when she shall have fulness of joy, "and no man," can take it from her. As the woman whose time is come is in pain, but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

The parting that took place at the ascension, was not at all painful. Luke says, "And they worshipped him, and returned to Jerusalem *with great joy*, and were continually in the temple praising God. Amen!

"In a little while ye shall not see me; and again, a little while and ye shall see me." Now the whole period of our Lord's absence is a long while. "After *a long time* the nobleman returned."

There is a process and progress in the second advent of our Lord. There cannot be a blank of more than 1800 years in which no steps are taken in this greatest of all events. Look at the book of Revelation. A complete programme until you reach the announcement, "Behold I make all things new." There shall be no more death; "And the tabernacle of God is with men." There is a "Time of the end." Some say, "The beginning of the end." In this period the judgment sits, and the "dominion of the Beast is taken away," as well as the "little horn." Here ends the 1260 years, agreeing wonderfully with the history of events. At this time we have the sublime session of the court of the "Ancient of days." See Dan. vii. 9, in the order of time. One like the Son of Man comes with the clouds of heaven, ... to the Ancient of days—the "Judge of all"—and there is given him dominion, and glory, and a kingdom, etc. This I believe, is the time referred to, a little while after which the joy of the church shall be full.

We are in the times of restitution of all things. Truth is first in order. We have a second edition of John the Baptist's mission, "In the spirit and power of Elias" to us: turning the hearts of the fathers to the children; and the children to the fathers. The prophetic books are opened. They represent prophets, seers and saints, in general. "Though dead, they yet speak" How many living men have for the last twenty-five years spoken for the prophets? When I was a pastor, I noticed in several pulpits Bibles with the Old Testament as good as new; and the New quite worn out with use and pounding. In two instances I soon displaced the old books by new ones. In about the year 1839 or '40, Rev. Joseph Wolf published what was called a proclamation to the clergy to study the prophets. The lamented Henry Jones—and there was no purer spirit—made it his special work, on the great anniversary occasions, to exhort preachers to study the prophets. The fathers have their way of speaking to, and "turning to the children," "and the children to the fathers." Saith the Lord, let it be done, "lest I come and smite the earth with a curse."

You are doing what you can to turn the "children to the fathers;" and it is not a little. It is our proper work at this time. The people of these dark times are turning every other way, as the rule is. If they persist, the big curse will come. O, if they will turn, God will let the world (this age) die easy.

"Little children, keep yourselves from idols." John v. 21. The reader will look at the fifth verse of this chapter.

B. Matthias.

Books, Pamphlets, and Tracts can be had at the Editor's residence; of Geo. W. Young, at Shipman & Son's Store, 25 Chambers St. New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 27 Park Row, Room 40.

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The Herald of Life

AND OF THE COMING KINGDOM.

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Herald of Life

AND OF THE

COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 175. NEW YORK, WEDNESDAY, JUNE 5, 1867. VOL. IV.—NO. 33.

THE HERALD OF LIF

IS PUBLISHED WEEKLY BY

THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

HERESY.

[Outlines of a sermon preached in the Congregational church, Paterson, N. J., Jan. 6, 1867, by GEO. B. DAY, formerly of the Methodist E. Church.]

TEXT.—"But this I confess unto thee, that after the way which they call heresy so worship I the God of my fathers, believing all the things which are written in the law and the prophets." Acts xxxiv. 15.

Before Felix Paul makes this frank avowal. It required in him no slight courage to admit his heresy. He was born a Jew, educated a Pharisee, and had for years endorsed the common religious faith of his countrymen. Many motives combined to induce him to retain his old views, and to avow no others. The courage of the man is manifest when we have carefully noted the circumstances of his defence before the governor. His accusers were the ablest and most pious representatives of the Old Testament faith. They adored the scriptures of Moses and the prophets. They had studied them with life-long care, and expounded them weekly to their friends and brethren. Scarcely a man of thought in Judea would have ventured to bring their interpretation of the sacred writings into question.

Yet this solitary outcast proclaims in their presence and that of a Roman dignitary that his faith and worship as judged by them is heresy.

Was he not presumptuous thus to differ from the learned, pious, and venerable men of his country?

Is there even a possibility that they could be all wrong, and he alone right? Is not truth to be judged as such by the numbers, ability, learning, age and moral character of its teachers?

Then down with Paul, and up with the Pharisees! One man's voice, on religious faith, ought not even to be listened to against the belief and piety of a church and nation. The courage of the apostle, in the light of human judgment, was hardihood, his frank avowal of heresy was shamelessness, and his persistency that he knew what a world of pious and learned men were ignorant of, was—madness.

Let us weigh this hardy admission. "After the way they call *heresy* so worship I."

Heresy may assume two principal forms.

1. The holding of some scripture truth in a *mode* vastly different from the established interpretation.

2. The belief of some principles outside of revelation contradicted by orthodoxy, which if admitted, would materially change the meaning of revelation, as popularly understood and taught.

The heresy of the apostle comprehended both these forms. He is careful to clear himself of infidelity. He believed all things written in the law and the prophets, but believed them differently from his accusers. He looked at the scriptures in another light. He put a different meaning on the words of inspiration.

The scope, value and application of the law; the things signified by the prophets were not the same with him and the Pharisees.

He believed beside many facts which were obnoxious to the dominant faith. Certain things about one Jesus, his character, his destiny, his mission, his resurrection, which Paul believed, told hard upon the pious Jews, if they should happen to prove true. And if true, the learned men who had come to Cesarea could not but perceive that a fatal blow was struck at their theology.

When therefore we consider how tenaciously a body of men hold to their religious faith, with what difficulty they admit the possibility of being in error, how valuable they consider that faith in effecting salvation, what sanctions age, learning and numbers give it, our wonder ceases that the council of the Jews attempted to put down this daring man, or even conspired for his death that the church might have peace.

This is not a solitary instance. It is the history of all time. To assert a different view of the scriptures from that denominated orthodoxy, must meet in the nature of things a result more or less similar everywhere. But because it is common it ought not to be without its lessons.

How strongly Paul must have believed to dare so much. This avowal of heresy made him an outcast and an object of reproach to all his countrymen.

A blasphemer, an impostor, a maniac—these and other kindred epithets met him wherever he encountered those to whose faith he was supposed to be recreant.

Nothing but implicit confidence in his doctrines would enable him to brave all this. Remember, when you read of denounced heretics, that they must have been of strong faith or their hearts would have been crushed at once. All martyrs were heretics in their day. Do them, then, this justice, to believe that they were sincere, and earnestly believed the doctrines for which they were condemned.

Consider, also, what examination and research they must have given in order to reach such strong convictions antagonistic to the popular faith.

We believe for the most part what has been instilled into us from our youth by those who are personally interested in making us believe as they do. I do not question that we believe strongly enough to help put down others that believe differently, but it admits of doubt whether we would believe what we profess if the world did not believe it, and was intent on putting us down because of our faith. A faith that *endures* persecution has been reached only by direct revelation from God as in the case of Paul, or by the deepest study of the word of God.

If our sympathies to-day are with Paul in his defence, learn this—that the truth is not with bodies of educated and pious men. We admit that we have more confidence in the few scores of disciples of Christ, than in the whole Jewish church. But have we reflected upon this decision? If we pronounce Paul right, then we decide that the church of that age was all in error, and if so, then in every age all the great churches have been in error.

Truth has only been found with the few. From Abraham to Christ—from Christ to Luther—from Luther to Wesley—but few according to our own admissions have seen and believed the will of God. Do we belong to that few? or are we disciples of the grand establishments who have secured the wealth, the power and control of the world under the professed sanction of the Almighty?

Whenever churches have acquired power they assume to a greater or less degree that they are divinely established. Their ministers claim equally with prophets and apostles to be men of God. They assume that they are favorites of heaven. They establish a faith, and pronounce judgment on all doctrines with a force equal to the weight of their body. They declare all that differs from their standards to be heresy. Now all this cannot be helped. We should be content that it is so. God permitted it in Paul's time—he permits it now. We should learn to be charitable toward those vast powers that rule and sway the faith of the world. We should be tolerant, if need be, of intolerance.

But the truth of the prophets and the lowly Christ is not likely to be found amidst the pomp and glare of institutions that grasp the wealth and wield the power of the world.

Let them have their reward. If we turn from their teachings with lowly and honest minds to find what is the will of God concerning us, let me warn you that what you thus obtain from Christ and the prophets will be denominated heresy.

If we can rise to a proper appreciation of Paul's position before his enemies, we shall see the force of his teachings and those of his Master. Both taught that truth would not and could not be received by any associations that held the sway of society. Their faith *must* be *heresy*, because it could not be received by the world. Therefore, Paul at the beginning accepted whatsoever odium and evil consequence might ensue. To one in his position there is nothing odious or fearful in this charge of heresy. It only amounts to this: that I, Paul, believe in that hidden truth which the world is not to know, until it is divinely forced upon the general understanding.

He will not admit that there is a trace of infidelity in his sentiments. He was right, in his own estimation, and the Pharisees were wrong. He does not however retort the charge of heresy upon them, because it would mean nothing. The tacit and implied conclusion in his avowal of heresy, is all the charge he makes against them. "I believe in what you are pleased to call error." "Then," they might reply, "we are all in the wrong." "As you please," would have been the calm response, "I cannot help your inference."

It is questionable whether the position of an earnest inquirer after divine truth should reach farther than this. A single man like Paul could only convince others of the truth of his faith from the scriptures themselves. No man could believe who laid stress upon the numbers, wisdom or character of those who believed with him. None would assent who judged of truth by the results which followed its advocacy in this world. We can scarcely avoid the conclusion, therefore, that no man believes the truth who dares not believe heresy.

When we are impressed deeply with the conviction of human blindness which the scriptures insist upon, with the inability of human reason to discover or corroborate what God declares can only come by his revelation, and above all, with the unwelcome character of that revelation to us in our present state, we shall be ready to admit that the truth of God is not bodied in the popular faith, and cannot in the nature of things be generally believed. But more than this; we shall involve ourselves in the fate of Paul's accusers if we do not admit that we are ourselves fallible, full of errors, and too much the representatives of general beliefs, and if we do not hold ourselves open to a conviction of what is not generally taught, and which cannot have the sanction of any human institution.

THE DOCTRINE OF GENERAL JUDGMENT.

BY ELD. W. S. CAMPBELL.

It is supposed that the phrase "the judgment" and "the day of judgment" must refer to the general, or assize judgment, which people have fancied must transpire at the end of the world or age, and which they had concluded beforehand should exist; which conclusion is shown to have obtained its color, if not its elemental character, from the doctrine of the soul's natural immortality. It is only on the ground that the soul is immortal that there is any show of reason for such a belief; and only by admitting beforehand that the man cannot die, and that the punishment of the wicked is future torment, do men see a reasonableness in the application of scripture that way. Many have been accustomed to have that view forced upon them, and because our fathers taught it, in imitation of the papal church, against which the church has protested. We have to be told how God must do; and this being after the ideas of justice and righteousness which men have, the scriptures are simply made to conform to the position which human reason has taken.

We shall leave the Lord himself to tell what he thinks it best to do, by hearing him state what he will do.

A little common sense, with the admission of certain principles which cannot be denied, will help us to see things in a harmonious, scriptural light. 2 Pet. ii. 3. "Whose judgment now of a long time lingereth not." We cannot understand this as presenting judgment in any other sense than punishment. Punishment may be determined and seem to linger because it is not executed speedily. It is to those who harden themselves in sin, while this delay lasts, that the word declares their punishment does not linger; or, as the Douay renders it, leaseth not; *i. e.*, is not remitted. The Lord Jesus says, that whosoever shall be angry with his brother without a cause, i. e., shall hate him, shall be in danger of the judgment. The particular penalty appointed, and which being determined by the officers of the law, was certain and sure, viz., *stoning*. But it may be asked, Would he deserve death? Very slight offences, it would seem to us, were punishable by the death penalty under the law. And St. John says, that, "He that hateth his brother is a murderer." He would be stoned to death, at once, if we were a murderer. He is in danger of it (under the law) if he is angry—without a cause—with his brother.

In the same sense, judgment is used in the 4th verse. The class that sinned and were cast down into the chains of darkness, or hell, reserved unto judgment, i. e., to punishment; for the punishment of the wicked is everlasting; not everlasting torment, but an everlasting condition.

There is reserved for the condemned a future punishment. It is to the condemned "wrath to come." I do not believe in the fable of literal angels after the style of Milton's Paradise Lost; or that God made a class of beings angels, and that they, by sin, made themselves personal devils. But whatever these beings were, (the term angel means messenger) there is no escape for them from the punishment which is the judgment of God. The 4th verse—"For if God spared not the angels," &c.; 9th verse, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished."

All that comes between, in these verses, is explanatory, and of course shows how the thing is to be done, and when the "day of judgment" will transpire.

How did he deliver Noah? How did he secure the justification and escape of Lot?" In either case by the judgment (punishment) upon the ungodly, or unjust. Now, when the good men escaped the wicked were left to perish under the judgment specially ordained for that class of sinners, and according to the law under which they were placed. The day in which this was inflicted was the "day of judgment" to them. So then, the day of *punishment*, to any class of sinners, is the time of the punishment appointed for that dispensation, or is made the point of the exhibition of the Divine wrath. In both these cases, it was so; and these examples explain how it will be with the unjust. There is not the least support given to the notion of an orthodox hell and judgment; but there is as much for the one as for the other; and if one had the old Catholic notion of spirits, chained in the hell of the dark ages, we might see some good evidence of the trial of people after they had been chained in prison, as a punishment; for it was in consequence of sin, (and therefore a punishment) that angels were put in there; or that the ungodly were destroyed by the flood. The advocates of this general judgment theory have the credit of taking a theory invented in the dark ages, to frighten men to the submission to the church which was called the correction of heretics; and which has only survived the time of deliverance because of the admission of the immortality of the soul.

The old fable of purgatory underlies the doctrine of the orthodox "general judgment;" but without *purgation* in any possible case; and, therefore, worse than Catholic; for they are reserved to judgment, simply to be punished, after they shall be judged; but they suffer a state of loss now which is *punishment*, else they would not be in it; and which, by special ordination of the Almighty, is made a positive condition for them. Who cares, then, for the reasoning of men who shall tell us what God ought to do, in the administration of justice? We have his own statement of the fate of those who will be classed ungodly; and we shall not yield it for the foolish remains of the papal dogmas which still find a lodgment in Protestant theology. Is it not a fact, that judgment has closed the dispensations that have past? In speaking of them, the "day of judgment" would be the time of their judgment; i.e., punishment. It should be noticed that the Apostle speaks of them as "natural brute beasts, made to be taken and destroyed"—and that they shall "utterly perish in their own corruption."

"Brute beasts" dying, and "utterly perishing in their own corruption!" What hope or prospect is there of a resurrection of such? and what need of a judicial procedure in the case that they may be judged fit to be destroyed, or perish in their own corruption? It would be very singular if these, that are "as natural brute beasts," should be preserved to the judgment instead of "utterly perishing," and in corruption, too. They begin to rot by the time they are buried; they become a part of the ground, or the tree that grows over the grave. To *reserve* them to such a judgment, as some expositors teach, would be to bring them into a corruption, not their own, and in which they do not perish; for the righteous, some of the exquisite expounders tell us, are in the same condition—mortality. Now this is all contrary to scripture. The word distinctly states that those who are reserved unto judgment, are like natural brute beasts, and will utterly perish in their own corruption. This is the way the judgment is executed, unto which they are reserved, or kept. It must be a state produced by the being who secures the resurrection (the "mortal resurrection") which is a condition of corruption, and so should be Christ's corruption; for it is Christ's resurrection. Will they utterly perish after they shall have been brought into a state of which He is the author, when they did not cease to exist while in their own corrupt, mortal state?

To *reserve* them "unto the day of judgment," after the Catholic notion, is to *preserve* those, through the corruption of death, who are as natural brute beasts. Great effect! The resurrection power is great on "beasts;" is it not?

ABRAHAM'S FAITH AND PIETY.

In a clear, wintry night when planets, constellations, and all the orbs of heaven are sparkling through the frosty air, we see how, as Paul says, "One star differeth from another star in glory." But though some are larger and much more luminous than others, which, now caught, now lost, seem but points of light, not a few appear equally brilliant. Of these rivals that are flaming and wheeling in different quarters of the firmament, it were hard to say which is pre-eminent—the biggest, brightest gem in the dusky crown of night. This difficulty is one we do not meet in opening the Bible at the eleventh chapter of St. Paul's Epistle to the Hebrews. With examples of faith, extending all the way down from the remote days of Abel to those last times when the saints of God were stoned and sawn asunder, tempted and slain with the sword, it presents a bright and glorious spectacle. We gaze on that firmament, if I may so speak, which shines above the Church through the long dark night of time; and which, as the night wears on, grows more and more resplendent with those whom God is calling to shine as the stars for ever and ever. History contains no catalogue of equally illustrious names. It relates no such famous deeds as stand recorded in that grand chapter. But, though these stars of the church resemble those of the material heavens in this, that one differeth from another in glory, they differ in this, on the other hand, that for the power, grandeur, and, in whatever aspect indeed it be regarded, for the greatness of his faith, the severity of his trial, and the brilliancy of his triumphs, Abraham shines pre-eminent. He has no equal, no rival. To change the figure, he holds such pre-eminence among these grand exemplars of trust in God and faith in his unfailing word, as does the centre mountain among the group above whose rocky pinnacles and snow-clad summits it rears its imperial dome.

Compare Abraham with some, or with any of the worthies whose names are embalmed in that chapter. Take Moses. Who am I that I should go unto Pharaoh? he said. With the rod in his hand that he had already seen changed into a living serpent, and that was hereafter to change rivers into blood and the bed of ocean into dry land, Moses shrank from the dangerous task; he hesitated, conjuring up difficulties and urging objections till the Divine anger was kindled against him. Take Gideon. Oh, my Lord, wherewith shall I save Israel? he cries. Behold my family is poor in Manasseh, and I am the least in my father's house. And saying so, there he stands on the threshing floor, nor leaves it for a nobler sphere till miracles strengthen and sustain his faith—till a bowlful of water is wrung from the fleece around which all the ground lay dry; and on another morning, the fleece lies dry on meadows sparkling with dew, by bushes hung thick with diamonds. And to mention but one other, though not the least of the worthies enrolled in that chapter, take David. See how he staggers beneath his load! Look at him repairing for safety and shelter to the Philistines, as if God had ever given his enemies occasion for the taunt, Where is now thy God? Yet, trusting them rather than Him who had delivered him from the paw of lion, and the paw of the bear, and the hand of the giant champion whom he encountered with no other weapon than sling and pebble, he flies to the country of the Philistines, and throws himself into their arms—distrusting God and crying I shall now perish one day by the hand of Saul!

Look now at Abraham's faith! It stood the test of much severer trials. He is called to leave his country and his kindred—called to go he knew not where; called to be he knew not what. Nor does he hesitate. He instantly responds; repairs to Canaan; and lives and dies in the confident belief that it shall belong to him and his. Yet he found no place there to rest the sole of his foot—his weary foot—but was tossed about during a long lifetime here and there, like a sea-weed which is floated hither and thither on the wandering billows, cast on the shore by this tide and swept away by that. Looking not at the things which are seen, but the things which are not seen, the life of all believers is more or less one of faith. But of Abraham and his whole life in the land of Canaan, of every journey he undertook, every march he made, and every footprint he left on its own soil or on its sands, it might be literally as well as figuratively said, it was true of him in respect of this world as well as of the next, as it never was of any other man, "He walked by faith and not by sight."

This faith culminates on Moriah—the mount where, laying Isaac on the altar, it endures its greatest trial, and achieves its greatest triumph. It furnishes the only key to the questions that rise unbidden as we read the story—a fond and doting father, how could Abraham undertake the dreadful task? How was he able to contemplate embruing his hands in the blood of his son? How did his reason withstand the shock! How did his heart not break? How had he nerve to disclose the dreadful truth to Isaac, to kiss him, to bind his naked limbs, to draw the knife from its sheath, and raise his arm for the blow? How did not the cords of life snap under the strain, and Abraham, spared the horrid sacrifice, fall dead on the altar—a pitiful sight, a father clasping within his lifeless arms the beloved form of his son? It is by the power of faith he stands there, the knife glittering in his hand, his arm raised to strike—the conqueror of nature. The blow shall make him childless, yet he believes that he shall be the father of a mighty nation; that when the flames have consumed the loved form at his side, Isaac shall rise from their ashes; and that after this bloody tragedy the greatest act of worship, with Isaac restored to his arms, as they climbed, they shall descend the mount together. Who can help exclaiming, O, Abraham, great is thy faith!

"By faith," says St. Paul, "Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said, In Isaac shall thy seed be blessed—accounting that God was able to raise him up even from the dead." It is thus he explains the scene on that mysterious and awful mount, where, in the victim unbound and a divinely provided substitute bleeding in his room, Abraham saw Christ's day afar off, and was glad. Thus the apostle, magnifying the power of faith, and showing how to him who believeth all things are possible, teaches us to cry, Lord help mine unbelief! increase my faith! It is certain that in respect of this crowning grace, Abraham offers us the grandest model, presents an all but perfect exemplar. In Paul's catalogue he shines the star of greatest magnitude; and with a change of sex, to him we may accord this palm, this highest praise, "Many daughters have done virtuously, but thou excellest them all!"

Yet the patriarch had his failings—as who has not?—and they are written to warn "him who thinketh he standeth, to take heed lest he fall." If thou hast run with the footmen and they have wearied thee, how, asks the prophet, canst thou contend with horsemen? Yet, strange to say, though Abraham contended successfully in the race with horsemen, distancing them all, he was outstripped by footmen. He trusted God to restore the life of his son, yet did not trust him to protect the honor of his wife. Telling a lie about Sarah, he failed in the very grace for which he was most distinguished. Should not these things teach us to watch and pray that we enter not into temptation; and never under any circumstances to forget the warning "Be not high-minded, but fear?" When Nehemiah, bold as a lion, said, "Shall such a man as I flee?" how much more might we have expected Abraham to say, "Shall such a man as I lie?" His faith failed him. This great and venerable patriarch stands convicted of equivocation. And who that sees him vainly trying to gloss over his shame, can help exclaiming, Lord, what is man? Surely the best and worst of men have but one refuge—the blood and righteousness of Jesus.

Another practical and equally important remark we may draw from Abraham's history, ere he leaves the stage. Paul explains the patriarch's pre-eminent triumph by his pre-eminent faith. But what explains it? What fed the faith wherein his great strength lay? Challenging comparison with any, and excelling all, in that grace, we may justly apply to him the glowing terms and bold figures of the prophet, "He was a cedar in Lebanon, with high stature and fair branches, and shadowing shroud—the cedars of God could not hide him—the fir-trees were not like his boughs, and the chestnut trees were not like his branches, nor was any tree in the garden of God like unto him for beauty—his root," he adds, explaining how this cedar towered above the loftiest trees, giant monarch of the forest, "his root was by the great waters." And what that root found in streams which, fed by the snows and seaming the sides of Lebanon, hottest summers never dried and coldest winters never froze, the unequalled faith of Abraham found in close and constant communion with God. Like Enoch he walked with God. Each important transaction of life was entered on in a pious spirit, and hallowed by religious exercises. His tent was a moving temple. His household was a pilgrim church. Wherever he rested, whether by the venerable oak of Mamre, or on the olive slopes of Hebron, or on the lofty, forest-crowned ridge of Bethel, an altar rose; and his prayers went up with its smoke to heaven. Such daily, intimate and loving communion did this grand saint maintain with heaven, that God calls him "his friend;" and honoring his faith with a higher than any earthly title, the church has crowned him "Father of the Faithful." He lived on terms of fellowship with God such as had not been seen since the days of Eden. Voices addressed him from the skies; angels paid visits to his tent; and visions of celestial glory hallowed his lowly couch and mingled with his nightly dreams. He was a man of prayer, and therefore he was a man of power. Setting us an example that we should follow his steps,—thus, to revert to language borrowed from the stateliest of Lebanon's cedar, thus was he "fair in his greatness and in the length of his branches, for his root was by the great waters."—*Sunday Magazine.*

MILLENARIANISM.

THE TESTIMONY OF AN OPPONENT.

It seems the opposers of the personal reign of Christ on earth and of the pre-millennium advent, are becoming alarmed at the rapid spread of this glorious truth. A writer in England has come out against it in three volumes of 400 pages each, counting it a "colossal system of error;" and among his reasons for undertaking his mighty work, is the fact that it is making such tremendous progress in England. That which alarms him is a source of joy to the lovers of the blessed truth of Christ's personal coming and reign on the earth, and that at no distant day. In the work of this new opponent we find the following statements of the cause of his alarm. He says:

"It so happens that a very large number of my most revered private friends, both among the clergy and laity, are as firm believers in the doctrine of a personal reign of Christ on earth, with his saints, as they are in any other doctrine contained in the scriptures. I could name numbers among contemporary Millenarians for whom, as the result of personal intimacy with them, I not only entertain the most profound esteem, but would, in other respects, willingly and humbly sit at their feet. They are alike eminent for the greatness of their talents—for their deep and sustained spirituality of mind—for their habitually close walk with God—for their exemplary conduct in the society and sight of their fellow men, and for their devotedness to the cause of Christ and of souls. It is, indeed, to the fact that so many of my greatest christian friends, equally remarkable for their gifts and graces, believe in the personal reign of Christ on earth, and in the other Millenarian

notions which cluster around the personal reign as the great central doctrine—that my attention has been called to the subject, and that I have been led to engage in its investigation."—*Pref.*, vol 1.

"Though not sympathizing with those who hold Millenarian notions, I readily bear my testimony here, as I have done in my preface, to the great extent to which that class of views are now adopted. This is especially the case as regards the church of England. Millenarians exist among the Independents, the Baptists, and the Presbyterians, but only to a very limited extent in either of these denominations, or in all of them put together, as compared with the progress it has made in the church of England. But when we come to speak of the Plymouth Brethren, Millenarianism prevails to a far greater extent among them than in the national Establishment. In fact, among the Brethren it is all but universal. Millenarianism has made great progress during the present century, and is, at this moment, making greater than at any former period...... Millenarianism is spreading rapidly in nearly all parts of the country at the time at which I write,..... And as Millenarianism is spreading rapidly, so it will continue to spread, unless those who take a different view of the question are more active than they hitherto have been in confronting it in the field of scripture conflict." Vol. 1, pp 84, 85, 86, 114.

"It must afford some satisfaction to Millenarians, to find that all the Jews who embrace the religion of Jesus do become zealous supporters of the theory of our Lord's personal reign on earth.

"The interval of nearly twelve months which has elapsed since the publication of my first volume, has only served to convince me more than ever, that Millenarianism is spreading in all quarters with great and growing rapidity. I hear much surprise expressed at this...... In the early part of the century it was hardly known. A very few believed in the personal reign of Christ...... My own surprise at the fact of this rapid growth of what I regard as the Millennial delusion, is not so great as that of many other christians with whom I meet." Vol. 3. *Pref.*, 10–13.

"Millennarians are most z alous, active, and unwearied in the propagation of their principles. There is a society, called the Prophecy Investigating Society, which for many years has been in active operation with that view. It consists of fifty members, all members of the Church of England, and also clergymen, with the exception of eight or nine laymen. The clerical members of this society are, in the majority of cases, men of eminence in the religious world; while the laymen are, in every instance, men of acknowledged piety and high social position....... Among the vice-presidents are the Bishop of Cashel, the Bishop of Ripon, Admiral Vernon Harcourt, the Hon. A. Kinnaird, M. P., and Captain John Trotter...... One result of the labors of this society has been the publication of a series of volumes, consisting exclusively of sermons on prophetic subjects, in connection with Millenarianism. All of these discourses have been first delivered to one or more congregations; and, between the publicity given to the Millenarian views of the preachers—most of them men of eminence—in conjunction with the publication of the sermons afterward, these views have become extensively known, and, no counteracting agencies being in operation, they are adopted by many of those to whom they are addressed." Vol 1, pp. 114–117.

"In Ireland, as well as in Great Britain, Millenarianism has lately made considerable progress, and is still continuing to do so. A few years since a series of lectures was delivered in Dublin on the leading principles which constitute the Millenarian creed; and these lectures have since been published in a cheap form, and been extensively circulated. They were delivered by some of the ablest and most zealous advocates in Ireland of the personal reign of Christ." Vol. 1, p. 122.

"But, perhaps, the progress of Millenarianism during the last half century could not be more strikingly shown than by a reference to the number of books which, within the last twenty-five or thirty years, have been written in its advocacy, and in its defence from authors by whom it has been attacked. It would not be easy to specify the titles of such publications, or, even to name their authors.

"With regard to Millenarian periodical literature, there is much more than might have been expected.

"Foremost in the list of periodicals specially devoted to the advocacy of Millenarian principles and the extension of Millenarian views, is the *Quarterly Journal of Prophecy*. It has now reached its fiftieth number. It displays an intimate acquaintaince with prophetic subjects generally, and advocates the principles which it was established to promote with great ability. It is under the editorial management of Rev. Dr. Bonar, of Kelso. But, though conducted by a minister of the Free Presbyterian Church of Scotland, the majority of its contributors are clergymen of the Church of England.

"A new monthly Millenarian periodical, entitled the *Rainbow*, is under the editorial auspices of Rev. Dr. Leask, lately of Ware, Hertfordshire, but now of Islington. It has a number of able and zealous contributors, thoroughly conversant with the Millenarian question"......... The conclusion:

"As Millenarianism is making such rapid progress among all evangelical denominations, I would put the question to those who view the subject in the same light as myself, Whether they think they are acting in accordance with the dictates of duty in not adopting measures to arrest its progress?"

The Herald of Life.

NEW YORK, JUNE 5, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Yahveh."

When a person puts forth a claim to the discovery of a Bible truth which others were thought not to know, uninformed people are led to the conclusion that the imaginary discoverer is a "wonderful man;" especially when this man affirms that the thing was never "made known but twice; once by Moses, and never since until it was made known" by himself. Such a claim has of late been set up in respect to the "Memorial name, YAHVEH." Now, the person who makes this claim cannot be ignorant of the fact, nor have foegotten it, unless his mind has been overturned in one of its faculties, that "ALEXANDER MAC WHORTER, of Yale University," published a work of nearly 200 pages on this very subject, entitled, YAHVEH CHRIST, *or the Memorial* NAME," as long ago as 1857.

MAC WHORTER, speaking of the term YAHVEH, on page 23, says:

"With respect to this exegesis of the term '*Yahveh*,' so far as the interests of criticism are concerned, all scholars are now agreed. Gesenius and Ewald on the side of philologists; Hengstenberg, Tholuck, Lutz, &c., on the side of theologians, are united for once. They all agree in giving it the form YAHVEH, and the *future* tense, as its literal rendering." ...."God himself originally set forth the meaning of this great prophetic name in the plainest terms, Ex. iii. 14. First by prophecy: 'I WILL BE WHO I WILL BE.' Next by the statement: 'I WHO WILL BE' hath sent you. Finally, by giving as his memorial name, YAHVEH,—'HE WHO WILL BE.'"

It is unnecessary that we should make further extracts from the work to show the mistaken position of the recent claimant to the credit of a wonderful discovery: he is but a mere *copyist*. The work of Mac Whorter has been in our library these ten years, and we read it before the claimant referred to was born into theology; and always found it an interesting work, even though we might not agree with all the conclusions. If credit is due to any one, more than another, for light on the memorial name, YAHVEH, in these days, it is due to Mac Whorter. Let this fact not be overlooked. His work was published by "GOULD & LINCOLN, Boston, Mass., 1857."

"Monomania."

Some persons seem not to understand the meaning of this term, and because the individual affected with it is not absolutely insane, in all his faculties, and is generally of a sane mind, they see no propriety in suggesting insanity in any degree. "Monomania" is a "Derangement of a single faculty of the mind, or with regard to a particular subject, the other faculties being in regular exercise." Such is WEBSTER's definition of the term; and such is the truth. If the monomania is on a particular subject, the person will converse on all others just as rational as ever; and because he does so, his admirers think he is wronged to call him "monomania;" when, in fact, the unprejudiced mind can no more fail to see that the person is so than he could fail to see the cloud that obscures the sun at noonday. We have been personally acquainted with more than one of these monomaniacs during the period of our ministry. One was the case of a Methodist Minister, some forty years ago. He was the "ALMIGHTY," and men must believe it in order to be saved. In our conversation with him on any other topic, he was as rational as any man. In this city, twenty-three years ago, another preacher got the idea, first, that he was "Elijah the Prophet," and soon after, that he was "*that* prophet like unto Moses," etc; and as for quoting and explaining Scripture we never saw his equal; it seemed as if he had it "all at his tongue's end;" and numbers were deluded by this appearance of a "*wonderful man*," as they counted him to be; yes, deluded to their ruin, spiritually and temporally.

Do some ask, "Why not meet the person and test his claims?" Being satisfied that he is monomania, we would act like one ourself to dispute with him. There is no amount of argument that can make an impression on such a person; and as to those who have been brought under his influence, to accept his testimony, they cannot be reached by argument, unless by some means they can be detached entirely from intercourse with him. So long as they continue to visit and receive visits from him, or attend on his ministry, if he is a preacher, so long they will be holden by him, and they cannot escape: it is like any other mesmeric influence to which a person has yielded himself, or parleys with: to stand doubting, is to be carried captive; nothing but an immediate and determined stand can save those who find themselves drawing towards the acceptance of the monomaniac's claims. No controversy with the person, himself, will probably be of the slightest use, in saving others from the snare.

In this matter we know whereof we speak; we have not spoken at random. If others are not satisfied we cannot help it; but they must not ask us to hold a controversy, orally or by writing, with one of whose monomaniaism we have not the slightest doubt. We hope we are now understood. It is not our intention to refer to this subject again, and trust there will be no necessity for us to do so.

Questions by James H. Jacobs.

1. Can any person "obtain that world, and a resurrection from the dead" who will not have been judged previous to obtaining it?

2. Can any "obtain that world and resurrection from the dead" who will not be a "child of God, being a child of the resurrection?"

3. Can any person be "counted worthy to obtain that world and a resurrection from the dead" who will not be judged worthy of it previous to obtaining it?

4. Can the Judge give his decision on those who are worthy to obtain that world and a resurrection from the dead, without, at the same time, deciding the destiny of the rest of the dead?

Freetown, N. Y., 1867.

To all these questions, no other answer can be given by an impartial and unbiased mind, but that of an emphatic *No.* Any contrary response would be to confound truth and falsehood, and turn the scriptures of truth into "cunningly devised fables." Life from the dead is a gift of God's grace; bestowed on those "who are accounted worthy," through and by Jesus Christ, who is the "resurrection and the Life." To talk of this *gift* being forced on men, to whom it would be the greatest curse, whether for a temporary or eternal period, to our mind, is the grandest absurdity. This is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise *him* up at the last day." John vi. 40. To talk of Jesus, the LIFE-GIVER, raising all others also from the dead, for any purpose, temporary or eternal, destroys the force and meaning of this text, and hundreds of others. But we cannot expect even all sincere christians to see this at once. They must have time to get their eyes annointed by the great Physician; and then, perhaps, at first they will only "see men as trees walking;" so powerful are pre-conceived notions and the prejudices of early teachings. Let us, therefore, labor patiently till the scales shall fall from their eyes. The light of life from the dead, only for the righteous, has been too powerful for their weak eyes; but they will, ere long, hail it as the grand sunbeams of the gospel of Jesus Christ.

Labor in New Fields.

II. CANAJOHARIE, N. Y.

This is a considerable village in Montgomery County, on the line of the New York Central Railroad, fifty-seven miles west of Albany. It was the place of my residence from May 27, 1850, to March 16, 1857; during which period of almost seven years I held a position in the office of the Montgomery County Mutual Insurance Company. In February, 1851, my wife and myself became established in the belief of Immortality through Christ alone; and about five years later I embraced the precious truth of no future life out of Christ, and began to take part in its advocacy through the pages of the BIBLE EXAMINER. During the time I resided in Canajoharie, my doctrinal position, as might be supposed, became tolerably well understood by the community—perfectly so, especially, by the successive Methodist pastors of the village, with whom I was uniformly on intimate terms, and with one of whom, Rev. S. Meredith, now a Presiding Elder and residing at Saratoga Springs, I was incessantly in theological conflict during his two years in the place.

Through years after I commenced to preach, my Methodist friends in Canajoharie spoke to me repeatedly on the subject of my preaching in the place, saying that their church would be open to me for that purpose. But the way for complying with their oft-repeated request seemed not to open. Last summer, however, I found it convenient to send them an appointment. Accordingly I wrote to my brother-in-law on the subject, he being a leading and official member of the M. E. church of the place. A portion of my letter, dated July 31, 1866, was as follows:

"As you are well aware, there has been considerable said to me, first and last, by my Methodist friends in Canajoharie, about my preaching in your church. Heretofore, the convenient opportunity for me to offer to comply with the suggestion has not seemed to come round. But I write this to say, that if it is desired, and Providence permitting, I am willing to preach for you on Sunday evening, August 12th. In making this proposal, however, I wish to have two things perfectly understood: 1. If I preach in Canajoharie—where I am known by the whole community, and where it is known that I hold some doctrinal views not in accordance with the prevailing belief—*I must be left entirely free in respect to the subject upon which I shall speak.* Christ is my Master, and to him alone in this matter will I be responsible. The probability is, that, if I preach in your church I shall present views which the people are not accustomed to hear. At any rate, I am not willing to be deprived of my liberty in this respect. I am thus explicit, in order that you may all exactly understand with what feelings I name the matter of occupying your pulpit for one service. The liberty I ask for myself I always freely extend to any who preach for me. A time-serving policy I abhor. 2. I am not willing to preach in your pulpit unless the arrangement has the cordial assent of your Pastor and leading brethren. *You must not act in the matter to please me.* Do what you believe God will approve, and *I shall be perfectly satisfied.* I would not write you on this subject but for the fact that some of you have so often mentioned the matter of my preaching in Canajoharie. You are at liberty to make whatever use you see fit of this letter. I would like to have you read it to ———, as he has so frequently mentioned the matter of my preaching in 'your church." Etc.

On receiving my letter, my brother-in-law laid the matter before several leading members of the church, who expressed themselves entirely pleased with my proposal. But he subsequently, as it was fitting that he should do, sought the concurrence of his pastor; and at this point the programme crumbled in pieces in almost no time at all. Said pastor (who had recently come in the place) listened to the reading of my letter until that portion was reached which said, "Christ is my Master, and to him alone in this matter will I be responsible;" whereupon the decision was promptly announced, that I could not occupy his pulpit. He said that he was resposible to the Conference for the sentiments he allowed to be taught from his pulpit; and he further stated that I might in one discourse do an amount of mischief which he could not *undo* in six months. And so forth.

Arriving at Albany, I found a letter advising me of the above result, and also informing me of the feelings it had awakened in the community. It was proposed, if I desired it, to try to secure the use of the Lutheran church. I went to Canajoharie, and, with almost no difficulty at all, the Lutheran church was obtained. Sunday evening came, and with it a densely crowded house. The pastor of the church was on hand and offered the opening prayer.

The sermon was devoted to an exposition of 1 Thess. iv. 13–18, and much liberty was enjoyed in unfolding the subject. This was the first public presentation of the life view that was ever given in Canajoharie; and it awakened much interest in the question.

During the week following the late Brooklyn Debate, I visited Canajoharie; and after a brief conference with a few persons, I decided to preach there on the afternoon and evening of Sunday May 6th. Sayles's Hall—a large and well-seated one—was at once engaged; and a lot of large handbills was seasonably distributed throughout the village and vicinity. On the posters it was stated that the "Subjects of Discourse" would be, "The mortality of Man—the Unconsciousness of the Dead—and the final extinction of the Wicked;"—and that "the whole" was "to be considered in the light of the Holy Scriptures."

The attendance on Sunday afternoon was large; but in the evening the hall was crowded—there being probably not less than five hundred persons present. The afternoon subject was the nature of man, and of the Edenic death penalty. The evening discourse was devoted to a direct consideration of bible testimony relating to the state of the dead.

The afternoon sermon was listened to by Rev. Geo. W. Henry, an estimable and singularly gifted blind preacher of the Free Methodist church (formerly of the M. E. C.) After pondering over the discourse until breakfast time on Monday morning, he was free to confess that he was unable to pick any flaw in it.

In my next I shall speak of Fort Plain.

R. W.

Fort Plain to be Revisited.

On Sunday afternoon, June 9, I shall commence, in the Universalist Church in Fort Plain, N. Y., a short course of sermons, (probably four in number) in review of Rev. Dr. Hawley's reply of May 14, to my discourse, on the resurrection of the dead, preached in that place on the evening of May 8th; and in reply also to two sermons in support of the immortality of the soul, that were preached by Dr. H. on the morning and evening of May 19th. The occasion is anticipated with much interest, and a seasonable account of how matters progress may be looked for in the paper. Dr. Hawley has taken up the cudgel unbidden, and said some very hard things of the views he opposes; but it is morally certain that he has got himself into water so deep that he cannot touch bottom. This I gather from the reports that reach me. It would, however, be, very undignified for him now to retire from the conflict without at least *trying* to hold his ground—unless he sees his mistake and manfully confesses it. "We shall see what we *shall* see.

R. W.

NEW TRACTS.—We have received several new tracts from Eld. R. V. Lyon, of Suspension Bridge, N. Y. One is entitled "Looking for Jesus, or the Time of his Coming;" another is "The Gospel of God is the Great Motive Power to Lead Men to worship Him," which includes also "What Condition is Man between Death and the Resurrection, and where is He?" Another is "The Gathering and Conversion of Israel, or Israel the Head of the Nations in the Age to Come, and not the Tail." The first and last are of that speculative class of which the world is almost deluged; but Elder Lyon writes in a good spirit, and eschews all personalities, and so makes his writings very readables. He regards the year 1867 as the one in which all the periods are filled up, bringing in a new age, and his arguments are given in the first named. He believes the literal Jews, known as such in the world, are to be returned to the Holy Land and there by witnessing the visible tokens of Christ's majesty, are to be converted, and then become the great controlling power in the new age. Those who sicken and die on the way or get shipwrecked and lost will be very unfortunate—as with them it is the difference of eternal destruction and eternal exaltation.

W. M.

Judgment: Resurrection.

Did God enter into judgment with the people that lived before the flood? He did, and declared that their way was evil, and only evil. Did he pronounce sentence upon them? He did: "I will destroy (blot out) man from the earth." Did he execute the judgment written? He did. Will God raise up that people to life and enter into judgment with them again? What for? is God a man that he should err? Did not the judge of all the earth do right? Was not that judgment according to truth, and final? It was. They are gone forever.

Begotten of God by the word of his power:
How then shall we be born in that blissful hour?
Begotten by incorruptible seed,
To a life CORRUPTIBLE! *logic indeed!*
Begotten of God; in corruption were sown,
But raised up immortal by power from the throne.
A mortal resurrection! that monstrous thing!
Such a bantling was sired by the *Crisis*' ring,
Brought forth for the purpose *their hope* to secure;
An ungodly harvest of all the impure!
A harvest of brambles, of wheat and of tares,
Christ Jesus, the righteous, no sample of theirs.
The first fruit was holy, the lump must be too,
The handful of wheat was a sample for you.

W. H. HANFORD.

New York.

The Value of Truth.

BY LUCRETIA B. LAMB.

Pilate said to Jesus, What is truth? How little he regarded the answer to his inquiry, is seen in his subsequent conduct. How little he imagined that truth stood before him in all the sublimity of power, wisdom and love—a culprit. Some idea that he was an innocent man possessed him, and hence his efforts to release him, and his vain endeavor to cleanse himself from guilt by washing his hands when he relinquished the power vested in him as a Roman Governor, and suffered the most heinous crime to be perpetrated that ever disgraced the pages of history; little dreaming that that condemned malefactor would one day judge the world in righteousness, and that in him dwelt all the fullness of the Godhead bodily.

Do we not find similar instances of blindness and folly in these later times of boasted light and knowledge, in this nineteenth century? An inquirer, seeking for Bible truth, is often directed to Barnes' Notes, or Clarke's Commentary. Sabbath school teachers who have grown gray in the christian service, carry to their classes from sabbath to sabbath these Notes, feeling unable without them to direct the inquirers: and when the obvious meaning of the word clashes with these Notes, it must be warped, or has a hidden meaning, a spiritual interpretation.

How much, by so doing, are we in advance of Pilate, who inquired, What is truth? yet did not wait for a reply? We seek for it, but go to a blind source, where there is no inspiration of God. How many satisfy themselves and palm off upon inquirers the imaginings of a mere man, who, guided by tradition and vain philosophy, has warped the scriptures to suit a preconceived theory; and what is worse, many stop investigation with the absurd idea that it matters little what we believe, if we but do right.

Jesus did not so regard it. He said to Pilate, "I came to bear witness to the truth:" something surely of vast importance that required a messenger from the highest court in the universe. Also, in his last memorable prayer for his own—"Sanctify them through thy truth." The apostle Paul requires the christian soldier to gird his loins with truth: and the fountain from whence we are to draw is found in God's word; "thy word is truth," said Jesus; and his estimate of it is seen in his command to the prophet, saying, "Let him that hath my word speak my word: for what is the chaff to the wheat," saith the LORD? It surely cannot be of small moment what we believe, if the one is wheat and the other chaff; or rather, Is not belief in truth the basis of right action, and the foundation of the superstructure that is to be erected with shoutings of "grace, grace unto it?"

There is such a thing as truth, unchangable as its Author; a deathless principle, however much dispised, obscured, and neglected, which is to the believer like pearls amid rubbish; they still shine and will continue to shine; and ere long will be seen in living letters of fire, and all read their import. There will then be no careless readers; none who make the inquiry and turn away, or satisfy their minds with the speculations of past ages. The attention will be fixed. Some countenances gathering blackness while others will be radiant with peace and joy.

With these views, christian friends, we can well afford to bear reproach, and meet the look of scorn. With truth for our helmet we are invincible. Let us then perseveringly dig for it, and dig deep. It will repay our efforts. Let us drink at the pure fountain of God's word, so satisfying that all thirst is directed into the channel of thirsting for righteousness.

The consciousness of possessing the truth, even in this life, is a complete quietus to all anxieties for the present and future—a well-spring of life, sparkling with the saccharina of immortality and eternal life. Jesus, its exponent, invested with all power in heaven and in earth; ere long to be crowned amid the enraptured gaze of admiring multitudes, King of kings and Lord of lords.

St. Paul Minn.

Letters and Extracts.

From Eld. Samuel L. Walter.

HORNSBY, ILLS., May 27, 1867.

BR. STORRS:—After an absence of about two months, I am at home again, in health, as good as ever I enjoyed, only a little hoarse from cold. My family, and the friends here and elsewhere are enjoying good health.

The season here is a month late; is cold and rainy. The farmers say, they have too much rain. The wheat looks well, and bids fair for a plentiful harvest. The peach, and other fruit trees, show signs of abundance of fruit. Corn planting is not quite through with.

I have been to Jersey Co., preached at Grafton in the Methodist church to a good audience; also, at White school house and Shilo. The word of life was heard with attention. I spoke once from, "Why will ye die?" I tried to show that the question in the text was, Why will ye remain under the power of death, in that decomposition and corruption which takes place in consequence of the death that has passed on all men, &c., but is the result of our own action, and not God's will? To which a Baptist Minister took exception, as I learned. He was out to all our meetings at White school-house. He has consciousness in death, without immortality; a resurrection of all, good and bad, and a liability to fall after we obtain immortality, but not subject to death. This is the way I understood him in a conversation with him. I found an other Br., an Adventist, of the same faith about the falling in that world to come, of the raised, and conscious existence in death, and heaven right down here, and living spirits all around us. I was well plied with questions for twelve hours. I showed him "THE THEOLOGY OF THE BIBLE:" he was out with that, because the Author said, that Pharisees did not believe that "all the dead, Gentiles and all," would be resurrected. I should like if you would let us know where Dr. Clarke says, "It was the opinion of the Jews themselves, that their fathers, who perished in the wilderness, should never have a resurrection?" He does not give his authority. I want it to stop the mouths of the men who try by their tradition, to overthrow the truth of God. [You will find it in the Doctor's Notes on John vi.—EDITOR.]

In the Apocrypha—2 Maccabees vii. 14, it is said, "It is good, being put to death by men, to look for hope from God to be raised up again," &c.... "thou shalt have no resurrection to life."

I had quite a good hearing at Jersey Landing, or Elsah. I preached there several times; but the Orthodox do all they can to prevent the people from hearing; but they come because we are not such bad men as they thought, and do not condemn the Bible, but hold fast to it as the rule of faith, and to be looked into, and "taken heed unto as a light that shineth in a dark place, till the day dawn and the day star arise."

At Lebanon I found the few in full faith of life only through Christ, and when the LIFE-GIVER comes; "that the just by faith shall live again" At Hickory Grove the christians have had the waters troubled, and about half a hundred have stepped in, according to their order of things. I hope that they may all be taught of the Lord, and may be baptized by one Spirit into one body. They profess to have no other faith than the Bible, and have agreed to let any Br. Preacher, who may chance to be there, whatever his views may be, preach, and receive only Bible truth. Under such a declaration of faith, I was invited to preach. Before a large congregation, as I rose to give out my text, one of the Elders whispered in my ear, you must not preach about the non-resurrection of the wicked. It seems as though they thought God could not govern men without a lake of fire to burn them in. One of them said, he got out with a Br. Bartlett because he did not believe in eternal punishment; because he did not believe in fire and brimstone. I gave them the characteristics of the church of God, and that Love was the true badge of membership; add they that did not live up to the royal law, they were not members of Christ's body. I preached at Tarapin Ridge. We can't get a place in Lebanon to hold meeting. I told them we must have a meeting, if it was in some of their houses. I was invited by the leader in the colored Methodist church to preach for them, as I had before; but when he gave out the appointment the white folks cried "Mad-dog; materialist; he don't believe the wicked will rise," &c.; and the Elder said, "He can't preach in our church." So I was shut out again. I believe that all things work together for good.

At Hickory Grove, on the 19th inst, I found the Bro., who is the active man, a local minister, among the christians. The brethren dare not invite me to preach; so he invited me into the desk, and asked me to open the meet-

ing. I did so. He then told them, as there were so few present, on account of the rain, we would have a sociable. There were between 30 and 40 present. He spake from 2 Tim. iv. 1; the charge to "preach the word?" occupied about 15 minutes. As he could not get any of them to talk, he then asked me, if I had any thing to say. I rose and said, the reason why Paul changed Timothy, was, "that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instructions in righteousness; that the man of God may be perfect, thorougly furnished unto all good works." Hence, "I charge thee, therefore," &c., from the facts above stated. How the fact that God gave "all scripture" is overlooked by the masses; and they overlook the fact that they are "profitable for doctrine," &c., "that the man of God may be perfect," &c. Many out here can only see perfection, in a perfect immersion in water; and to teach an immersion by the Spirit, as the essental baptism, is an "error;" consequently, a misrepresentation; hence *blasphemy*; and all this from not obeying Paul's charge.

The fact, that the time will come when they will not endure sound doctrine, &c, was another reason why the word should be preached. They love fables more than the word of God. It appeared as though the Lord gave the Bro. the text, and sent me to apply it; which I did. I believe the Lord directed me. I hope good will be done. The act of the Elder was condemed by the people. They ask, Who gave him authority not to let me preach!

Yesterday I preached here: had a good time, and had the minister of the old Baptists to hear. I invited him to close, which he did, after his peculiar style, spiritualizing all the scriptures, except baptism—that was literal water.

I have sold five volumes of "The Theology of the Bible." I showed it to a young man that has been brought up a Methodist, but attends our meeting. He looked over it, and said, I'll have one; so he took the last one I had. I wish they were in the hands of all the ministers. I think their immortal soul, found in Gen. ii. 7, would be part and parcel of the souls "of reptiles," and everything else just as immortal as man, and would see that they wanted a Life-giver to save them from death. I hope to sell more. I shall go south again before I go north. There are a plenty of places where we can get a good hearing: and in these days, when it seems that gain is godliness, there are but few that help. Yet, praise the Lord, I have bread given, and water sure. Amen.

From H. Rockwell.

Feeding Hills, Mass., May 25, 1867.

Br. Storrs:—If I am beside myself in relation to the doctrine of the resurrection, much learning hath not made me mad. If I am in error, it can never be removed by unkind and unchristian language. I have had a religious experience of over 53 years, 51 of which have been in the ministry, yet I have to confess that I have been profoundly ignorant in regard to many very important and interesting truths; yet God in his mercy was patient with me. I suppose the reason of His long forbearance was, the time for the wonderful development of dispensational truth, which had been hid in God ever since the world began, had not fully come, but is now being made known to the church. I believe the precious Bible contains precious truths that I do not yet understand, and should not, even if I were qualified to preside over all the Camp-meetings in the world, or bear the honor of being a Bishop in the church.

Our blessed Saviour did not teach us to pray, "Give us this day bread enough to last us to the end of our life." No, thank his dear name, it is, "Give us this day our daily bread." How good the Lord is. He wants his children to have *fresh* bread every day. He does not want them to gather so much today as to have it become worm eaten. He calls us to "Search the Scriptures," and saith, "In them ye think ye have eternal life, and they are they which testify of me." Why say to *us*, "search"? I used to think and preach that the whole human race had eternal life in the Scriptures—poor, unconverted sinners, and all: that the eternal life of the righteous consisted in an immortal soul that went to heaven at death—that death was "the gate to endless joy;" and suprising to say, we all "dread to enter there." The sinner, I taught, had an immortal soul and could not die; hence, had eternal life, but must live in awful torments eternally.

I had read, indeed, "The wages of sin is *death*;" but I had read some other things that not only eminent Elders, but some of our modern Adventists had so shrouded in mystery that I did not understand them. I used to say, "death" was "a death that never dies." So ignorant was I, and should never have known my mistake if I had not searched the Scriptures. But I have been told, recently, by a so-called "brother," that I am "a donkey" and "a wooden head." Will he please tell me if such creatures can be mesmerized? or whether the Bible gives any information that such are to be raised up from the dead? If I am "a donkey," or "wooden head," it will be a sufficient excuse for all my errors, and a good reason for a non-resurrection. My heart is pained by such unchristian language, and I get no relief by asking it of them.

Brethren and Sisters, let us watch and pray that we do not get into satan's sifter. O, that we may be able to strengthen one another—may we have light in the Lord, and walk as children of light. We are living in a solemn time; our adversary goeth about seeking whom to devour. May the good Shepherd shield his flock. The devil is marshalling his forces for his last campaign. He would give a higher bounty for one Adventist than for a regiment of any other class of men. I dreamed a few nights since he had opened a recruiting office, in Boston, and run up his flag with the motto, "*Thy kingdom never to come.*" The same old flag run up in Eden, on the tree by which poor mother Eve was ruined. May the Lord help us to escape, and keep ourselves in the way of life and peace.

I wish to repeat a Bible question, and let that book answer it. "Some man will say, How are the dead raised up? and with what body do they come?" The answer does not say that "donkeys and wooden heads" will be raised up. For the great apostle to talk in that way would seem to be out of character, especially as he "was brought up at the feet of Gamaliel." How could he, with his christian experience, commence an answer to a question, on which the hope of the entire church depends, in any other than in a plain and logical manner? In this manner he gives the order of the resurrection—the answer to the heart-cheering question, "How are the dead raised up?" and it is, "This corruptible shall put on incurruption, and this mortal shall put on immortality." This I believe is the only Bible way in which the sting of death can be effectually removed so that dead men can live again, or be made alive from death. If this includes the whole race of Adam, then I do not see much beauty, glory, or mercy, in keeping the way of the tree of life guarded by cherubim and a flaming sword, lest man should eat thereof and live forever an immortal sinner: that is, if all are to live again from the dead, and live forever, as some maintain, the exclusion from the tree of life was really of no avail.

Note by the Editor.—Our friend Rockwell is a new correspondent, and some of his expressions may need an explanation. If we understand him, in speaking of "donkies and wooden heads," he has reference to the words of the father of the "mortal resurrection" doctrine; which doctrine was invented by a *very refined* (!) personage, calling himself an "Advent Preacher," to oppose the view that, "The righteous *only* will live again from the dead." But charging us with such stupidity, only manifests a lack of argument and shows him wholly unfit for the calling he has assumed.

From Eld. J. Lewis.

Otto, Fulton Co., Ills., May 23, 1867.

Br. Storrs:—I write by way of appeal to the preaching brethren for help, as we have learned the fact that Br. Campbell's health, together with other circumstances, renders it impossible for him to come out here this summer to travel with the tent, which is truly a disappointment to us and the brethren in general; for they all want to hear him. But we must bear the disappointment and count it all for the best. We find, to our great joy and satisfaction that our labor has not been in vain in old Fulton Co.; as it has not in other fields of labor; and now it only remains for the preaching brethren to say who will come and join us in this important field. Let us hear soon, for the King's business requires haste. Time is short; and what is done must be done quickly in order to save souls from death. Who will come? Say, who? and respond to me at this place. By so doing you will confer a favor on the old one-armed preacher.

From Helen Robertson.

Alexandria, Va., May 30, 1867.

Br. Storrs:—Yours, with the money order enclosed, is received. Thank you for it, and thank our dear heavenly Father for his goodness. I have been intending to write you for some time, but the spring has been so trying that imperative duty has been about all we could attend to. We long for the day when this corruptible shall put on incorruption, and this mortal shall put on immortality. Then neither Southern nor Northern climes will have any debilitating effects upon us.

During the winter our association schools were in three or four different parts of the city; but lately we had a large school house built, and now we have eight schools in one large building. There is a separate room for each school. At first it seemed a little confusing; but we get along nicely now. Our schools still continue large and interesting, and many of the scholars have improved rapidly.

About the religious interest, I hardly know what to say. This is an extraordinary excitable people, and feeling among them is easily produced, but that soon passes off with little result. My great aim has been to teach them something solid and abiding. I read the scriptures to them daily, and try to impress the precious lessons upon their mind. This has been with decided effect; for I can see a marked difference on many of them. They also listen with good attention, and seem pleased with the idea that they can read the Bible for themselves. My great desire is that I may see some of the fruit of my labors in the everlasting kingdom. Next month, June, finishes up our school year, and then the teachers expect to return North.

I thank my dear Advent friends who have supplied my board money. Also, those who have sent their donations, both in money and clothing, for the poor. Br. E. A. Poole sent a second ten dollars for the poor. I don't remember whether I acknowledged it before or not through the Herald of Life. I have tried to be faithful to my trust, and may our Father reward the donors.

Eternal life never seemed more precious than now; nor more worth giving up *all* for. Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. Who would not choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season, seeing that these very afflictions purify and fit us for an eternal *home* in the kingdom? Brethren and Sisters, let us be faithful to the death, and we will soon get the crown of life. One day in the new earth will repay for all. What will immortality and an eternal residence do? The Lord help us to occupy *patiently* till he come.

Enclosed find two dollars for a new subscriber.

From G. B. Stacy.

Amelia Ct. House, Va., May, 1867.

Br. Storrs:—As a continued reader of the *Bible Examiner* and the Herald of Life, I have always given you great credit for candor and fairness, notwithstanding I have differed with you in one of your principle deductions from the great truth which you have so vigorously and efficiently advocated, "No Life out of the Christ, or *Life only in the Christ*, more properly speaking. This position I first publicly advocated in the *Gospel Banner*, published in Nottingham, England, in 1850.

In 1842 myself and the nephew of the great Thos. Scott, the Commentator, then residing in Lincoln, England, commenced the investigation of the grand proposition, What does God confer upon the repentant sinner at his conversion? The conclusion arrived at was "Life." Namely: The Lord our Righteousness is made "The Life;" and when we are converted, He becomes "Our Life"—"The Christ our Life." Since then I have firmly defended the glorious doctrine of "Life in the Christ," and only "in the Christ." So far I believe we are agreed. But when you, and your friends, deduce from this grand and glorious truth the conclusion, that there is no resurrection for any that are not in the Christ, I am compelled to tell you, that your conclusion is not in your premises; and insist, that you prove, that the resurrection *is the media* through which God imparts life to the subjects thereof.

2. Your position necessitates the conclusion that the decease, or demise, of the sons of Adam involves their perfect death, or extinction of organized being. I claim the proof of this.

As the affirmants, you are bound to demonstrate these two positions; and when you have done this, I shall have other propositions resultant therefrom to present for your consideration.

Now as nothing but truth is valuable, or worthy of reception, or can be of any service to us in this life or that to come, I expect you to meet these questions fairly for the truth's sake, and await patiently the result, trusting the Herald of Life will ever be the media for the candid and honest investigation of any, every, and all scriptural truths.

I am yours, faithfully and truly.

Note by the Editor:—If Br. Stacy expects us to put to silence all those who oppose our views, in all the objections they may raise, he expects us to do what he himself, or any other mere man, never did nor never can do. If "the resurrection is" not "*the media* through which God imparts" a future "life to the subjects thereof," then let our friend tell us, if he is a believer in a future life without a resurrection; or, if he believes a future life is produced in any other way than by the Spirit of God quickening our mortal bodies to immortality, "at the last day."

Wm. Johnson, Milford, Me., writes:—I cannot do without the Herald of Life; every week it appears as one of my best friends. It travels through much opposition in these parts, yet its rays of light have fallen on some dark minds, and caused them to be interested about the truth as it is in Jesus.

Joseph K. Marshall, North Chester, Mass., sends $5, and writes:—I feel thankful that I have it in my power to make this remittance for the Herald of Life. We feel that it is doing a great good in the gospel message of life through faith in the Life-giver, Jesus Christ. May God bless those interested in this glorious work. Our whole influence shall be exerted to further the gospel of life in Christ. Yours, "looking for the blessed hope."

O. O. Rogers, Bethel, Vt., writes:—I have received a letter from my brother in Minnesota. He feels a deep interest in the Herald of Life, and feels that it is all the preaching he gets that is any good to him; and that he desires not to lose the once despised paper, but now the loved and longed for. I would that the Lord would hasten the day when we shall all appear before him in love and eternal bloom; where joy and peace will forever reign, with Christ our head. Halleluia to the Lamb of God. Yours, in hope of eternal life when the Life-giver comes.

E. A. Poole, Lincklaen, N. Y., writes:—I thank you for the pamphlets sent me in answer to my first communication, and also for the Herald of Life. I have read them with much interest, and I trust with profit. I thank you also for your notice of "The Theology of the Bible," by Hon. O. S. Halsted, by which means I have been enabled to procure the work. It is a mine of wealth to the searcher after truth.

Note by the Editor.—We "thank" you for the help you send to the cause. We have sent you all the works you desired; but Life only in Christ was delayed for several days, as we were out of the work, but now have a supply.

An Object of Charity.

Br. Storrs:—I would that the Spirit of God migh move my pen so as to meet the eye and touch the heart of every steward of the Lord, that the Lord's money may so be dispensed that he may be glorified, and suffering saints be made to bless the fountain of all good.

Br. John Craig has been, and is now, a faithful promulgator of that which, to his mind, is truth. His past losses and crosses have been almost without number. At the present time, laboring by day and watching by night have sorely taxed his health and strength. He sees his wife dying by inches, under the eating of two cancers, the groans of the sufferer, three children to be clothed and fed, help to assist take care of the sick, many little articles of taste or medicine, $300 to be paid on house, a doctor's bill, fuel to be obtained, and all without money! Is the body one? If one member suffers do not all the members suffer with it? Is it true, as ye have done it to one of the least of the children of God, our Saviour says, it is done to Him?

Br. Craig needs money now. Lord, help the stewards of thy rich treasures to see thy will toward thy suffering now; and that stewardship and ownership are not the same; let them see that *the body* (the church) is *one*. Br Craig needs help, and is it not the duty of the children of God to see that his wants are supplied?

James Crawford.

Roxbury, Mass.

Note by the Editor.—We presume Br. Crawford's statement of Br. Craig's affliction and destitution is correct; and we hope means may be provided for his relief without delay. His address is, "Eld. John Craig, Westford, Mass." Let each of those who can aid him, do so, direct, in the safest way possible. Br. Crawford will receive and apply any money sent by those in his vicinity.

Summary of News.

BY W. M.

FOREIGN.

The most intense interest is felt not only in our own country, but throughout Europe in regard to Maximilian, now that his empire has collapsed. At a meeting in New York a distinguished Mexican official made the following statement in answer to some questions about the probable fate of Maximilian.

A great deal of sympathy has been expressed with regard to Maximilian, and a great deal of indignation has been aroused in this country by the report of his execution. The true position of affairs in Mexico for the past few years is not very generally understood. It should be remembered that about two years ago a price was set upon the head of Juarez, and that the imperialists openly violated the laws of civilized warfare. They gave authority to any imperialist soldier above the rank of corporal to shoot down all captured liberals, even though they might have attained the rank of general. In consequence of this proclamation no less than twelve thousand Mexicans have been butchered. Two of the most patriotic liberal generals, men of good family, of great wealth, and of deservedly high popularity—Ortega and Solazar—have been murdered. The Mexican people now demand some retaliation for these horrible cruelties, and Juarez, even if he wishes to do so, cannot withstand the will of the people. Maximilian has sent large sums of money to Europe from Mexico, and if he is liberated he will be able to live for the remainder of his life in luxury and splendor on the treasure of which he has plundered the Mexican people. The Mexican people now argue in this way: Here comes a filibuster, the son of an emperor, the brother of another emperor, to overturn our own American form of government and found a monarchy. If we do not execute this man now that we have captured him, if we do not punish him, but allow him to go home unharmed, somebody else will come. These princes will say, "If we win we shall have a good thing, and if we lose we can retire to Europe and console ourselves by spending the money which we can rob from these people."

The late disorders in Burmah, and the anarchy which still prevails there, threaten to produce a famine. Rice is said to be enormously dear.

The Paris correspondent of the London *Daily News* transmits an extraordinary rumor from the French capital to the effect that a high military officer is in the Fort of Vincennes, under arrest, accused of treasonable practices, and in particular of having betrayed to Prussia the French plan of a campaign in case of a war.

Reliable intelligence from Crete announces that Omar Pacha has been thrice repulsed in a great attack made on the insurgent at Sphakia.

The Turkish government has prepared for promulgating the following reforms:

The reorganization of the financial system.

The creation of a new council of state.

A reform of the military schools; the change of all provinces into villas; the granting to foreigners the right of land tenure.

A singular tidal phenomena had been witnessed in Maui, Sandwich Islands, the water rising three feet eight times at intervals of fifteen minutes.

News from Spain still presents the station under anything but a satisfactory aspect. Measures of rigor and arrests of the suspected continue and the language of the president of the council in the senate shows that the government itself is not at ease with regard to the maintenance of order. Marshall Narvaez has been compelled to admit that at the present moment the Queen's throne has nothing to support it but the army.

In Florence King Victor Emanuel received a deputation from the Chamber of Deputies to congratulate him on the marriage of the Prince Amadeus, and to express their gratitude for his renunciation of four millions of his civil list. The king in his reply adverted to the present condition of Italy and Europe, and said that he had welcomed with pleasure the Treaty of London, in which he was happy that Italy had participated, adding:—"Nevertheless, we must form no illusions. Other complications may arise from at present unforseen events. We shall be fortunate if, in this period of peace, we succeed in reorganizing the finances. The conditions of improvement are only courage and perseverance.

Revolutions and war are chronic in all Central and South America. Mosquera has proclaimed himself Dictator of New Granada, dissolved the Congress, arrested many of the opposition members, declared null and void all the laws passed during the session, formed Bogota into a Federal District, with one of his adherents as governor, and sent a circular to the various states calling for a re-election of Congressmen.

The long-expected conference of the foreign ministers with the government of Japan has taken place at Osaca, and is reported to have had entirely satisfactory results. The ports of Yeddo, Osaca, and Negato will be opened on the 1st of January next. The Japanese are in favor of progress.

John Stuart Mill on the 20th of May made a powerful speech in the House of Commons in favor of female suffrage.

The Liberals in England have gained another important victory in the House of Commons, an amendment depriving all boroughs having less than 10,000 inhabitants of the right of sending a representative, having been carried by the large majority of 127. The abolition of the "rotten boroughs" will be a fatal blow at the influence of the Tories upon the elections.

The Czar of Russia, accompanied by two of his sons, arrived in Paris June 1, from Berlin. Napoleon received the emperor in brilliant style and the people were quite enthusiastic. The flags of the two empires were united in the Tuilleries. The King of Prussia is expected immediately and the Sultan of Turkey, King of Italy, Emperor of Austria, Viceroy of Egypt, and other rulers soon afterwards.

The cable news reports of June 2d indicate that important results have already ensued from the royal Congress in Paris. Russia and Prussia having, during the visit of the Czar to Berlin, agreed to pursue an identical line of policy on the Eastern question, we find that the Sultan of Turkey consents to submit the affaris of Crete to a commission of the European powers. Russia has granted a general amnesty to the Poles engaged in the late insurrection.

Books, Pamphlets, and Tracts can be had at the Editor's residence; of Geo. W. Young, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 37 Park Row, Room 40.

Meetings in Brooklyn, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock. Entrance on Jay street, at the sign of "Sawyer's Piano-forte Rooms." The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ*.

BUSINESS MATTERS.

One Dollar each from—David J. Ellsworth, Sandford Hart, Geo. W. Gompf, Alsop S. Sexton, William Chapin.

Two Dollars each from—J. G. Heath, Juline French, (G. B. Stacy, there was no money in your letter,) Jeremiah B. Lamb, John Salman.

Various Sums.

William A. Orcutt, $3; Thomas W. Wright, $3; Thomas Apthorp, $3; E. A. Poole, $2.75; Joseph K. Marshall, $5.

Book and Tract Fund.

"A friend," Lincklean, N. Y.	$5 00

Freedmen's Mission.

For Helen Robertson.

Eunice Turner, North Woburn, Mass.,	$1 00
Thos. M. Redhead, Brooklyn, N. Y.	5 00
T. R. Crocker " "	5 00
Dr. Joseph Trever, Lockport, N. Y.	5 00
Eliza Apthorp, Oakfield "	2 00
B. D. Wolcott, Eatontown, N. J.	1 50
"A friend," Lincklean, N. Y.	5 00

Mr. Griswold, Dubuque, Iowa, for tracts sent him, we have received $3.30.

Advertisements.

Meadville Theological School.

THE NEXT TERM begins September 2d, 1867. The Faculty of instruction consists of four resident and four non-resident Professors, and a Tutor. The object is to educate young men for the Christian Ministry. Beneficiary aid is given to indigent students. The tuition, use of library, and text books are free to all. The school was founded by the Unitarian and Christian denominations, but is open to all who believe in the divine origin of Christianity. The library consists of nine thousand five hundred volumes. Application may be made to Rev. A. A. Livermore, President of the Board of Instruction, Meadville, Pa.

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On all books and pamphlets sent by mail, the postage has to be *pre-paid*.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

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Geo. Storrs,
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Special Notice.

It will be seen that we have withdrawn from our Catalogue our work on "Man's Destiny," being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are here by revoked.

Poetry.

THE "BLESSED JESUS."

Now glory to the Lord on high,
His glory we will sing;
And glory to the Son, his Christ,
Who life to us will bring—
His tidings glad, the Gospel hope
As told to man on earth,
When erst there came to Adam's race,
A new and wondrous birth.
The star of ages past and dim,
The promised seed, had come,
Messiah, Prince, in lowly garb,
For him, no roof or home.
With holy mien, with sorrow's care,
No tears did he withhold,
But called his sheep from far and near,
To come within the fold.
To him the Father gave them all,
Not one will he forsake,
And who is weary, worn or faint,
Into his arms will take.
Nor bruised reed will break, but will
In mercy seek the heart,
And on the child of wayward sin
His kindly glances dart.
And though with scoff and scorn assailed,
His mild and gentle ways
No wrong of men could overcome,
As e'en for them he prays
The Father's pardon might descend.
"They know not what they do."
The heirs of flesh cannot, with sight
Discern the good and true.
His blood they seek, on them the curse
Invoke with maddened hate,
Nor aught restrain that malice taught
Of cruel wrong. Their fate
Was self-imposed—a type of sin
That earns its doom. The cross
Received th' expiring groan; to us,
A gain; to them, a loss.
On him the grasp of Death no hold
Retained—its bonds were burst.
Of those who die in him, the pledge
Of life—of fruits the first.
Then quickly turn, ye slaves of sin,
And heed the Master's call,
But 'scape the curse of sin, for Death
Did come with Adam's fall.
The storms of wrath on earth impend,
And anger fierce, delays
'Till he will come, whose right it is
To scourge who him betrays
Of sons of men. With trumpet sound
And loud acclaim of song,
Will angel host, upborne on air,
The joyful notes prolong,
When comes the Prince of might and life,
In love to seek his own,
For seed which springs to life on earth
Is seed which he has sown.
Then Jesus greets the meek and just
With joy and token sure,
For life in him was promised them
That to the end endure.
Empowered and crowned, then sits a King,
And rules with iron sway
Unfaithful men that use despite,
Or scorn th' appointed way.
Now draweth nigh the glorious age
For Christ the King to reign,
'Till time's appointed end shall come,
And tyrant Death is slain.

L. T.

Poughkeepsie, N. Y.

Children's Department.

LETTERS TO CHILDREN.—No. 3.

Dear Children:—I presume you all know what *intemperance* means; but perhaps you have not thought what an awful crime it is, nor what a fearful amount of misery it causes in the world. Intemperance means excess in eating and drinking, and many other things. Thus: tobacco chewing might be called intemperance. You know the Bible tells us to be temperate in all things. You should ask your parents and teachers what this means; for children should learn to be temperate while young. What we most commonly mean by intemperance is, to drink intoxicating liquors as a beverage. That is, those liquors that make people drunk and act foolish. Yes, and many persons when drunk will fight and murder, and do many other wicked things. My father had a neighbor, when I was a little boy, who would often get drunk; and then he was very ugly. Once he tried to shoot one of my brothers, but fortunately the gun would not go off. At another time he tried to stab one of my brothers, but was foiled in his attempt; and all just because he was drunk. He used to cruelly whip his own children when drunk, and they had to run to their neighbors and hide to save their lives. All drunkards are not so ugly as this man was; but they will spend their money for strong drink and let their wives and children suffer for want of food and clothing. And even those who do not get drunk, but like to have their dram, will hang around grog shops, curse and swear, play cards, gamble, or spend their time in foolish things, which God hates, and which the Bible bids us not to do. I think I hear all my little readers say, O I'll never be a drunkard! I hope you never will. But still I desire to put you on your guard. Strange as it may appear to you, people that keep tasting and drinking strong drink get to liking it after a while, and then it is hard for them to let it alone. I once knew a man who died of "delirium tremens," that said while on his death bed he knew strong drink was the cause of his death; but his love for it was so great that he presumed if he got well he would go to drinking again. People generally acquire a love for strong drink by commencing to drink beer, or some other drink not so strong as whiskey. Then they are led on step by step by other dram drinkers, until they get to liking the strongest kind of drinks. Now, if some friend of yours should ask you to drink a little beer, would you have the courage to say, No? If you should find it hard to refuse to drink the first time, and conclude to drink just this once to please your friend, you would find it harder to refuse the second time, and still harder yet the third time. Now suppose, after you had drunken with your friend a number of times at his house, or in private, he should ask you to go into some saloon and take a drink of beer. Could you refuse? You would possibly reason in your own mind thus: What more harm to drink beer in a saloon than at home? and of course you go, but resolve to drink but a little. Your friend treats all round, and then all lounge round and laugh and talk nonsense, if nothing worse, until another dram drinker comes in and treats; your friend drinks, and a glass is set for you, and you are asked to "Come and take a drink." Then if you should beg off a little, you would be assailed by all in something like this way: "Come and take a drink, it don't cost you anything;" another says, "Come, John, come along and take a drink, it won't hurt you." You of course will have to own that it will not, for you have drunk but a little while before; and so to stop their entreaty you drink again and again. You are now fairly initiated. And you will find it hard to break off now, for all your cronies are expecting you will drink with them; and you will fear to displease them lest they might laugh at you, and call you a reformed drunkard, or big booby.

Now, dear children, I presume you will perceive what I have learned by close observation for many years, that it is the easiest to refuse the first time. And by continuing to refuse, it ceases to be any trouble to refuse, and your friends cease to ask you to drink. And the consequence is, you save pocket money, and many hours to read good books, and store up useful knowledge, which would otherwise have been spent in grog shops with bad company, where you would be learning to gamble and swear and many other bad habits, and possibly learning to be a drunkard. O how many young readers of the HERALD, yes, and older ones too, are resolved to be teetotalers? I know that those who thus resolve will never regret it. When I was about seven years old, my brothers and sister living at home, thought it would be fine fun to get me drunk. By coaxing, hiring, and sweetening the whiskey, they accomplished their purpose. Soon after this our family physician came round getting people to sign the temperance pledge. This was the first time I had learned to know what temperance meant. I signed the pledge, although my brothers tried to laugh me out of it by calling me "little reformed drunkard;" but I had mother on my side, and therefore cared but little for their talk. I have no doubt that one act has saved me a deal of trouble, and kept me out of a great deal of bad company; yes, and saved me many dimes too. Somehow, when I grew up to be a man, young men that drank did not like my company because I would not treat and drink with them. But still I was never troubled with their importunities much; for if some stranger asked me to drink, there were generally plenty by to say: "O don't ask him, he never drinks." Such language never made me feel ashamed: I rather felt proud to think I was so well known. I have endeavored to be a living witness for the cause of temperance, and consider it a part of my religion. O who would not be a temperance man?

UNCLE LAFE.

Iowa.

DEMONOLOGY, OR DEVILISM.

EXPLANATION TO POLLY G. PITTS, BY SAMUEL MASON.

Dear Sister:—As the scriptures, in speaking of evil men and their actions, use the terms serpent, devil, and satan, and of frequent occurrence, it is important that we understand these terms, and the true doctrines of the devil. In the Hebrew, Greek, and Latin languages, these words properly signify calumniator, detractor, false-accuser. Demons, from *daimones*, or *daimonion*, has the same meaning, and is so translated in 1 Tim. iii. 11. "Even so must their wives be grave, not slanderers." i.e., not *demons*, or devils. Also 2 Tim. iii. 3, "Without natural affection, truce-breakers, false-accusers, makebates, slanderers," or devils. Titus ii. 3, &c. Let the definition of those words be kept in mind, as they are essential to our understanding the subject.

It is in accordance with orthodoxy to give personality to these terms: and hence to maintain the doctrine of a separate, created, personal being, called the devil. It is asserted, also, that this devil was once a high seraph in heaven; that he rebelled against the government of God and was cast down to hell; a place somewhere prepared to confine and torment him, with others that had united with him in the same conspiracy. Whatever particular aggravations his crime might have been, it is certain it amounted to high treason against his Lord and Governor, who was also his Maker! But when this rebellion took place, and how far distant his place of confinement is from this world, and how at the same time he has the liberty to walk up and down this earth, when thus confined, and how can he be seemingly everywhere present at the same time, are questions upon which this theory can afford us no light.

Heaven is represented in the scriptures as the residence and throne of God; and the angels in the highest state of created intelligence, holiness, and happiness, ministering to God, and doing his pleasure, and if we say heaven has been polluted by sin, that these holy beings are capable of rebellion, and have once conspired against God, we ought to have the plainest and the most direct testimony from inspiration to sustain us in such sentiments, or they should be abandoned as the most vile, extravagant, and dishonoring errors that can disgrace the christian faith.

We will examine some of those passages that are supposed to teach the origin of the devil, and his fall from heaven. First: 2 Pet. ii. 4. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto the judgment," &c. Jude 6, "And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness." Here it is asserted that these angels sinned; that they fell from their first estate; but not an intimation that they were high seraphs around the throne of God in heaven, and that they fell from such a state. We would say that the term angel is frequently applied to men, in the scripture, and is generally translated messenger; as *aggelos, aggelo*, signifies to tell, to declare a message. The three men that came to Abraham, as mentioned in Gen. xviii. and the two that came to Lot, mentioned in next chap., were angels, or messengers; men sent by God to deliver a particular message. Those were not celestial beings—angels, or messengers from heaven—but were holy men that had come from a distance, and needed to have their feet washed, and to rest, and to eat and drink. No heavenly messenger ever appeared unto man to be administered to after this manner. When the angel of the Lord has been sent to this earth, as in the case of David, Zacharias, Joseph and Mary, and John, he has appeared clothed in such light, power, and divinity, that those holy servants were filled with reverential awe and fear.

Rev. i. 20, the ministers of the seven churches are called angels. Luke vii. 24, "And when the messengers (here translated from the word *angelo*) of John," &c. Also Luke ix, 52, "And sent messengers, or angels, before his face," &c. The Bible gives no account of any angels that sinned and fell from their first estate, but Adam and Eve; and from their being mentioned in connection with the fall and destruction of the old world, and Sodom and Gomorrah, and, like them, reserved in death or chains of darkness till the judgment day, it is plain that they are meant, and no others. God gave to them an estate—the dominion of the whole earth—every thing was very good and adapted to promote their highest happiness and spiritual enjoyment. They were innocent as the angels in heaven; and as such in harmony and communion with God. But they kept not their first estate. They transgressed, and fell under the sentence and condemnation of death, and are reserved in these chains of darkness. Death and the grave have always been considered as a state of darkness, as in Job x. 21, 22, "Before I go whence I shall not return, even to a land of darkness, and shadow of death; a land of darkness as darkness itself, and the shadow of death, without any order, and where the light is as darkness." Psa. cxliii. 3. "He has made me to dwell in darkness, as those that have been long dead." The words used by Peter and Jude to signify the state of the fallen angels, is *tartarus* dark, darkness; and can have no other meaning than death and the grave. Therefore, if they were angels from heaven, they died, and were reserved in this state; consequently, they are not now in a conscious state or doing any evil.

[*To be concluded.*]

THE SEVEN-FOLD LIGHT OF THE HEALING DAY.

"Moreover, the light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."—Isaiah xxx. 26.

There are several senses in which this light of the healing day may be viewed. It may be taken both literally and figuratively. Taken in its literal sense, we are here taught that, at the period in the future, to which this text looks forward, there will be a restoration to the material creation of the long-lost brightness and beauty that originally adorned it.

None can doubt but that the paradise in which our first parents were placed was more beautiful than any part of our earth now is. There were balmier airs, and softer skies, and sweeter flowers, and richer fruits than have ever since been found on earth. The roses that bloomed in Eden had no thorns upon them. The fruits that ripened there had no worm at the core. The sun did not smite by day, neither the moon by night. The trail of the serpent had passed over nothing. Everything was perfect there. Sin marred the beauty and dimmed the brightness of that happy state. But Jesus is to bring about "the restitution of all things." This text contemplates the time when this shall be done. Seven is the Scripture number to denote perfection. The seven-fold light of the sun and moon then denotes the perfection of beauty with which they will then shine. There is much of loveliness lingering through creation now, even amidst the ruins of the fall. These are but shadows of what shall be when Jesus makes all things new. Earth will be a restored paradise then, and the perfection of beauty which pardise presented will invest the whole material creation in that day. It is, as it was, gazing on the predicted brightness of that scene that Isaiah bursts forth in rapturous strains, addressing himself to the earthly Jerusalem, which will then be the centre of earth's glory: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee! The sun shall no more be they light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be thine everlasting light, and thy God thy glory."

Such, we take to be the meaning of this part of prophecy in its literal sense. It predicts the restoration to our world of the long-lost beauty and glory of its original creation.

But there is a figurative as well as a literal sense in which it may be taken. Light denotes purity. Seven-fold light denotes perfect purity. This will be a feature of the world's condition in the millennial state to which this text looks forward. Then "the wickedness of the wicked will be brought to an end." Then "the people will be all righteous." Then "holiness to the Lord will be written upon the bells of the horses," and "in every place incense shall be offered unto the Lord and a pure offering from the rising of the sun even unto the going down of the same." And where purity, like this, everywhere prevails in the earth, the figure will be realized which speaks of the light of the moon being as the light of the sun, and the light of the sun being seven-fold.

But light denotes knowledge as well as purity. And seven-fold light denotes perfect knowledge. This will be another feature of the earth's condition, in the day to which this prediction refers. Then the Lord will destroy the veil of ignorance now spread over all people. Then "the knowledge of the Lord shall cover the earth as the waters cover the sea." Then it will be no longer necessary for one to say to his neighbor, Know the Lord; for all will know Him from the least unto the greatest. Then we shall know even as we are known. Then the watchmen shall see eye to eye; and all the people shall be taught of the Lord, and great shall be the peace of the people. And when this is realized, it will be true in reference to the perfect knowledge everywhere prevailing, that the light of the moon will be as the light of the sun, and the "light of the sun seven-fold."

But light denotes happiness, this also will be perfect in the earth, in the day when the Lord bindeth up the breach of the people, and healeth their wound. Then violence shall no more be heard in the earth; neither wasting nor destruction within its borders, but joy and gladness shall abound therein, thanksgiving and the voice of melody. Then God will give to the dwellers on the earth "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Then men will rejoice in the Lord, their souls shall be joyful in their God, for He will clothe them with the garments of salvation, and cover them with the robe of righteousness; for as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all nations. And when the earth is seen basking in the beams of this perfect purity, this perfect knowledge, and this perfect happiness, how truly it may be said "the light of the moon is as the light of the sun, and the light of the sun seven-fold."

In conclusion: We see, from this subject, how glorious is the destiny reserved for our earth! God made it to be inhabited He designed it to be, not a vale of tears, a den of lions, a desolate wilderness, a home of sorrow and sadness. He meant it to be the abode of peace, a mount of holiness, the glorious home of a happy and rejoicing people. But it has not been this yet. Has God's purpose then been set aside? By no means. Satan brought sin into the world and interrupted God's purpose. But that interruption will be only temporary. God will not be frustrated in his purpose. His solemn declaration is: "My counsel shall stand." And as we belong to this earth, as it has been our birthplace, our home, our training-school for immortality, it is a matter of great interest to us to know what the destiny of our planet is to be, that its future is, not to be burned up and left a smouldering mass of blackened ruins, but to be purified by fire, and to become the glorious abode of a regenerated and rejoicing race, to be an eternal excellency, a joy of many generations.

This subject further suggests the great interest we should feel in the future advent of our Saviour. All that is bright and blessed in the coming history of our earth is connected with that advent. Satan will roam over the earth till then. The curse will lie heavy upon it till then. Sin and sorrow will darken and deform it till then. The coming in person of the Son of man to our earth is the only thing that will bring these evils to a close. He will come to end the disorder and misery of the world and introduce the glory and blessedness that awaits it. It is this that will make his coming the true Easter, the day of the great rising. Then the dead in Christ will rise and enter on their promised portions.

Then the great day of blessedness, long promised to our earth, will dawn in glory on it. But the brightness of that predicted day will never begin to shine till Jesus comes. Well, then, should we long for his advent! Well may we "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ."

Let us rejoice in the return of every advent season, for, as the years roll on, they hasten on the day when Jesus shall come again, and when he shall come the blessedness of the world will come with him.

"As time departs, salvation comes;
Each moment brings it near;
Then welcome each declining day,
Welcome each closing year.

Not many years their course shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our transported eyes."

Then come, Lord Jesus, come quickly!

How solemn the inquiry which this subject suggests: What is our connection with Christ? His coming draweth nigh! Are we ready for it? Have we given ourselves to him? Are we identified with his cause? If he should come to-night are we prepared to meet him?—*Prophetic Times.*

THE ISLAND OF CANDIA.

The Island of Crete (Candia,) lies south of the Morea, stretching out into the Ægean Sea, in the direction of Asia Minor, for a distance of nearly one hundred and sixty miles. Its width does not exceed thirty-five miles. It seems as if it might at some time have been connected with the continent, but it has been an island as far back as we have any historic traces of its existence. A rugged mountain range forms the backbone of the island, from which there extend many lateral ridges terminating on the southern coast, in high cliffs and bluffs. On these wild mountains are numberless caves and fastnesses, where a few desperate men might defy an army. Travellers have spoken of the beauty and grandeur of these wilds of Crete, and it is associated in our minds with ancient fable, scripture scenes, and an eventful modern history. This island was the home of the fabled Minotaur, and here was the famous labyrinth in which Minos, the King of Crete, was said to have feasted the monster upon the Athenian youth. The laws of Minos are famous in Greek literature. The chief scriptural interest of the island is derived from the circumstances connected with Paul's voyage to Italy. The vessel in which he sailed was driven round the eastern promontory, to the southward of the island, and took shelter at Fair Havens, near to which was the city of Lasea. In attempting to make the harbor of Phœnice, on the western end of the island, they were met by the storm which drove the vessel out of its course, and finally wrecked it on the island of Malta.

The character of the people as given by the ancients, fully agrees with the quotation by Paul from one of their own poets in his Epistle to Titus. "The Cretans are eternal liars, brutes, slow bellies." They were unfaithful to the last degree, so that Kretq was one of the three K's in the Greek proverb which was used as a caution against deceivers, Kappadokia, Krete, and Kilikia. After the reign of Minos there was a line of chiefs, succeeded by a rude kind of republican government, which continued till the Roman conquest in the year 67, B. C.

In the division of the Roman Empire, the Island of Candia fell to the East, and was held till A. D. 823, when it fell into the hands of the Saracens, who retained its possession until the 10th century, when it fell into the hands of the Genoese. From them, it passed into the hands of the Marquis of Montferrat, who sold it to the Venetians in 1204. The four centuries during which the Venetians retained possession of Candia, were the most prosperous and beneficent in its history. After a war of twenty-four years, including a seige of the capital, that lasted during twenty years, and which was marked with horrible atrocities, the Turks wrested the island from the Venetians, and endeavored to enforce Mohammedanism.

The christians, who belong to the Greek church, have never been content under the Mohammedan rule. Insurrections have been frequent, the greatest of which have occurred in 1821, 1846, 1858, and at the present time. There are in the island eight Greek Bishoprics, that of Gortyna being filled by an Archbishop, and a large proportion of the inhabitants are members of the Greek church. Owing to the neglect and severity of the Turks, the population of the island amounts to little more than 200,000 and commerce is neglected, and the eligible harbors upon the northern coast are filling with sand.

A revolutionary government has again been established in the island, which has issued manifestoes to the christian world, declaring the intention of the people never to give up the contest, till it results in freedom from Mohammedan tyranny. The contest is now raging with a ferocity and determination which makes it evident that this is no petty uprising to be quelled by a display of Turkish power. The Greek population on the continent of Europe are aroused, and the Czar of Russia is not unlikely to throw the weight of his influence into the scale, in favor of the adherents to the national church of Russia, and against the Turk. Such action on the part of Russia may kindle anew the flames of European war.

RITUALISM.

We have no longer any right to speak of our national Protestant church; it is not Protestant; it tolerates barefaced Popery, and swarms with worshippers of the God whom the baker bakes in the oven, and whom they bite with their teeth. Not many streets from the house in which we are assembled, you may have your candles, and your incense, and your copes, and your albs, with all the other pomps and vanities of the detestable idolatry of Rome. That Romanism against which Latimer bore testimony at the stake has been suffered to hold its mummeries, and practice its fantastic tricks, in the name of this nation, until it counts its deluded admirers by tens of thousands. The monster, which stained Smithfield with gore, and made it an ash-heap for the martyrs of God, has come back to you. The old wolf that rent your fathers, and tore their palpitating hearts out of their bosoms, you have suffered to come back into your house, and you are cherishing it, and feeding it with your children's meat. Once again the harlot of Babylon flaunts her finery in our faces almost without rebuke. Do not tell me it is not Popery; it is the self-same Antichrist with which your fathers wrestled—and a man with but half his wits about him may see it to be so; and yet this land bears it, and rejoices in it, and crouches at the foot of a priest once more. Our great ones, our delicate women, and dainty lords, are once again the willing vassals of priestcraft and superstition; and amid all this, if any one speaks out, he is assailed as uncharitable, and abhorred as a troubler in Israel. Is it for nothing that God has favored this land with the Gospel? Must all the light be turned to darkness? Must all the gains of the valiant men of old be lost by the sloth and cowardice of this thoughtless generation? In days of yore, men like Knox and Welch in Scotland, and Hugh Latimer and John Bradford, fought like lions for the truth; and are we to yield like coward curs? Are the men of oak succeeded by the men of willow? The men who cried, "No Popery here!" now sleep within their sepulchres, and their descendants wear the yoke which their fathers scorned. Shall not God visit us for this? I would that a voice of thunder could arouse this slumbering generation!—*Spurgeon.*

THE LORD first asked (John xxi. 15–17) what he knew, and that not once, but twice and three times, whether Peter loved him; as often does he receive no other answer from Peter than that he was loved by him, and as often does he give no other charge to Peter than that he should feed his sheep. The threefold confession answered to his threefold denial, that his tongue might not be less in the service of love than of fear; and imminent death seems to have drawn forth more from his voice than present life. Be it the duty of love to feed the Lord's flock, as to deny the Shepherd was the indication of fear. Whoever feeds the sheep of Christ with the desire of making them his own and not Christ's proves himself to be a lover of self and not of Christ; or that he is led by a desire of glory, or authority, or lucre, not by the love of obeying, and doing good, and pleasing God. This word of Christ, so often inculcated, keeps watch against those whom the apostle, with weeping, declared to be seeking their own and not the things that are Jesus Christ's.—*St. Augustine.*

THE PURSE.—A Methodist laborer of Wesley's time—Captain Webb—when any one informed him of the conversion of a rich man, was in the habit of asking, "Is his purse converted?" Without the conversion of his purse the good Captain would give no credit to the conversion of the man. In this he agreed with Dr. Adam Clarke, who used to say he "did not believe in the religion that cost a man nothing." The religion that costs a man nothing is no religion at all; and the being converted, all but the purse, is no conversion at all.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a wo-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

The Herald of Life

AND OF THE COMING KINGDOM.

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TO CORRESPONDENTS.

ALL LETTERS relating to the HERALD OF LIFE, whether n *business* or other matter, must invariably be addressed

"Geo. Storrs,
Box 4658,
New York."

Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

ALL NAMES of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office, County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 176. | NEW YORK, WEDNESDAY, JUNE 12, 1867. | VOL. IV.—NO. 34.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

ORIGIN OF THE TERM DEVIL.

[It will be seen by the first of the following communications that "A. G. M." thinks that Judge HALSTED may be mistaken in the matter. This communication we sent to the Judge that he might respond to it, if he pleased. His response has been received and follows A. G. M.'s criticism. Both will be read with interest, and will throw light on the question.—ED.]

"De evil."

I notice in your issue May 22d., the opinion of Mr. Halsted in regard to the derivation of the term *devil*. He makes it from "*de evil*." Until he produces good authority for such derivation I must believe he is in error. Until I saw this statement, I supposed that there was no doubt as to its derivation from the Anglo Saxon *deofl*. In the cognate Continental languages we find *duivel, diavel, diufol, difill, tiufal and teufel*. These are the words corresponding to the Latin *diabolus*, and from them there would seem to be no doubt that the word *devil* has been derived.

Yet Mr. Halsted, without some authority, could not have made the statement to which I allude unless unpardonably careless or wilfully dishonest. I do not mention this because there is much importance in this case, but as relating to the reliability of Mr. H. as a writer. Those who have made etymology the study of their lives have fallen into errors often, and it would be strange if Mr. H. should be an exception. Yet the very first question which the intelligent reader must ask will be, Is this man competent as a linguist to deal with the subject of which he writes? Truth can afford to be generous; and no error, though it favor our side ever so much, should for one moment be tolerated.

A. G. M.

Judge Halsted's Response.

NEWARK, N. J., June 1, 1867.

MY DEAR FRIEND STORRS:—Your note endorsed on a letter to you from A. G. M. was duly received. I am glad to be informed by you that A. G. M. has as little faith in a personal devil as yourself or myself, and by him, at the close of his letter, that he is on "our side."

I do not imagine that any great claim to proficiency to etymology can be based on giving the words used in the Saxon and "the cognate Continental languages," given in A. G. M.'s letter, and to which he thinks the English word *devil* corresponds. They are all found, and several others, in our unabridged dictionaries, under the word *devil*. A. G. M. gives some of those words, and says, "These are the words corresponding to the Latin word *diabolus*, and from them there would seem to be no doubt that the word *devil* has been derived."

Now if these words, including our word devil, did correspond to the Latin word *diabolus*, that would not show that there is any etymology in reference to any of them. They would be simply adoptions of the same word fitted to those different languages. The difference between *adoption* and *etymology* is obvious. The word etymology itself is an instance of etymology. It is derived from the two Greek words, *etumon* (the *u* is often given *y* in English) and *logos*. *Etumon* is defined, "the true derivation of a word from the original root; the true meaning of a word according to its real origin, nature, and use." The adoption of a word is a different thing. We have adopted many words from other languages; in some cases without any change except in pronunciation; as from the French, for example.

A. G. M. says, the word *devil*, and the corresponding word in the Saxon, &c., given by him, is *derived* from the Latin *diabolus*. Now there is no such Latin word as *diabolus*; and, accordingly, *diabolus* is not given in Ainsworth's Lat. and Eng. Dict. *Diabolus* is the Greek *diabolos* adopted by the Latin. And this Gr. word, *diabolos*, is the word uniformly used in the Septuagint, the Greek version of the Old Testament, for the Hebrew word *stn*, written satan in the Douay and English versions.

The words in the Greek of the old Test. for which the Douay and E. V. have *devil* are, *daimon*, and *daimonion*, of which Greek words the Lat. *daemon* and *daemonium* are adoptions; and for these words, the Douay and E. V. have devils; see Deut. xxxii. 17, 5, p. 458 of my book; 2 Chron. xi. 15, and Psa. xcvi., 5, p. 460; Psa. cvi. 37, p. 461; Isa. lxv. 11, p. 462; and see the definitions of these Greek words by Donnegan, at foot of p. 462, and p. 463.

A. G. M. calls for authority for the way in which Mr. H. has proposed to make the English *devil*. Of that in the sequel. I have just given authority that *devil* is not "*derived* from the Latin *diabolus*," but is given for the Greek *daimon, daimonion*, adopted by the Latin, by its words daemon, daemonium. And I now give A. G. M. authority for what I have already said, namely that the Greek *diabolos*, Latin *diabolus*, is the word used for the Hebrew *stn*, and not for the word *devil*. Donnegan defines *diabolos*, "an accuser, a calumniator, in New Test., Satan." And Schrevelius's Lexicon gives, "Diabolos, calumniator, diabolus, satan." And the Hederici Lex. gives "Diabolos, calumniator; diabolus, satan." Such authority may be considered as at least balancing the authority of A. G. M. in saying, "There would seem to be no doubt that the word *devil* has been derived from the Latin *diabolus*."

By authority, "Until he [Mr. H.] produces good authority," &c., I understand A. G. M. to mean, the authority of some *man*. I do not ask the authority of man on a matter in reference to which I have the authority of the original Hebrew. If A. G. M. will read in "The Theology of the Bible," page 454, and following, he will find that the three Lexicographers I have cited are right in saying, that the Greek *diabolos*, Latin *diabolus* is the word used for the Hebrew *stn*; and the Greek of the Old Test. has *daimon* or *daimonion*, for which the Latin uses *daemon* or *daemonium*, where the Douay and E. V. have *devil*.

And in the New Test. there are forty-eight places where the Rheims, and E V., give *devil* for *daimon*, Lat. *daemon*; including *daimonized*. And the Rev. Macknaught truly says, that the Greek of the Old Testament, the Septuagint, is "the book from which nearly all the quotations are adduced in the New Testament:" which shows, that the Septuagint was used by Christ and the Apostles; and when they use in the New Test. a Greek word used in the Greek of the Old Test., they of course use it in the same sense in which it is there used.

The orthodox Noah Webster, in his unabridged Dict., says, *devil* is frequently used in the New Test. for the word *demon*, [i.e., the Latin *daemon*;] but says, it is erroneously used for *demon*. His sentence is, "In the New Test. the word [devil] is frequently and erroneously used for *demon*." His word "frequently" does not inform us how often. It is used for *daimon*, Lat. *daemon*, 48 times, including the verb *daemonized*, Lat. having daemonia. As to his word "erroneously," *devil*, in the orthodox sense of the word, for the Lat. daemon, Gr. *daimon*, is certainly erroneous. But, Mr. Webster, why do *you* think *devil* for *daemon* erroneous? Do you rely on your own single authority for it? Why not give some reason why you think so? or why not give us the definitions of *daimon*, Lat., *daemon*, given by Greek and Latin Lexicographers, that we may have some liberty of opinion as to whether you are right? Was it because you saw that this would take all the lesser *devils* out of the New Testament? The definitions of *daimon* would show, that the *devils* of the New Test. are diseases; sometimes expressed by *kakos paschei*, badly suffereth, Mat. xvii. 15, p. 474, of my book; and by *badly having*.... daimonized, Mark i. 32, p. 476. And I do not hesitate to express an opinion, with the same kind of *authority* used above by Mr. Webster, that no one but an incorrigible bigot, or a pitiable slave to impressions received in childhood, can read p. 454 to 487, in "The Theology of the Bible," and still insist that the Bible teaches orthodoxy's satan, or orthodoxy's devils. I agree with Mr. Webster that *devil*, in the orthodox sense of the word, for *daimon* Lat. *daemon*, would be erroneous. But in the truth, in the Bible there is no such thing as *devil* in the orthodox sense. *Devil* and *devils* in the 48 places of the New Test. mean diseases; it may be that the word is used for very bad diseases. This is the true sense of the Rheims and E. V. devil and devils in the New Test. The ecclesiastics who gave us those two versions give *devil*, for the Lat. *daemon*, Gr. *daimon*, and in the true sense de evil—devil—*of evil*, thing *of evil*, the Rheims and E. V. word *devil* for *daemon* is not erroneous.

We thus have the authority of the E. V. and of the Rheims, that devil is the proper word for the Lat. daemon, and the *authority* of Mr. H. *added to that of the Rheims and E. V.* Mr. H. thinks overbalances the *authority* of A. G. M. and Mr. Webster.

We have seen that etymology means derivation from the original root. Will A. G. M. tell us from what original root *devil* is *derived*? I presume we are to go to the Hebrew, the original—for the original root. The original root for orthodoxy's *satan* is *stn*; defined, adversary, enemy; it is *sin*, the principle *of evil*; and is sometimes personified. He must be an extraordinary proficient in etymology who can get *devil* from *stn*. Our Dictionary makers go no further back for derivations than to the Greek They seem to have had, as Professor Wilson says of the clergy, an aversion to the study of the Hebrew. (See p. 69 of the book.) And A. G. M. goes no further back, for his derivation of devil, than to the Latin.

Will A. G. M. derive devil from the Latin *daemon*? We are inquiring how to get *devil*—the letters *d e v i l*. The original root, the Hebrew word where the Latin *daemon* first used is *shorim* (plural of shor) hairies; Levit. xvii. 7; the Douay there gives, devils; and the E. V. gives, devils: the margin there gives he goats. Will A. G. M. get devil from *shor*? In Psa. xcvi. 5, the Hebrew is *alilim*, plural of *alil*, (things) of nought; and the Douay there has, *devils* And in Psa. cvi. 37, the Hebrew is *shdim*, (plural of *shd*) idols; the Douay, and E. V. there have, *devils*. Will A. G. M. get devil from either of those words?

Now, devil not being the word for *diabolus*, as already shown, and not to be got from *daemon*, nor from any original root, I do not see the force of A. G. M.'s objection to Mr. H.'s calling *devil* a mongrel word. At the point thus reached, what will A. G. M. make of it but a mongrel word? and, it being a mongrel word, what better will he propose than that which Mr. H. has proposed? The letters are to be got from somewhere. A. G. M. is mistaken in supposing that Mr. H. professes to get *devil* from any etymology, or derivation; and, of course, in supposing that Mr. H. ought to have produced "good authority for such derivation." Mr. H. calls it a mongrel word. What *derivation* would A. G. M. expect for a mongrel word? Does he think Mr. H. should not have called it a mongrel word, unless he had found that some Dictionary had so called it, and had proposed to make the word as Mr. H. does? In reference to Bible words, the Bible is Mr. H.'s dictionary. Should he have gone to men's dictionaries for the meaning of the Douay, Rheims, and E. V. words, soul, hell, death, &c? Both Webster's and Worcester's dictionaries, among some correct definitions of those words, give the orthodox notions about them. When some gentleman shall have devoted as much time and labor to the original Scriptures and the different versions of them as Mr. H. has, he will be glad to confer with him as to the meaning of a Bible word; not, however, as *authority* any better than his own.

But again, as to Mr. H.'s proposed way of getting the letters *d e v i l*. If we take the second definition of *etumon*, before given, namely, "the true meaning of a word according to its real origin, nature, and use," Mr. H. is content to submit his etymology of devil against A. G. M.'s derivation of it. If A. G. M. will read p. 454 and following, of the book, he will soon find that the principle *of evil*—sin—is personified in scripture, and called *stn*—adversary; and that the Gr. diabolos, Lat. *diabolus*—is used for the Hebrew *stn*.

I will now give some suppositions of others. Webster, after giving the words from the Saxon, &c., given by A. G. M., but spelling them differently, gives "diaul, diawl, which Owen supposes to be compounded of *di*, a negative, and *awl*, light, [i.e., without light], (prince of darkness, says Webster,) an evil spirit, the chief of the fallen angels." So that Owen supposes, that "without light" is the meaning of Satan, orthodoxy's head Devil. Mr. H. supposes that his way of forming the word devil is as good, at least, as Mr. Owen's way. Would A. G. M. say: "Yet Mr. Owen, without some authority, could not have made the statement, unless unpardonably careless or wilfully dishonest?" And is not such language, in reference to Mr. H.'s supposition, rather "careless" language; especially from one of "our side?"

Again, Webster says, "The Irish is *diabhail*; which, according to O'Brien is composed of *dia*, deity, and *bhal*, air, God of the air." How does A. G. M. like that supposition? Again, as to Mr. H's supposition. In 2 Kings i. 2; viii. 9, p. 459, of Theology of the Bible, near the foot, the Hebrew word is *hli*, defined, "disease, an evil;" [i.e., (a thing) *of evil*;] the Douay there gives illness. And in 2 Chron. xxxiv. 24, p. 460, the Hebrew is, I will bring *roe*, evil, upon the inhabitants, [i.e., not all evil, or every evil, but *of evil*. And in Psa. xxi, 11, p. 460, the Hebrew is, they have turned *roe*, evil (i.e., *of evil*, not all evil) &c., and the Ital. there is *del* (for deil) *male*, of the evil, that is *of evil*; the Ital. article is not to be rendered here, because *evil* is here used in the abstract—the general sense: so that we here have the Italian *de, of*, and *male*—evil; and we have only to put the signification of *male* into English, and we have, the mongrel word, de evil, d'evil, devil. And in John xviii. 23, the Ital. is, *del male*, of the evil; here, as in Psa. xxi. 11, do not use our article, and give evil, the English of *male*, and we have, *de evil*: strike out one *e*, as is always done where two *e*s thus come together, and we have *devil*. Mr. H. thinks this comes pretty near his proposed way of making this mongrel word *devil*. And Webster next defines devil, "Any wicked person;" [i.e., evil person, person *of evil*;] and, "in *ludicrous* language, any great evil:" "in ludicrous language" is due to Noah Webster's orthodoxy; strike them out, and we have, for *devil*, any great evil, i.e., great thing *of evil*.

And Webster then gives, for devil, "idol, or false God." Is not such a thing a thing *of evil*?

In Mat. v. 37, the Gr. is, *tou ponerou*, *of the evil*, the Gr. article is not to be rendered here; the Rheims, and E. V. are, *of evil* Math. vii. 17; Greek, fruits *ponerou* evil; Rheims, and E. V., evil fruits. Are the fruits evil—wicked; or does it mean fruits *of evil*, productive *of evil*?

In Mat. viii. 17, the Gr. is *nosos*, defined, "a disease; an evil; i.e. a thing *of evil*. Mat. xiii. 38; Gr. the sons, or, children, *tou ponerou*, of the evil; i.e., *of evil*, the Greek article is not to be rendered here, because *evil* is used in the abstract sense; and the Rheims, and E. V. do not render the Greek article in Mat. v. 37, given before. And in the Italian, and in the French, the article before a noun used in the abstract sense is not to be rendered in English. But in this verse, Mat. xiii. 38, the Rheims, to suit Romanism, renders the Gr. article, and gives, *the wicked*; and then to make a Romish Devil, adds the word *one*, making *the wicked one*; and the E. V. follows the Rheims to make an orthodox Protestant Devil, and gives, the wicked *one*; whereas the Greek is, simply, sons, or, children, *of evil*. And in John xvii. 15, page 480, the Gr. is, from *tou ponerou*, the evil; i.e., *of evil*, without our article; Rheims, *evil*, without our article; E. V., *the evil*; margin, the evil *one*! I am glad to know that A. G. M. don't agree to make an orthodox devil from this or any other verse in Scripture.

If I had, in "THE THEOLOGY OF THE BIBLE," done as the Rheims and E. V. ecclesiastics did, that is, given merely a rendering in English, without giving the Hebrew word of the Old Test. or the Greek word of the New Test., there might have been some fear of carelessness, or perhaps of the two harder words used by A. G. M. I have therefore given the Heb., the Greek, the Lat., and the Ital. words; so that any one who is competent, or may render himself so, may examine for himself, and see whether my renderings are right. But that they who do not feel competent to examine for themselves, may read the book with ease, whenever the original word is introduced (always in our letters) its meaning immediately follows; so that the book may be read as if the original word had not been introduced. The original word for the particular word examined, as *soul*, &c., becomes at once so familiar, that a frequent repetition of its meaning was not required.

Again, A. G. M. says, "I do not mention this because there is much importance in the case, but as relating to the reliability of Mr. H. as a writer. Those who have made etymology the study of their lives have fallen into errors often, and it would be strange if Mr. H. should be an exception. Yet the very first question which the intelligent reader must ask will be, Is this man competent as a linguist to deal with the subject of which he writes?" Rather cool for one who has gone only to the Latin *diabolus* to ask (for I presume we must take him as "the intelligent reader") in reference to one who has gone back to the Hebrew. And what etymology have men made the study of their lives, and yet have fallen into error often? Was it etymology back to the Hebrew? Let A. G. M. turn to p. 69, 70, of my book, and read Professor Wilson's remarks. And he says in his Preface to his Hebrew Grammer, "If we pursue etymologies no farther back than to the Greek or Latin, we will soon find that we have not reached the fountain."

A. G. M. has an odd idea of what "a competent linguist" means, in supposing that Mr. H.'s idea how to make the word *devil* has any thing to do with the idea of his competency as a linguist; just as odd as to think the suppositions of others, before given, have any thing to do with their competency as linguists.

But Aagain, as to Mr. H.'s competency as a linguist, A. G. M. must, in his apparent fight about de evil—devil, have failed to get the idea that the book itself shows, that Mr. H. has gone further back than he, or the ecclesiastics, or the lexicographers, have gone; that is to say, to the fountain, and has given the four languages, the Hebrew, the Greek, the Latin, and the Italian. Will A. G. M.'s apprehension that Mr. H. might not be thought by "the intelligent reader" to be a competent linguist, be further allayed, when Mr. H. informs him, that besides acquiring the Greek, the Latin, and the French, in youth, he acquired the Spanish, and the German, before he undertook the Hebrew. And possibly A. G. M. may have learned, that the more languages one acquires the more easily he acquires another.

I have no knowledge of A. G. M.'s competency as a linguist beyond what his letter shows, yet it is possible he may be in the enjoyment of that, to some, pleasant feeling of self satisfaction, in supposing himself a sufficiently competent linguist to question Mr. H.'s competency as a linguist, notwithstanding the facts above stated.

On the whole, Mr. H. is satisfied, without other *authority* than his own, that *of evil, de evil*, d' evil, devil, fits well enough to the second definition of *etumon*, before given; that is to say, expresses the origin, nature, and use, of the word *devil*, the principle *of evil*, perhaps as well as the Saxon *diafol*; Swed. diefvul; Dan. diaevel, &c., as they are given by Webster. I don't know what *de* means in those languages; but in the Ital. *di*, is *of*; and *de*, is *of*; and in the Latin, *de*, is *of*; and for aught I know, the Saxon *afol*, and the Swed. *efoul*, and the Danish *aevel*, may mean *evil*, they sound enough like it; and sound seems to have been A. G. M.'s guide in *deriving devil* from the Latin *diabolus*.

Again, the Hebrew for orthodoxy's head-devil, is *stn*, adversary. We have seen that in the Old Test. the Gr. *diabolos*, Lat. *diabolus*, is used for the Heb. *stn*. We will now show, that these same Gr. and Lat. words are the words used in the New Test. for *satan*.

In Mat. iv. 11, *diabolos*, and Lat. *diabolus*, is used for the Gr., and Lat. satana, in verse 10. In John vi. 70, viii. 44; 1 Tim. iii. 6, 7; 2 Tim. ii. 26, the Gr. word is, diabolos, the Lat., diabolus; and it is plain that in all these verses, *satan*, adversary, *diabolos*, accuser, satan, is meant; and that the Rheims, and E. V. word devil is wrongly given in those verses for the Lat. diabolus. The only other place in which, in another search, I have found *diabolos*, Lat. *diabolus*, in the New Test., is, Acts x. 38; the Gr. there is, all *tous katadunasteuomenous upo tou diabolou*, those held in subjection under, or, by the *diabolus*; the Rheims is, oppressed by the devil; the E. V., oppressed of the devil. A. G. M. may have his choice, whether *diabolos* in this verse means orthodoxy's satan, head-devil, or means simply, *of evil*—de evil.

Orthodoxy's satan is called, "prince of darkness." Is *darkness* literal here, or does it mean, *of evil*? Satan is also called, "ruler of this world." Does he (to personify sin) rule what is good in it, or only what is evil? a ruler *of evil*?

After all, I do not see, that A. G. M. had any pressing reason for his attack on Mr. H.'s *de evil*, d' evil, devil.

THE OLD AND NEW COVENANTS.

BY GEORGE B. DAY.

[Outlines of a sermon preached in the Court House, Paterson, N. J., Jan. 16, 1867. Mr. Day was, a short time since a minister in the Methodist Episcopal Church.]

TEXT.—"Who also hath made us able ministers of the New Testament." 2. Cor. iii. 6.

Paul does not claim to be an executor of the New Will, as was Moses, in part, of the old; but a minister, or one who draws it up under the instruction of the testator. The first natural inquiry is,

HOW A NEW WILL CAME TO BE MADE?

The old was conditional with respect to the heirs. The Jews could inherit only by receiving and believing in Jesus as the rightful heir of the land and executor of the provisions of the Old Testament. "He came unto his own, but his own received him not." He established his claim to the Messiahship by complying with every detail which the old will prescribed for him. He was born in Bethlehem, called out of Egypt, denominated a Nazarene, did not lift up his voice in the streets, made himself meek and lowly, healed the sick, raised the dead, went not in the way of the Gentiles, came to Jerusalem to the Temple, offered himself as the expected King, and pledged the nation of Abraham that he would baptize them with fire, give them eternal life and make them fellow princes with himself. But notwithstanding their piety, obedience to the law, and familiarity with the prophets, they failed to detect in Jesus the man "of whom Moses and the prophets did write."

The fate of the Jews was sealed on the day when Jesus wept over Jerusalem, and made his entry in that city as its king, surrounded with a few disciples, who spread their garments and palm branches in his way, crying, "Zion, behold thy King cometh."

Had the princes and rulers met him with submission, and welcomed him to his throne, he would have raised the believing dead and performed all things promised in the new covenant of the prophets.

They smiled with disdain upon the pitiful procession, and plotted only how they might most easily rid the land of such a foolish pretender. Their rejection of the King made the provisions of the Old Testament abortive. Jesus could not execute, because they would not qualify. The kingdom of heaven, which was then at hand, could not be set up, because they to whom it was promised were not worthy. The advent of Emanuel, to redeem the world was made a seeming failure, not for want of power or willingness on the part of the Redeemer, but because they who were to share in the glory and the work refused all participation in it.

Mark well, brethren, this singular and momentous crisis in God's plans. It does seem as though God was thwarted—as if divine wisdom was not adequate to the divine undertaking. Jesus was a Jewish Messiah. By the terms of the written will, he could only redeem the world through the Abrahamic people. He had no commission to give immortality and divine righteousness to any other than his own nation. In setting up the prophetic kingdom, the old will not allow him to share his glory with the uncircumcised. What shall be done? Was not this awkward contingency foreseen? It was foreseen and the remedy provided. To release himself from the binding obligations of the Old Testament he must DIE. There was no alternative. He was a Jews' Messiah and their Messiah only. The blood of that race filled his veins. His commission allowed him only to do his mighty deeds among the chosen people. The old will could be broken by his death. And by his death it was broken. Rejoice with me that so much of the Old Testament as assured participation in the kingdom of God to the Jew alone, is broken by the death of the executor. Jesus, who foresaw the actual events, came prepared and empowered to break the will by the shedding of his blood. He foresaw also that by his death he would not lose his heirship. He knew that he would rise again, but not a Jewish Messiah—he died a Jew and rose a man. "His kinsmen according to the flesh" were his kinsmen no longer—every drop of their blood fell at the foot of the cross. He can share now his dominion with whom he will. There is a "New Testament of our Lord Jesus Christ." But before we inquire into its provisions another fact demands our thought.

THE CONFIRMATION OF THE COVENANT.

The nation of the Jews rejected the heir and put him to death; thus cutting themselves off as heirs under the will; but a few believed on him, and with them he confirmed the covenant according to the prediction of Daniel. "He gave them power to become" like himself "the sons of God." This power was comprised in the nine gifts of the Holy Spirit as enumerated by St. Paul in the letter to the Corinthians. These were the same powers which Jesus himself received when baptized by the same Spirit in Jordan. They are divine powers—such as all the saints shall have when the kingdom shall be established. They are powers "of the world to come." "The *earnest* of the inheritance," "the witness of adoption" and were a perfect assurance to those that received them that Jesus was the true Messiah and that they were joint heirs with him of the inheritance. This was, however, only a confirmation, and not a fulfilment of the Old Testament covenant. Jesus did not baptize them with fire, that is, translate them into immortals; nor did he purify them from their carnal natures. He simply gave them for a brief time the office powers of his future kindom, that they might know in part the things God had prepared for them.

The provisions of the New Testament are simple and few. Glance at some of them:

1. The Jews, as soon as the confirmation of the covenant ceased with the elect, were to be cut off from the inheritance. The kingdom must be taken from them and given to another people bringing forth the fruits thereof. But not before the elect, or those who did believe through the word of Jesus and his disciples, should be gathered out.

When the last apostle was dead and the Holy Ghost was withdrawn, this provision went into effect. I doubt much whether since that time there has been a believing Jew on earth. Many perhaps have been converted to the different forms of church faith, but not to the belief that Jesus of Nazareth will set up the prophetic kingdom of God in the land of his fathers, which is the gospel of God.

They fight against the Old and New Testaments who hope to see the Jews converted through the instrumentality of the gentiles. Not till God takes away by miracle power the veil from the eyes of the accursed, will Judah and Israel look with grief on him whom they have pierced. Jesus glorified will stand on Zion in person when the lost tribes shall hail him as deliverer and "Lion of the tribe of Judah."

2. Beside the elect Jews, only believing gentiles shall have a part in the future glory of Jesus Christ. The Jew being disinherited, if saved at all, he can only be saved by becoming a gentile. He must wash away his circumcision by baptism; cut himself off from his nation, and cleanse himself from the great sin of his people, which is the murder of Christ. There is no condition appended to the heirship of the gentile under the new will except that he believe what the Jew would not. There is no law now, and no righteousness, by keeping commandments. Men's sins are not imputed unto them, but unto their natures, and all sinners who hate themselves and mortify the deeds of the flesh, and wait in patient hope, shall be justified and purified and glorified at the next appearing of our Lord Jesus Christ. They will then have given unto them the power of the Holy Ghost, and be prepared thereby to rule over the nations of the earth.

Jerusalem and the Holy Land must remain desolate until the last gentile believer is gathered out. The land of promise will remain a desolation until the saints shall take possession of it. Jerusalem will be the home of the infidel until its absent King returns to make it the capital of the world. The New Testament provision for that land extends only so far. As soon as Jesus returns, he will proceed to make valid again the codicils of the old, by making Jerusalem the joy of the whole earth, and establishing his glory on Mount Zion.

Nothing delays the completion of the New Testament but the getting out of a sufficient number of gentile heirs to take the places of the unworthy Jews. We know nothing of prophetic dates, but that time must be near. Though but few in every generation have

sought the kingdom of God, there must be even now a number almost equal to the three or four million Jews who refused to have the man Christ Jesus reign over them.

When that number is complete, our possibility of heirship ends. The door will be shut. The new will will be executed to the last provision, and though a brighter day will dawn for the world, if we are not found among the immortal sharers of Jesus' throne, nothing will remain for us but the blackness and darkness and oblivion of the grave.

4. Jesus will return again and establish the long deferred kingdom. He will put his twelve apostles on twelve thrones in the Holy Land; raise the believing dead; endow them with the nine powers or gifts of the Holy Spirit; make Paul the viceroy of the gentiles and take off from all nations the long borne curse. The whole creation groaneth together, being burdened, waiting for the adoption, to wit, the redemption of our body. If you would know more, go back to the prophets of the Old Testament, and whatever they say shall be done, that will Jesus and his saints do according as it is literally written.

Zwingli and Luther.

The biographer of Zwingli thus sums up the chief parallel events of their lives in order to show more distinctly how they approached toward and diverged from each other.

"Zwingli and Luther were born within a few weeks of each other—Luther on Martinmas, 1483, Zwingli on the first of January, 1484. Their parents were pious, upright peasants—Zwingli's affluent and indulgent to their children, Luther's poor and austere. Whilst Zwingli's teacher was distinguished for learning and gentleness of disposition, we only know Luther's master at Mansfield as a savage school tyrant, who flogged his pupil one forenoon fifteen times. Zwingli's parents liberally relieved their son from all the cares of earning his livelihood. Luther had to beg his scanty meal with singing. Both excite admiration by their fine voices. Luther's brings him the means of support from widow Cotta, in Eisenach, while Zwingli's had nearly introduced him to a cloister life. About the year 1502, both became acquainted with the scriptures—Zwingli in Basle, at the foot of Wyttembach; Luther in the library at Erfurt, where he sees a complete Bible for the first time. About the year 1505, Zwingli finds in Leo Jud a friend that remains faithful to him during his whole life, while Luther loses in a terrible manner such an one in his Alexis, which induces him to seek a cloister. From 1506 to 1510, Zwingli, as parson of Glarus, wrestles against the temptations of his life, and combats the corruption of his country, while Luther suffers under inward trials and the malice of the monks. Zwingli by the study of the classics pierces to a deeper acquaintance with the Bible; while Luther, by reading the writings of the Mystics, arrives at the same result. In the year 1510, Luther, in 1513, Zwingli, go to Italy, enthusiastic advocates of the papacy. Both are surprised in the Milanese at finding another ritual for the Mass—the Ambrosian.

"Luther, in his journey, becomes acquainted at Rome with the thorough dissoluteness of the lower classes of the Roman clergy. Zwingli, in his Italian campaigns, has his eyes opened to the total corruption of papal misgovernment. In the year 1517, both found peace of soul through faith in Jesus Christ, and while Zwingli, resolute to proclaim the word of God without respect of human laws and doctrines, attacks the pilgrimages and the adoration of the Virgin, Luther, from the same standing point, attacks the sale of indulgences, and without intending it, shakes the papacy to its foundation."

The two great reformers were more strongly contrasted in death than in life. The fiery Luther died peacefully in his bed at the ripe age of sixty-three; at forty-seven, the gentle Zwingli perished on the battlefield. When the war, which he had tried vainly to prevent, broke out between the Protestant and papal cantons of Switzerland, the pastor accompanied his brethren in the faith, as field preacher, to the conflict. In the midst of the action, while bending down to comfort with the words of life a fallen countryman, a stone struck his helmet with such force that he fell to the ground. On his attempting to rise, a hostile spear gave him a fatal stab. He had fallen near a tree. He was leaning on it; his hands were clasped, his lips moved in prayer, while his eyes were directed heavenward. In this state a party of marauding soldiers found him. "Will you confess? Shall we fetch a priest!" they cry to him. The tongue which had so eloquently combated error was now dumb, but a motion of the head signifies a negative. "Then call upon the mother of God and the blessed saints in your heart," they shout to him. Again he refuses. "Die, then obstinate heretic," said an officer from Unterwalden, and gave him a deadly blow. Nor did the contrast end here. The remains of Luther were borne to the tomb by a funeral procession of extraordinary pomp; the body of Zwingli was quartered by the common hangman, and the ashes mixed with the ashes of a swine, that it might be impossible for his friends and admirers to identify his remains.—*Home Journal*.

In the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly (and opportunities of doing kindnesses, if sought for, are forever starting up)—it is by words, by tone, by gestures, by looks, that affection is won and preserved. He who neglects these "trifles," (?) yet boasts that whenever a great sacrifice is called for he will be ready to make it, will rarely be loved. The likelihood is he will not make it; and if he does, it will be rather for his own sake than his neighbors.—*Anonymous*.

The Herald of Life.

NEW YORK, JUNE 12, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"THE ORIGIN OF THE TERM DEVIL."—Our readers cannot fail to be deeply interested by the investigation of this subject on the first page of the HERALD, this week. The Response of Judge HALSTED to our friend, "A. G. M.," is an invaluable communication, and gives us more light on the subject than anything we have ever seen. To shorten the Response as much as possible Judge HALSTED has referred to the pages in his book, "THE THEOLOGY OF THE BIBLE." This is a disadvantage to those who have not that work; and we regret the necessity of leaving out the matter referred to. Those who have the book will readily see the value of the references. We note, also, that "E. V.," used in the Response, stand for "*English version.*"

Prof. C. F. Hudson.

This Brother fell asleep in Jesus, Saturday, May 26, at the house of Dr. R. Willard, Haddonfield, N. J., aged forty-six years. He had been laboring under pulmonary difficulties for a long time; but had managed to keep up till a few months before his death. He was a Presbyterian Minister in the early part of his Theological life; laboring in Illinois, chiefly, we believe. His mind was arrested, through the instrumentality of his father, if we remember right, by the idea that man is not inherently immortal. After a thorough investigation of the subject he became fully satisfied that immortality is a gift, bestowed only on the righteous; and that the wicked will be made to cease forever from a living existence. For several years he spent most of his time in gathering material to establish these facts, and ultimately brought out his work "DEBT AND GRACE;" a work of immense labor and research. He travelled somewhat extensively, conversing mainly with Ministers, and furnishing them with his work. What influence it had on them can only be known by Him who knoweth all hearts. It cannot be doubted, however, that many have been arrested by it so far as to modify their theological views on the question of a future life. He was engaged in getting through the press "The Critical Greek and English Concordance," in Boston, Mass., and had nearly completed it, when his health gave way and he was obliged to seek health by cessation from all labor and change of air. His last resting place was at Dr. Willard's, as above stated, where he received every attention that kind hands and christian hearts could bestow. He rests from his labors and his works do follow him. He sleeps till the voice of Christ shall call him to his final reward.

The Fact of Christ's Second Advent.

That our Lord Jesus Christ will appear again in this world is evident, first, from the fact that He has taught us himself to expect it. See Mark xiii. 26, 27. "And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Also Luke xxi. 25–27. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory."

That these texts do not relate to any appearance of Christ at the destruction of Jerusalem, see 2 Thess. ii. 1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Evidently the same coming and gathering spoken of by our Lord: but let us proceed. "That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word nor by letter as from us, as that the day of Christ is at hand." Now, if the apostle referred to the destruction of Jerusalem, "that day" was "at hand" when he wrote this Epistle; but he goes on to say, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God showing himself that he is God." Here the apostle teaches that it was a deception to suppose the day of Christ's coming was at hand [or *upon them*, as it might be rendered] at that time: and assures them that other great prophetic events must first come to pass before that day; which events did not take place before the destruction of Jerusalem, nor till several hundred years after.

That our Lord Jesus Christ will again appear in our world, and that that appearing is *future* will be seen by the united testimony of the apostles.

See 1 Cor. i. 7, 8. "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." What had the Corinthians to do with our Lord's coming to destroy Jerusalem? If Paul referred to that, we may read the verses as follows: "So that ye come behind in no gift, waiting for the destruction of Jerusalem! that ye may be blameless in the day that Jerusalem shall be destroyed!"

See xi. 26. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Now all christians that celebrate the Lord's Supper, either practice self-deception, or they believe in the coming of Christ as still *future*. They cannot believe that the coming of Christ here spoken of, was at Jerusalem's destruction, nor at their conversion, or sanctification.

Again, see chap. xv. 23. The apostle, speaking of the resurrection, says: "But every man in his own order: Christ the first fruits, afterwards they that are Christ's at his coming." Again Phil. iii. 20, 21. "For our conversation is in heaven, *from* whence also we look for the Saviour, the Lord Jesus Christ." Here the apostle states from whence we look for the Lord Jesus, and what he will do when he appears, viz., "change our vile body." That is not done at death, but at the resurrection; therefore Paul was not preaching Christ's coming at death, as some say. See also Col iii. 4. "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." And 1 Thess. iii. 13. "To the end he may establish your hearts unblamable in holiness before God, even our Father, *at* the coming of our Lord Jesus Christ with all his saints." Did Christ ever yet appear with all his saints? If not, then his coming is still future. See 2 Tim. iv. 1. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Here the apostle distinctly marks the period of Christ's second advent; it is to be at the judgment, and the setting up of his kingdom. Compare this with Rev. xi. 15–18. "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Thus the periods are seen to be the same.

"See 1 Peter i. 4, 5, 7, 13. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.... That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.... Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." See also v. 4 "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Now look at Heb. ix. 28. "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the *second time* without sin unto salvation:" or, as the Syriac reads—"for the *life* of them who expect him."

The second appearing of Christ will be a personal, or real appearing, not spiritual, as some have imagined.

See Acts i. 9–11. "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "This same Jesus, shall so come, in like manner," etc. So certain, then, as he really ascended will he really personally come again. Compare this with 1 Thess. iv. 16. "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." "The Lord *himself*," not by his Spirit as some think, but himself, really, personally. See also 2 Thess. i. 7, 8. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." See Titus ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." A personal appearing, surely. Again, see 1 John iii. 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

Surely, no words could more clearly express a real appearing of Christ, and that it is yet future, and if this be not so we may despair of proving any proposition from the Bible.

Inherent Immortality.

This week we renew our talk with the notable "D. D." He quotes the words "to-day shalt thou be with me in paradise," and says:

"We shall prove from the word of God that immediately at death the soul of the righteous goes to glory. Nature throughout recognizes the distinction between mind and matter. Death is the separation of the two."

If "nature recognizes the distinction between mind and matter," will this D. D. be kind enough to show us where in nature a created mind is recognized as existing, or making any manifestations separate from matter? If death is the separation of mind and matter, will he show us where in nature there is evidence of the existence and activity of that mind when thus separated? Can he do it without going to the "Spirit Rappers?" But he is strong against them; yet they manifestly are too strong for him: for he gives them their premises: i. e., he admits that mind lives and acts when the man is dead! But as he does not claim this spirit rapping development in his facts in "nature," we are curious to know if he has any others. Let him prove, if he can, that a created mind can live and act separate from all material organization, or separate from matter. But he saith:

"If this [text] was the only declaration in the Bible on this point, it ought forever to set the question at rest. Those who teach the death of the spirit with the body, when they come to this text are, like Samson, shorn of their strength. They know not at what point to raise a fog to obscure its meaning. The Saviour told the thief, in substance, this day thy soul shall be with my soul in paradise, that is, in heaven."

Here is a little "fog," but we think we can see through it. In the first place, it is obvious the D. D. makes "mind—soul—and spirit" synonymous terms; hence, the spirit and soul are the mind, and the mind is the spirit or soul. The spirit, soul, and mind, are only so many different words for thought. Then if the Saviour's promise to the thief was, "in substance, this day *thy soul* shall be in heaven," it stands thus: "This day thy thought shall be with my thought in heaven:" or "Thy mind shall be with my mind in heaven." But waiving this: by what authority does he give us the "substance" of the Saviour's words? The words themselves are, "This day shalt *thou*—the person addressed—"be with *me*,"—the person who speaks—"in paradise." Three days after, and subsequent to his resurrection, Jesus said to Mary, John xx. 17, "Touch *me* not; for *I* am not yet ascended to my Father." Hence three days are passed and Jesus had not been to heaven "yet;" therefore the inference from the Saviour's words cannot be true, and that part of his "fog" is dissipated. Jesus' own testimony that he had not "*yet* ascended" to heaven, cannot be set aside to accommodate our opponent; and any attempt to set it aside—as some do—by saying, "He had not ascended in his *body*, but his *soul* had been there," is null and void, from the fact that Jesus declares that he, personally, had "not yet ascended,"—I—the personality—the Jesus who spoke to the thief and said, "with *me*." The personality is the same in each case—the one before and the other after his resurrection.

There is no difficulty in the text under consideration only what arises from neither of the other evangelists having said anything of the penitence of one of the thieves, and two of them having expressly said that the thieves—plural—reviled Christ upon the cross. Supposing the account of Luke to be a genuine account of the penitence of one malefactor, it is only necessary to understand the thief's prayer to remove all the "fog." What did the thief pray for? "Lord remember me when thou comest into thy kingdom." Archbishop Whately says, "*Into* is a mis-translation; it should be *in* thy kingdom. The meaning is—at thy second coming in triumphant glory. Thus we read in Heb. ix. 28, 'Christ was once offered, &c.... and unto them that look for him shall he appear the *second* time...... unto salvation.'"—*Scrip. Rev. on a Future State*, p. 324.

Thus, then, the thief prayed that when Jesus—who was now being "offered" on the cross—should come in his glory to take his kingdom, that he would remember him. The answer is plain—"This day"—of which the thief had spoken, viz., when Christ should come *in his kingdom*, at his return "*from* heaven" in his glory "thou"—not thy soul merely—but "*thou* shalt be with me in paradise." Here all is plain and easy to be understood, and the "fog" is all on our opponent's side; for if he insists on the literal day in which the words were spoken he has not only the insurmountable testimony of Christ to overcome, that he had not *yet* ascended to heaven three days after, but he has also to prove that the thief died that day at all. He was not dead when "the even" of that day came; for it was after that, his legs were broken to hasten his death; and hence unless his soul left his body before he was dead, it did not arrive at paradise till the day after the promise; and if it arrived there then, the promise was unfulfilled in two particulars: 1st. It was not the "to-day" of our D. D.; and 2d, Jesus was not there for more than forty days afterwards. Let the impartial now judge on which side the fog is. It is all light on our side, in our judgment. Whether our D. D. is in the fog, he perhaps can judge better than we. Wishing him a happy deliverance from all fog, we pass this part of the subject.

An Appeal.

TO THE BRETHREN OF NEW YORK AND VICINITY:—*Dear Brethren*:—Are we doing as much as we ought for the spread of the great and sanctifying truth of Life only in Christ? While considerable effort has been put forth, from time to time, in this city, it is a fact that very little has been done for the surrounding country. The river counties on both sides of the Hudson, from this city to Albany, have received but little if any seed. The soil is good, but it needs a little cultivation. Our preachers generally pass rapidly over many villages and districts, leaving them without the word of life. Brethren advertise to preach in Boston on such a day; then in New York; from thence to Albany, etc. We do not blame those brethren. They send their appointments to those places because there are persons there who are interested in the spread of the truth, and will secure a hall, give notice, etc. But there are hundreds and thousands of places where there is no one to do this work. What is to be done in order to reach those places, sow the seed, and establish a permanent interest? This is the question we propose for the consideration of our brethren. We hope it will be agitated, and some plan adopted that will result in the spread of the truth. If one or two servants of Christ, whose hearts are in the work, could be loaded with tracts and sent to canvass those river counties, visiting from house to house, talking with the people, distributing reading matter, also preaching at schoolhouses or other places, as the Lord might open the way, a rich harvest might be obtained. Some have not the qualification, the time, or disposition to engage in this work. Those who have are destitute of means or faith. What we want is a united, protracted effort; a long pull, a strong pull, and a pull all together. Might not a tent be procured?

W. H. HANFORD.

New York, June 3, 1867.

Why stand I waiting
  Between hope and fear?
The Lord of the household
  Will shortly appear.

Lord of the harvest,
  Laborers are few:
The grain is all ripened;
  O, what shall I do?

Bound up with the cares
  Of this bitter life,
Encumbered with baggage,
  How enter the strife?

A battle, a crown
  For soldiers to win,
Must strip for the conflict
  And work with a vim.

In zeal, gracious God,
  I'd not forget prayer.
Give me truth and thy love,
  A necklace to wear.

W. H. H.

The Western Cry.

MILTON, Ill., Fulton Co., June 5, 1867.

BR. STORRS:—The people out here are getting tired of being harangued with the old dogma of the immortal soul, never-dying soul, deathless spirit, spirit land, beyond the bounds of time and space, the death that never dies, &c., and now it only remains for us to have good efficient labor here to establish the truth and silence all gainsaying. But that's what's the matter. I seem destined to fight the battles of the Lord alone, single handed. Br. Campbell is wanted out here very much; but we give him up. Now who will come and share with me in the burdens and joys attending on the faithful labors of the gospel of Christ? Will Br. Walter come here? We should hail his advent to this place with acclamations of joy; or any other good preaching brother. The field is broad and white unto the harvest. Don't let me plead any longer for help. As we don't expect all to be preachers, we hope others will not forget our wants, and suffer us to travel under embarrassed circumstances. We want books, more than we get, to supply the community: hope, therefore, the dear brethren will not let the burden rest on a few, but let all help a little, and soon the truth will be scattered all about, and much good will result. Please give notice that there will be a grove meeting near Totton Prairie, seven miles from Lewistown Those wishing to come by railroad to Lewistown can inquire for Bren. Elisha Webster and Horace Loveland, four miles southwest of Cuba, and 16 miles from Taunton. Meeting to commence on Saturday the 22d. inst., and hold over the Sabbath, and longer if called for.

J. LEWIS.

In behalf of the brethren, LOVELAND, WEBSTER, and SIGLER.

NOTE BY THE EDITOR.—There is some hope that Br. W. H. HANFORD, of this city, may go out and help in the West for awhile. We sincerely hope he may do so; but the friends out there must help themselves by helping those who make sacrifices of home, time, and money too, in their service. Br. Hanford has a wife and children dependent on him for sustenance. Let the West show that they want his services by substantial help. They will find him *no drone*; but a *laborer*; and, with the help of the Lord, will show himself equal to the task of presenting the life views in any place. Will our friends East help give him an outfit immediately. If he goes, he should do so without delay. Who will help?

Truth Agitated in Fort Plain, N. Y.

BELOVED EDITOR:—It is Monday morning, June 10th, and your roving correspondent writes to you from his paternal home, which at Frey's Bush, N. Y., two miles from the village of Fort Plain, on the road leading to Cherry Valley. My weary brain protests against my taking up the pen, but I must do it forthwith or be deprived of the privilege of reporting progress in this week's paper. The post office is near my father's house, and the mail will close in about two hours. But besides writing you I must also by this mail send a letter to the loved ones at home.

I left Salem last Thursday afternoon, and preached that evening (by previous appointment) in Springfield. The drift of my discourse was to show what a vast amount of testimony orthodox expositors have unconsciously given in their writings to our views of man's immortality and life only in Christ. The subject grew interesting while I endeavored to enlarge upon it, and the congregation seemed much pleased and comforted.

Our brethren in Springfield are building, on Vernon street, a beautiful and commodious chapel, which they expect now shortly to have ready for use. The enterprise was wholly unknown to me until I reached the place. I expect to have an early opportunity to preach two or three Sundays in the new house after its completion; and it is my fervent hope that the doctrine of life only in Christ may, under judicious presentations, win its way to a wider acceptance among the Advent friends in S. than it at present enjoys. Our dear brother, Randolph E. Ladd, not only holds the life view to be one of the most precious disclosures of divine truth, but he is also sincerely desirous that it may spread among the brethren with whom he is associated. But he does not believe that it is best to press the subject in such a way as to make it the occasion of *needless* alienation and division. If I rightly understand Br. L's views and feelings on this subject, I must believe that the course he is taking will tend ultimately, under the Lord's blessing, to the most beneficent results as respects the dissemination of the life doctrine. It is manifestly better that it should be embraced by a few who will receive it into faithful, loving hearts, than that a larger number should accept it as a mere intellectual conviction. My earnest hope is that the golden mean may be preserved by brethren in Springfield who have the truth on the life question, so that they on the one hand may seek the things that make for peace, while on the other they may maintain an unswerving loyalty to their doctrinal convictions. I will add here that I understand it to be their intention to have a conference in their "Bethel" as soon as it is finished.

I left Springfield at a little past midnight and arrived in Albany early on Friday morning. At 9 o'clock I left Albany for Fort Plain, reaching the latter place at noon. Four hours of the afternoon were spent in an interview with Rev. Dr. Hawley, at his house, for the purpose of obtaining from him the points made by him when he publicly reviewed so much of my May 8th sermon as conflicted with the generally received teachings of orthodoxy. Br. Hawley treated me with affectionate kindness, and evinced a perfect willingness to state his views upon any matter concerning which I cared to make inquiry. On learning from him that his review of myself was confined to the first of these sermons, I decided that all my reply of a personal character should likewise be embraced in one sermon. His two Sabbath sermons on the immortality of the soul were not in reply to me, though of course my sermon was the occasion of their being preached when they were.

Yesterday afternoon I occupied one hour and forty-eight minutes in my review of the positions of Dr. Hawley on 1 Cor. xv; or, more truthfully, the discourse in which I reviewed the Dr. was 108 minutes long, but a long introduction was devoted to matters not directly related to anything the Dr. had said. So far as I know, the opinion is pretty general among my afternoon hearers that Dr. Hawley's remarkable assumptions were thoroughly demolished. But of this the HERALD OF LIFE can judge when it learns what grounds the Dr. assumed and what was said in reply. I

judge that he is not likely to honor me with another p rsona review, though I am of course perfectly willing that he shall act his pleasure in that matter. He has already covered himself from head to foot with Universalist implications by the grounds he has assumed, and if he can better the matter by another attempt to overhaul my arguments, I wish him well in the undertaking.

Last evening I spoke for one hour and ten minutes to a large audience on the nature of man. In my discourse I wholly avoided alluding to Dr. Hawley, except that I ventured once to employ his word "*pestiferous*" in a connection in which I thought it would make a good impression. Two of my brothers and two cousins came from Albany to hear the preaching. I must close at once. Yours in love.

R. W.

The Proposed Visit to Minnesota.

NOTE TO BR. AARON G. HUDSON.

DEAR BROTHER:—I have fully decided to accept your invitation and take a preaching trip to Lake City. But I am undecided as to the *time* when I had best undertake it, and I want your mind on the subject. My present preference is to let the trip follow immediately after our approaching annual meeting of the Life and Advent Union; but I am not tenacious on the point if there are good reasons with you why I should come sooner. Of course I do not want to be (indeed I must not be) in the West at the time of the Annual Meeting of our Union. That I presume will take place during Wilbraham camp meeting, which is announced to commence August 19th. I publish this note in the paper in order that other friends in the West may know what is in contemplation. Now, Aaron, talk the matter over with the brethren, and then write me at Salem. And may the Lord direct all to his glory.

Affectionately,

RUFUS WENDELL.

Resolution.

A good resolution is the most fortifying armor that a discreet man can wear. This can defend him against all the unwelcome shuffles that the poor rude world puts on him. Without this, like hot iron, he hisses at every drop that finds him. With this, he can be a servant as well as a lord; and have the same inward pleasantness in the quakes and shakes of fortune, that he carries in her softest smiles.

The world has nothing in it worth a man's serious anger.

In high fortunes resolution is necessary to secure us from the thefts and wiles of prosperity, which steal us away, not only from ourselves, but from virtue, and for the most part, like a long peace, softly deliver us into impoverishing war. In the wane of fortune resolution is likewise necessary, to guard us from the discontents that usually assail the poor, dejected man. For all the world will beat the man whom fortune buffets. And unless by this he can turn off the blows, he shall be sure to feel the greatest burden in his own sad mind. A wise man makes a trouble less by fortitude: but a fool makes it heavier by stooping to it. I would fain bring myself to that pass, that I might not make my happiness depend on another's judgment. But as I would never do anything unworthily; so I would never fear the wind of censure, when it is done. He that steers by a regard to other people's opinions, is ever in danger of wreck. Honesty is a warrant of far more safety than fame. I will never be ashamed of that which bears her seal: as knowing it is only pride's being in fashion, that hath put honest humility out of countenance. As for the crackers and squibs of slanderers, they will die of themselves, if I shall not revive them. The best way to have them forgotten by others, is first to forget them myself. This will keep myself in quiet, and by a noble not-caring, turn the arrow to the intender's bosom; who will ever fret most, when he finds his designs most frustrated. Yet in all these, I will something respect custom, because she is magnified in that world wherein I am one. But when she parts from just reason, I shall rather displease her by parting from her, than do wrong for the sake of her company.

ALPHA.

What is God's Nature?

God's name proclaims his nature, "GOD IS LOVE." Then that is his nature; hence he is the centre and source of everything that is good and glorious. That God's nature is love, is seen in the creation of all things; also, in planting the garden of Eden, and there putting man; and making to grow every tree that was pleasant to the sight, and good for food; also the tree of life and the tree of knowledge of good and evil; and rivers to flow through it, to add to the beauty and grandeur of the scenery, already pleasant to the eye.

We see God's nature is love, in making man to *have* dominion over the works of his hand. Not to toil and labor; but to dress it and to keep it for ever by freely eating of every tree in the garden, the fruit of only one prohibited. How good! The tree of life he had the right to eat of, and live forever in harmony with his Maker. John says, "And we know and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

We see God's nature is love, in prohibiting the eating of the tree of knowledge of good and evil, under the death penalty. O, was not the nature of God love, in causing man to lose all consciousness in death? and to become "as though he had not been," if dying in sin, and cease to sin and suffer eternally? His loving nature, says, "The soul that sinneth, it shall die." Man earns death by sin; and that is what he will get. "The wages of sin is death," and no one will have cause, in view of his future destiny, to ask of God:

"Father of mercies, why from silent earth
Didst thou awake and curse me into birth?
Tear me from quiet, ravish me from night,
And make a thankless present of thy light?
Push me into being, a reverse of thee,
And animate a clod with misery?"

God's nature is love. The LIFE GIVER proclaimed, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John saw that God's nature was love when he cried, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We, who had forfeited all right to his nature, and to life; yet we have been "reconciled to God by the death of his Son; much more, being reconciled, we shall be saved, or live by his life."

We see the nature of God exhibited by the LIFE-GIVER, who said, "I and my Father are one;" and when he gave the promise, "Because I live, ye shall live also." "I am come that they (my sheep) may have life, and that they may have it more abundantly," when "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death," etc. In God's "presence there is fulness of joy; and at his right hand there are pleasures forevermore."

Oh, his loving nature we shall see when he shall wake us up in his likeness: just like himself; immortal, incorruptible, that is, to die no more. No wonder David said, "I shall be satisfied when I awake in thy likeness," to inherit the new earth, when the LIFE-GIVER shall be king, and all the overcomers shall reign in life by Jesus Christ. O, glory be to God in the highest, that the crowning glory of God is, that his *nature and name is love*. Amen. Let all the people praise him.

Miscellaneous.

A BEAUTIFUL INCIDENT.—A naval officer being at sea in a dreadful storm, his wife was sitting in the cabin near him, and, filled with alarm for the safety of the vessel, was so surprised at his composure and serenity, that she cried out:

"My dear are you not afraid? How is it possible you can be so calm in such a dreadful storm?"

He rose from his chair, dashed it to the deck, drew his sword, and pointing it to the breast of his wife, exclaimed—

"Are you afraid?"

She instantly answered "No."

"Why?" said the officer.

"Because," rejoined the wife, I know this sword is in the hand of my husband, and he loves me too well to hurt me."

"Then said he, "remember I know in whom I believe, and that he who holds the winds in his fist, and the water in the hollow of his hand, is my Father."

SUBMISSION TO THE INEVITABLE.—Dr. Johnson used to say, that a habit of looking on the best side of every event, is better than a thousand pounds a year. Bishop Hall quaintly remarks, "For every bad there might be a worse; and when a man breaks his leg, let him be thankful it was not his neck." When Fenelon's library was once on fire, "God be praised!" he exclaimed, "that it is not the dwelling of same poor man!" It has been beautifully said, that the wild bird, yet untamed, and unaccustomed to confinement, beats itself almost to death against the wires of its cage, while the tame prisoner quietly acquiesces, and relieves its solitude by a song. An apt illustration of the soothing influences of submission.

THE WISEST MEN THE MOST FORBEARING.—In order to love mankind, expect but little from them: in order to view their faults without bitterness, we must accustom ourselves to pardon them, and to perceive that indulgence is a justice which frail humanity has a right to demand from wisdom. Now, nothing tends more to dispose us to indulgence, to close our hearts against hatred, to open them to the principles of a humane and soft mortality, than a profound knowledge of the human heart. Accordingly, the wisest men have always been the most indulgent.

HAVE SOMETHING TO DO AND DO IT.—The secret of all success in life, of all greatness, nay, of all happiness, is to live for a purpose. There are many persons always busy, who yet have no great purpose in view. They fritter away their energies on a hundred things never accomplishing any thing, because not giving their undivided attention to any one thing. They are like butterflies, that flit from spot to spot, never gaining wealth; while the ant, who strictly keeps to a certain circuit around her hole, gradually lays up stores for winter comfort.

SAVE! SAVE! SAVE!—What is there a man cannot save and improve? By curbing appetite and restraining passion, by observing prudence and maintaining regularity, he may save his health, as constant fountains of energy and happiness, to sustain and cherish him under every labor and every hardship. He may save a fortune by industry and denying himself needless indulgence, and he may find a pure enjoyment in devoting it to noble uses. One of the hours each day wasted on trifles or indulgence, saved or daily devoted to improvement, is enough to make an ignorant man wise in ten years—to provide the luxury of intelligence to a mind torpid from lack of thought—to brighten up and strengthen faculties perishing with rust—to make life a fruitful field, and death a harvest of glorious deeds.

When men grow virtuous in their old age they are merely making a sacrifice to God of the devil's leavings.—*Dean Swift.*

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

Letters and Extracts.

From W. R. Warner.

BOSTON, MASS., June 1, 1867.

BR. STORRS:—I wish to get a copy of a work noticed in your last paper, "Frobisher's work on the cultivation of the voice and action." What is the price? how can I get it? Your paper comes regularly, and we prize it, and feel glad to see it advancing in interest, battling for the truth. I am glad of the recent stand its principal writers have taken against a "Mortal Resurrection." How any one who knows or reads the Bible can believe in a mortal resurrection I cannot conceive. A correct view of the resurrection seems to be at the foundation of all truth in regard to a future state. Why should the wicked be raised? They are condemned already, and shall UTTERLY PERISH in their own corruption.

It is not convenient or desirable to differ in opinion from those we love; but I have never been able to find the evidence in the Bible that the righteous remain unconscious for ages upon ages in the grave. I have been referred to the "WATCH TOWER," which I did read carefully and prayerfully, years ago, but failed to find the evidence that satisfies my mind on the subject; probably all the passages there that speak of the unconscious dead refer to the wicked dead. They are, without doubt, *silent forever*. Though I was taught to believe differently, which troubled me very much, I prayed God would show me the truth, and commenced reading his word. I had not read three chapters when the whole destiny of the wicked was shown me in two words, Math. iii. 12: "He will BURN UP the chaff." This was a punishment that I never thought of; though I had read it many times before. The Bible is filled with the same doctrine. Psalm lxxiii. 19, "How are they brought into desolation as in a moment; they are *utterly consumed* with terrors." Psalm cxlvi. 4. "In that very day his thoughts perish."

The day they perish is the very day of their death. That day is the end of this world with them. Matt. xiii. 40, 43, "Then (at that time), shall the righteous shine forth as the sun in the kingdom of their Father." Luke xx. 27. "Now that the dead *are* raised." It is clear to me that those righteous spoken of here were alive when this was spoken. Why should not all the righteous who have since lived enjoy the society of those who were then alive? We read after the resurrection of Christ "*many* bodies of the saints which slept arose." Luke xxvii. 52. "He is the resurrection and the life." John xvii. 24. Jesus' prayer was that his people might be with him—*where I am*. Why should they remain in the ground when he himself remained there only three days. Paul wished to be present with the Lord. The wicked are said to be brought into desolation as in a *moment!* They are utterly consumed with terrors. Psa. lxxiii. 19. As smoke is driven away, so they will be driven away: as wax melteth before the fire so the wicked will perish at the presence of God. Psa. lxviii. 2. What could be stronger proof that they perish at their death? But of the righteous, Jesus has promised to raise up those that believe on him at the last day, John iv. 40. What is the last day, but the last day of life, when time ceases? No part of eternity can be called the last day. "If any man eat of this bread he shall *live forever*." John vi. 51. Now, if the christian remains in the state of death for ages, he does not live forever. Is it not plain? "If a man keep my saying he shall never see death." John viii. 51. The Jews understood him to say the righteous should never taste of death. How can we believe that the righteous remain in a state of death?

Think of it, my friends; for this is a GLOOMY doctrine, only intended for the wicked; but the gospel brings glad tidings to men. Jesus will deliver them who through fear of death were all their life time subject to bondage. Heb. ii. 15. *Note:* their bondage ends with life-time. These are only a few of many texts.

NOTE BY THE EDITOR.—If our brother has not been convinced by reading the "Watch Tower carefully and prayerfully," it would seem to be folly in us to make a further attempt to open his eyes to the fact that "the last day" is not at the time of the christian's "death." Our Lord himself was three days under the dominion of death; but believers are exempt even from that, according to Br. W., for *they* do not die at all; hence they cannot have any resurrection; for it is the *dead* that are to be raised; and the apostle tells us when Jesus' "last day" is; not at the death of the believer, but "at the last trump." If that has not yet sounded then the righteous dead are still "asleep," and will sleep till "the Lord himself shall descend from heaven, with a shout, and with the voice of the archangel and the *trump* of God;" *then* "the dead in Christ shall rise first; *then* we who are alive and remain". ... "shall be changed, in a moment, in the twinkling of an eye" .... "and caught up together with them [the raised dead] to meet the Lord in the air; and *so* shall we ever be with the Lord." Compare 1 Corth. xv. with 1 Thess. iv. Morever, "Christ the first fruits [of the resurrection] *afterwards* they that are Christ's *at his coming*."

As to our view being a "gloomy doctrine," we think it is just the reverse. To sleep soundly and dreamlessly, through twelve hours, when worn down with care and labor, is not a gloomy prospect, but a desirable one; and a thousand years, in God's estimate, or a thousand "ages," are nothing in the great and unending future of the saints. Nothing is lost by them in resting quietly in the grave till all the family of God are fully prepared to enter on their inheritance together; there is no going before nor following after, in this family of God; they are all "caught up together," "at the last trump."

From E. D. Hutchinson.

CORINNA CENTRE, Me., June 3, 1867.

BR. STORRS:—Please send me a few more tracts for distribution. We can sometimes do a great deal of good with a little, in the way of enlightening the youth and sinners. The old sects have no ears to hear. But I can say, Father, forgive them, for they know not what they do.

I feel to thank the Lord for the light which I have received from his word. Although I never was a member of any nominal church, yet I feel and realize that I was snatched as a brand from the burning, while rolling sin as a sweet morsel under my tongue, wandering out of the way of understanding, and should have remained in the congregation of the dead, had I gone down there before I saw the light of God's word. But God, in his mercy, was pleased to let the scales drop from my eyes.

When the unconscious state of the dead was presented to my mind, I thought it could not be sustained; but by prayerful study and examination of God's word, I became convinced it was so. Then a question arose in my mind, will they always remain in that state, and there be no hereafter? No; I have read somewhere, said I, of the resurrection of the dead, both of just and unjust; consequently, all will be raised to life. I so understood it for a long time, and thought it was truth. Still it did not look just right; it seemed too much like the torment theory. G. W. Brown preached the first sermon on the non-resurrection of the wicked that I ever heard. Well, I found a great many passages of Scripture to go against that, to my mind. But some two or three months after this, while at work, this scripture came to my mind: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." I thought a minute, and then said, Suppose that Spirit don't *dwell in you*, can you be raised up? Here was something I had not thought of before. It is the Spirit or germ of life in Christ that shall bring believers up in the last day. Do the wicked have it? No. All other passages have been cleared up to my mind since that time. And to-day, Brother, I can say with you, and all of like precious faith, I am a believer in "Life *only* through Christ," and have ben for the last four years. My prayer is, that we may all so live in this world, that, when the LIFE-GIVER comes to raise the dead, we may all be accounted worthy to obtain that world and the resurrection of the dead; for such are children of God, and will die no more forever.

From Eld. J. Lewis.

MILTON, Fulton Co., Ill., May 29, 1867.

BR. STORRS:—I write not because I think my articles are worth a place in the dear HERALD OF LIFE, but because, first, the cause demands it; for we find that our Brethren and Sisters throughout the West and elsewhere want to hear from us, and have no other means but the paper; therefore we report ourself oftener than we otherwise would; and if it does them as much good to hear from the poor old one-armed preacher as it does us to hear from them we are more than paid for our labor; for, truly, it is like water to a thirsty soul when we get hold of the little two winged angel and read the heart cheering epistles from the dear ones that are sighing for home. Just here allow me to say that, if Br. W. S. Campbell knew the deep anxiety the people have out here for him to return, we think he could not rest satisfied until he came; and, we say, the cause demands it. May the Lord direct. In the second place, we write sending three subscribers. Here let me say, once more that we fear many don't make the effort to obtain subscribers that they should. Brethren, wake up. The time is short; what is done must be done quickly. Every thing speaks the coming of the Lord soon. We that are not in the dark can see what is coming; for events cast their shadows before. We are having wars, earthquakes, inundations unprecedented; and now the famine begins to stare us in the face. O let us be ready.

We are having interesting times out here. Last first day, at 11 A. M., we preached on "What is man?" which troubled the waters, not a little, among the immortal soul believers; so much so, that the professors of religion threatened to egg us; but, in nothing terrified, we took for a foundation, in the evening, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" which undermined the stronghold about the wicked dead ever seeing life, or appearing anywhere. Glory to God, the truth took hold of some minds that will tell in the future. Amen.

Summary of News.

BY W. M.

DOMESTIC.

The country continues rapidly to settle down to its normal condition under the reconstruction measures of the last Congress. One curious fact is observed in this pacification, and that is the generals and statesmen who periled everything to overthrow their national government, are the warmest advocates of the reconstruction policy, negro suffrage and all while newspaper editors and others who did the "big" talk during the rebellion, are as noisy as ever in urging their nonsense.

The accounts of the crops in every section of the country continue to be of the most flattering kind.

FOREIGN.

No sooner do hopes of peace and tranquillity begin to prevail in Europe, than some untoward event occurs to destroy them. Last week, while Napoleon and the Czar of Russia were riding in a carriage in Paris, a Pole fired two shots at the latter, but without hurting him. The deed was incited by political passion. This is about the fourth attempt on the lives of sovereigns and statesmen during the past year.

Nothing is yet known positively about the fate of Maximilian. The capture of Queretaro is entirely confirmed. The city was betrayed into the hands of Escobedo on the 15th of May, and Maximilian and all his officers, four hundred and fifty in number, were captured. Only one of the most noted among the imperialists was shot—the famous Mendez—who has figured in many of the most desperate acts of horror which have made the Mexican annals famous. A court-martial has been ordered for the trial of Maximilian. The fallen Emperor has issued a farewell address to his "countrymen," in which he sharply charges Napoleon with being the cause of his misfortunes and failure in Mexico, and closes with a few words of solemn warning to all "ambitious and incautious princes."

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 37 Park Row, Room 40.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock Entrance on Jay street, at the sign of "SAWYER'S PIANO FORTE ROOMS." The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

BUSINESS MATTERS.

Various Sums.

Daniel Parsons sends $5 from Mrs. Gall, to be applied; Alexander Dalzell, $2; Charles H. Reed, John E. Jones, Mrs. Barbary Morse, Mrs. M. C. Harriman, $1 each.

Book and Tract Fund.

Prof. J. F. Huber	$5 00

Freedmen's Mission.

For Helen Robertson.

Prof. Jacob F. Huber, Middletown, Conn	$5 00
J. Hamilton, Fredonia, N. Y	1 00
"Hope," Westville, Conn	1 00

Advertisements.

Meadville Theological School.

THE NEXT TERM begins September 2d, 1867. The Faculty of instruction consists of four resident and four non-resident Professors, and a Tutor. The object is to educate young men for the Christian Ministry. Beneficiary aid is given to indigent students. The tuition, use of library, and text books are free to all. The school was founded by the Unitarian and Christian denominations, but is open to all who believe in the divine origin of Christianity. The library consists of nine thousand five hundred volumes. Application may be made to Rev. A. A. Livermore, President of the Board of Instruction, Meadville, Pa.

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On all books and pamphlets sent by mail, the postage has to be pre-paid.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These question are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: In which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

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No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

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All Letters in relation to any of these works must be addressed,

Geo. Storrs,
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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are here by revoked.

judge that he is not likely to honor me with another p rson a review, though I am of course perfectly willing that he shall act his pleasure in that matter. He has already covered himself from head to foot with Universalist implications by the grounds he has assumed, and if he can better the matter by another attempt to overhaul my arguments, I wish him well in the undertaking.

Last evening I spoke for one hour and ten minutes to a large audience on the nature of man. In my discourse I wholly avoided alluding to Dr. Hawley, except that I ventured once to employ his word "*pestiferous*" in a connection in which I thought it would make a good impression. Two of my brothers and two cousins came from Albany to hear the preaching. I must close at once. Yours in love.

R. W.

The Proposed Visit to Minnesota.

NOTE TO BR. AARON G. HUDSON.

DEAR BROTHER:—I have fully decided to accept your invitation and take a preaching trip to Lake City. But I am undecided as to the *time* when I had best undertake it, and I want your mind on the subject. My present preference is to let the trip follow immediately after our approaching annual meeting of the Life and Advent Union; but I am not tenacious on the point if there are good reasons with you why I should come sooner. Of course I do not want to be (indeed I must not be) in the West at the time of the Annual Meeting of our Union. That I presume will take place during Wilbraham camp meeting, which is announced to commence August 19th. I publish this note in the paper in order that other friends in the West may know what is in contemplation. Now, Aaron, talk the matter over with the brethren, and then write me at Salem. And may the Lord direct all to his glory.

Affectionately,

RUFUS WENDELL.

Resolution.

A good resolution is the most fortifying armor that a discreet man can wear. This can defend him against all the unwelcome shuffles that the poor rude world puts on him. Without this, like hot iron, he hisses at every drop that finds him. With this, he can be a servant as well as a lord; and have the same inward pleasantness in the quakes and shakes of fortune, that he carries in her softest smiles.

The world has nothing in it worth a man's serious anger.

In high fortunes resolution is necessary to secure us from the thefts and wiles of prosperity, which steal us away, not only from ourselves, but from virtue, and for the most part, like a long peace, softly deliver us into impoverishing war. In the wane of fortune resolution is likewise necessary, to guard us from the discontents that usually assail the poor, dejected man. For all the world will beat the man whom fortune buffets. And unless by this he can turn off the blows, he shall be sure to feel the greatest burden in his own sad mind. A wise man makes a trouble less by fortitude: but a fool makes it heavier by stooping to it. I would fain bring myself to that pass, that I might not make my happiness depend on another's judgment. But as I would never do anything unworthily; so I would never fear the wind of censure, when it *is* done. He that steers by a regard to other people's opinions, is ever in danger of wreck. Honesty is a warrant of far more safety than fame. I will never be ashamed of that which bears her seal: as knowing it is only pride's being in fashion, that hath put honest humility out of countenance. As for the crackers and squibs of slanderers, they will die of themselves, if I shall not revive them. The best way to have them forgotten by others, is first to forget them myself. This will keep myself in quiet, and by a noble not-caring, turn the arrow to the intender's bosom; who will ever fret most, when he finds his designs most frustrated. Yet in all these, I will something respect custom, because she is magnified in that world wherein I am one. But when she parts from just reason, I shall rather displease her by parting from her, than do wrong for the sake of her company.

ALPHA.

What is God's Nature?

God's name proclaims his nature, "GOD IS LOVE." Then that is his nature; hence he is the centre and source of everything that is good and glorious. That God's nature is love, is seen in the creation of all things; also, in planting the garden of Eden, and there putting man; and making to grow every tree that was pleasant to the sight, and good for food; also the tree of life and the tree of knowledge of good and evil; and rivers to flow through it, to add to the beauty and grandeur of the scenery, already pleasant to the eye.

We see God's nature is love, in making man to *have* dominion over the works of his hand. Not to toil and labor; but to dress it and to keep it for ever by freely eating of every tree in the garden, the fruit of only one prohibited. How good! The tree of life he had the right to eat of, and live forever in harmony with his Maker. John says, "And we know and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

We see God's nature is love, in prohibiting the eating of the tree of knowledge of good and evil, under the death penalty. O, was not the nature of God love, in causing man to lose all consciousness in death? and to become "as though he had not been," if dying in sin, and cease to sin and suffer eternally? His loving nature, says, "The soul that sinneth, it shall die." Man earns death by sin; and that is what he will get. "The wages of sin is death," and no one will have cause, in view of his future destiny, to ask of God:

"Father of mercies, why from silent earth
Didst thou awake and curse me into birth?
Tear me from quiet, ravish me from night,
And make a thankless present of thy light?
Push me into being, a reverse of thee,
And animate a clod with misery?"

God's nature is love. The LIFE GIVER proclaimed, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John saw that God's nature was love when he cried, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We, who had forfeited all right to his nature, and to life; yet we have been "reconciled to God by the death of his Son; much more, being reconciled, we shall be saved, or live by his life."

We see the nature of God exhibited by the LIFE-GIVER, who said, "I and my Father are one;" and when he gave the promise, "Because I live, ye shall live also." "I am come that they (my sheep) may have life, and that they may have it more abundantly," when "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death," etc. In God's "presence there is fulness of joy; and at his right hand there are pleasures forevermore."

Oh, his loving nature we shall see when he shall wake us up in his likeness: just like himself; immortal, incorruptible, that is, to die no more. No wonder David said, "I shall be satisfied when I awake in thy likeness," to inherit the new earth, when the LIFE-GIVER shall be king, and all the overcomers shall reign in life by Jesus Christ. O, glory be to God in the highest, that the crowning glory of God is, that his *nature and name is love*. Amen. Let all the people praise him.

Miscellaneous.

A BEAUTIFUL INCIDENT.—A naval officer being at sea in a dreadful storm, his wife was sitting in the cabin near him, and, filled with alarm for the safety of the vessel, was so surprised at his composure and serenity, that she cried out:

"My dear are you not afraid? How is it possible you can be so calm in such a dreadful storm?"

He rose from his chair, dashed it to the deck, drew his sword, and pointing it to the breast of his wife, exclaimed—

"Are you afraid?"

She instantly answered "No."

"Why?" said the officer.

"Because," rejoined the wife, I know this sword is in the hand of my husband, and he loves me too well to hurt me."

"Then said he, "remember I know in whom I believe, and that he who holds the winds in his fist, and the water in the hollow of his hand, is my Father."

SUBMISSION TO THE INEVITABLE.—Dr. Johnson used to say, that a habit of looking on the best side of every event, is better than a thousand pounds a year. Bishop Hall quaintly remarks, "For every bad there might be a worse; and when a man breaks his leg, let him be thankful it was not his neck." When Fenelon's library was once on fire, "God be praised!" he exclaimed, "that it is not the dwelling of same poor man!" It has been beautifully said, that the wild bird, yet untamed, and unaccustomed to confinement, beats itself almost to death against the wires of its cage, while the tame prisoner quietly acquiesces, and relieves its solitude by a song. An apt illustration of the soothing influences of submission.

THE WISEST MEN THE MOST FORBEARING.—In order to love mankind, expect but little from them: in order to view their faults without bitterness, we must accustom ourselves to pardon them, and to perceive that indulgence is a justice which frail humanity has a right to demand from wisdom. Now, nothing tends more to dispose us to indulgence, to close our hearts against hatred, to open them to the principles of a humane and soft mortality, than a profound knowledge of the human heart. Accordingly, the wisest men have always been the most indulgent.

HAVE SOMETHING TO DO AND DO IT.—The secret of all success in life, of all greatness, nay, of all happiness, is to live for a purpose. There are many persons always busy, who yet have no great purpose in view. They fritter away their energies on a hundred things never accomplishing any thing, because not giving their undivided attention to any one thing. They are like butterflies, that flit from spot to spot, never gaining wealth; while the ant, who strictly keeps to a certain circuit around her hole, gradually lays up stores for winter comfort.

SAVE! SAVE! SAVE!—What is there a man cannot save and improve? By curbing appetite and restraining passion, by observing prudence and maintaining regularity, he may save his health, as constant fountains of energy and happiness, to sustain and cherish him under every labor and every hardship. He may save a fortune by industry and denying himself needless indulgence, and he may find a pure enjoyment in devoting it to noble uses. One of the hours each day wasted on trifles or indulgence, saved or daily devoted to improvement, is enough to make an ignorant man wise in ten years—to provide the luxury of intelligence to a mind torpid from lack of thought—to brighten up and strengthen faculties perishing with rust—to make life a fruitful field, and death a harvest of glorious deeds.

When men grow virtuous in their old age they are merely making a sacrifice to God of the devil's leavings.—*Dean Swift.*

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

Letters and Extracts.

From W. R. Warner.

BOSTON, MASS., June 1, 1867.

BR. STORRS:—I wish to get a copy of a work noticed in your last paper, "Frobisher's work on the cultivation of the voice and action." What is the price? how can I get it? Your paper comes regularly, and we prize it, and feel glad to see it advancing in interest, battling for the truth. I am glad of the recent stand its principal writers have taken against a "Mortal Resurrection." How any one who knows or reads the Bible can believe in a mortal resurrection I cannot conceive. A correct view of the resurrection seems to be at the foundation of all truth in regard to a future state. Why should the wicked be raised? They are condemned already, and shall UTTERLY PERISH in their own corruption.

It is not convenient or desirable to differ in opinion from those we love; but I have never been able to find the evidence in the Bible that the righteous remain unconscious for ages upon ages in the grave. I have been referred to the "WATCH TOWER," which I did read carefully and prayerfully, years ago, but failed to find the evidence that satisfies my mind on the subject; probably all the passages there that speak of the unconscious dead refer to the wicked dead. They are, without doubt, *silent forever*. Though I was taught to believe differently, which troubled me very much, I prayed God would show me the truth, and commenced reading his word. I had not read three chapters when the whole destiny of the wicked was shown me in two words, Math. iii. 12: "He will BURN UP the chaff." This was a punishment that I never thought of; though I had read it many times before. The Bible is filled with the same doctrine. Psalm lxxiii. 19, "How are they brought into desolation as in a moment; they are *utterly consumed* with terrors." Psalm cxlvi. 4. "In that very day his thoughts perish."

The day they perish is the very day of their death. That day is the end of this world with them. Matt. xiii. 40, 43, "Then (at that time), shall the righteous shine forth as the sun in the kingdom of their Father." Luke xx. 27. "Now that the dead *are* raised." It is clear to me that those righteous spoken of here were alive when this was spoken. Why should not all the righteous who have since lived enjoy the society of those who were then alive? We read after the resurrection of Christ "*many* bodies of the saints which slept arose." Luke xxvii. 52. "He is the resurrection and the life." John xvii. 24. Jesus' prayer was that his people might be with him—*where I am*. Why should they remain in the ground when he himself remained there only three days. Paul wished to be present with the Lord. The wicked are said to be brought into desolation as in a *moment!* They are utterly consumed with terrors. Psa. lxxiii. 19. As smoke is driven away, so they will be driven away: as wax melteth before the fire so the wicked will perish at the presence of God. Psa. lxviii. 2. What could be stronger proof that they perish at their death? But of the righteous, Jesus has promised to raise up those that believe on him at the last day, John iv. 40. What is the last day, but the last day of life, when time ceases? No part of eternity can be called the last day. "If any man eat of this bread he shall *live forever*." John vi. 51. Now, if the christian remains in the state of death for ages, he does not live forever. Is it not plain? "If a man keep my saying he shall never see death." John viii. 51. The Jews understood him to say the righteous should never taste of death. How can we believe that the righteous remain in a state of death?

Think of it, my friends; for this is a GLOOMY doctrine, only intended for the wicked; but the gospel brings glad tidings to men. Jesus will deliver them who through fear of death were all their life time subject to bondage. Heb. ii. 15. *Note:* their bondage ends with lifetime. These are only a few of many texts.

NOTE BY THE EDITOR.—If our brother has not been convinced by reading the "Watch Tower carefully and prayerfully," it would seem to be folly in us to make a further attempt to open his eyes to the fact that "the last day" is not at the time of the christian's "death." Our Lord himself was three days under the dominion of death; but believers are exempt even from that, according to Br. W., for *they* do not die at all; hence they cannot have any resurrection; for it is the *dead* that are to be raised; and the apostle tells us when Jesus' "last day" is; not at the death of the believer, but "at the last trump." If that has not yet sounded then the righteous dead are still "asleep," and will sleep till "the Lord himself shall descend from heaven, with a shout, and with the voice of the archangel and the *trump* of God;" *then* "the dead in Christ shall rise first; *then* we who are alive and remain". . . . "shall be changed, in a moment, in the twinkling of an eye" . . . . "and caught up together with them [the raised dead] to meet the Lord in the air; and *so* shall we ever be with the Lord." Compare 1 Corth. xv. with 1 Thess. iv. Morever, "Christ the first fruits [of the resurrection] *afterwards* they that are Christ's *at his coming*."

As to our view being a "gloomy doctrine," we think it is just the reverse. To sleep soundly and dreamlessly, through twelve hours, when worn down with care and labor, is not a gloomy prospect, but a desirable one; and a thousand years, in God's estimate, or a thousand "ages," are nothing in the great and unending future of the saints. Nothing is lost by them in resting quietly in the grave till all the family of God are fully prepared to enter on their inheritance together: there is no going before nor following after, in this family of God; they are all "caught up together," "at the last trump."

From E. D. Hutchinson.

CORINNA CENTRE, Me., June 3, 1867.

BR. STORRS:—Please send me a few more tracts for distribution. We can sometimes do a great deal of good with a little, in the way of enlightening the youth and sinners. The old sects have no ears to hear. But I can say, Father, forgive them, for they know not what they do.

I feel to thank the Lord for the light which I have received from his word. Although I never was a member of any nominal church, yet I feel and realize that I was snatched as a brand from the burning, while rolling sin as a sweet morsel under my tongue, wandering out of the way of understanding, and should have remained in the congregation of the dead, had I gone down there before I saw the light of God's word. But God, in his mercy, was pleased to let the scales drop from my eyes.

When the unconscious state of the dead was presented to my mind, I thought it could not be sustained; but by prayerful study and examination of God's word, I became convinced it was so. Then a question arose in my mind, will they always remain in that state, and there be no hereafter? No; I have read somewhere, said I, of the resurrection of the dead, both of just and unjust; consequently, all will be raised to life. I so understood it for a long time, and thought it was truth. Still it did not look just right; it seemed too much like the torment theory. G. W. Brown preached the first sermon on the non-resurrection of the wicked that I ever heard. Well, I found a great many passages of Scripture to go against that, to my mind. But some two or three months after this, while at work, this scripture came to my mind: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." I thought a minute, and then said, Suppose that Spirit don't *dwell in you*, can you be raised up? Here was something I had not thought of before. It is the Spirit or germ of life in Christ that shall bring believers up in the last day. Do the wicked have it? No. All other passages have been cleared up to my mind since that time. And to-day, Brother, I can say with you, and all of like precious faith, I am a believer in "Life *only* through Christ," and have ben for the last four years. My prayer is, that we may all so live in this world, that, when the LIFE-GIVER comes to raise the dead, we may all be accounted worthy to obtain that world and the resurrection of the dead; for such are children of God, and will die no more forever.

From Eld. J. Lewis.

MILTON, Fulton Co., Ill., May 29, 1867.

BR. STORRS:—I write not because I think my articles are worth a place in the dear HERALD OF LIFE, but because, first, the cause demands it; for we find that our Brethren and Sisters throughout the West and elsewhere want to hear from us, and have no other means but the paper; therefore we report ourself oftener than we otherwise would; and if it does them as much good to hear from the poor old one-armed preacher as it does us to hear from them we are more than paid for our labor; for, truly, it is like water to a thirsty soul when we get hold of the little two winged angel and read the heart cheering epistles from the dear ones that are sighing for home. Just here allow me to say that, if Br. W. S. Campbell knew the deep anxiety the people have out here for him to return, we think he could not rest satisfied until he came; and, we say, the cause demands it. May the Lord direct. In the second place, we write sending three subscribers. Here let me say, once more that we fear many don't make the effort to obtain subscribers that they should. Brethren, wake up. The time is short; what is done must be done quickly. Every thing speaks the coming of the Lord soon. We that are not in the dark can see what is coming; for events cast their shadows before. We are having wars, earthquakes, inundations unprecedented; and now the famine begins to stare us in the face. O let us be ready.

We are having interesting times out here. Last first day, at 11 A. M., we preached on "What is man?" which troubled the waters, not a little, among the immortal soul believers; so much so, that the professors of religion threatened to egg us; but, in nothing terrified, we took for a foundation, in the evening, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" which undermined the stronghold about the wicked dead ever seeing life, or appearing anywhere. Glory to God, the truth took hold of some minds that will tell in the future. Amen.

Summary of News.

BY W. M.

DOMESTIC.

The country continues rapidly to settle down to its normal condition under the reconstruction measures of the last Congress. One curious fact is observed in this pacification, and that is the generals and statesmen who periled everything to overthrow their national government, are the warmest advocates of the reconstruction policy, negro suffrage and all while newspaper editors and others who did the "big" talk during the rebellion, are as noisy as ever in urging their nonsense.

The accounts of the crops in every section of the country continue to be of the most flattering kind.

FOREIGN.

No sooner do hopes of peace and tranquility begin to prevail in Europe, than some untoward event occurs to destroy them. Last week, while Napoleon and the Czar of Russia were riding in a carriage in Paris, a Pole fired two shots at the latter, but without hurting him. The deed was incited by political passion. This is about the fourth attempt on the lives of sovereigns and statesmen during the past year.

Nothing is yet known positively about the fate of Maximilian. The capture of Queretaro is entirely confirmed. The city was betrayed into the hands of Escobedo on the 15th of May, and Maximilian and all his officers, four hundred and fifty in number, were captured. Only one of the most noted among the imperialists was shot—the famous Mendez—who has figured in many of the most desperate acts of horror which have made the Mexican annals famous. A court-martial has been ordered for the trial of Maximilian. The fallen Emperor has issued a farewell address to his "countrymen," in which he sharply charges Napoleon with being the cause of his misfortunes and failure in Mexico, and closes with a few words of solemn warning to all "ambitious and incautious princes."

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 37 Park Row, Room 40.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock Entrance on Jay street, at the sign of "SAWYER'S PIANO FORTE ROOMS." The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

BUSINESS MATTERS.

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Book and Tract Fund.

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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are here by revoked.

Poetry.

FAITH.

BY RH. S. S. ANDROS.

A swallow, in the Spring,
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet earth and straw and leaves.

Day after day she toiled,
With patient art; but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought;
Yet not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought,
And built the nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand or chance again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toiled again—and last night, hearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What Truth is here, O man!
Hath Hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have Faith, and struggle on.

—*Selected.*

Children's Department.

"HE TRUSTED ME."

There was a great placard on a window in a street of a great city, that read, "Boy Wanted," and a great many boys had been in to see about it; but it was only morning, and the merchant who had caused it to be written had not yet come down town. So the boys waited, all hoping to get the situation, and each one expecting his would be the great fortune.

Apart from the rest was a boy whose face was sad and thoughtful. It was a good face, clear and open, but that boy had just served a term in the city bridewell. He had stolen a loaf of bread from a baker who employed him occasionally to run on errands, a hard, grasping, avaricious man, who had repeatedly charged him with dereliction from duty when he was innocent, and who had no mercy on him when he was guilty.

His mother—his poor, toiling, patient mother—the only true friend he had ever known, had died while he was in jail, and now that he was free again, with the disgrace clinging to him, he felt like an alien from humanity.

While the boys were waiting the bells sounded an alarm of fire, and they scampered off after the engine, all but the boy from jail, who waited in a sort of dumb expectancy.

Presently a gentleman drove up in a carriage and stopped before the shop door. His horse was restive, and as he was getting out he would have have fallen, but the boy started forward and caught the animal by his head, holding him firmly in one position.

"Thank you, my boy," said the gentleman. "That's for your trouble," and he handed him some loose change, which the boy refused.

"It wasn't no trouble," he said, and was turning away.

"Stop," said the gentleman; "have you been in there?" pointing to the shop in whose window the placard was.

"No, sir; the gentleman as wants a boy hasn't come down."

"Well, I am the gentleman. Suppose you come in with me; I would like to talk with you. Do you want a place to make yourself generally useful?"

"Yes, sir," said the boy, "but"—and then his courage failed. He could not say he had been in jail.

"Come into the office," said the merchant; and he passed through the long store, with its row of important looking clerks, into a small apartment where several men were busy writing. They looked up a moment, bowed to their employer, and resuming their writing, were deaf to all other sights and sounds.

"Sit down," said the merchant, kindly, "and tell me your name and age."

"John Dawson; age fourteen."

"And now, John, where did you live last?"

There was a long silence, a long struggle in John's breast, when he answered, as calmly as he could,

"In jail."

The merchant started as if a pistol had exploded before him. For a moment he was too surprised to speak. He was no type of a thief or rogue, this fair, frank looking boy. There was no villainously low forehead, no round, cropped head, no leer in the blue eyes, yet he was a jail boy.

"What was you convicted of?" he asked, at length.

And John Dawson told him the whole sorrowful story of his sick mother, and his long struggles with want and temptation and sin, how at last he stole the loaf of bread, when they were too poor to buy food and fuel, and must have both.

"O, sir," he went on, "that baker was such a hard man. He never trusted me, he accused me of stealing when I had never touched a pin, and I believe was glad when I did fall, but if you will only trust me I will never deceive you, sir, or lay my hand on anything that is not mine."

Mr. Blake, the merchant, thought long and deeply. There was a chance to save a soul from ruin: he might not succeed, but if the boy had a trial and turned out well, how great a work would be accomplished. He thought of his own little son at home, surrounded by love and virtue, and that decided him.

"I will trust you," he said firmly.

"You will have plenty of chances to steal, even if you are watched, but I shall not watch you. If you deceive me, you ruin your own soul and offend God. You say your mother was a christian; for her sake do right, and you will find a virtuous life brings its own reward. Dare to do right, dare to be firm in the cause of virtue, and your own conscience will approve, and your Father in heaven will smile upon you. Now you can begin, and I will give you $5 a week, which will pay your board and clothe you if you are economical. Now carry this package to the express office, and let me see how smart and punctual you can be."

When John went out with the bundle under his arm he met the other boys, who had returned from the fire. They were much disappointed at John's good luck, and one cried out, "did you tell him you had been to jail?" And another said, "Don't steal that bundle." But John kept bravely on, undisturbed by their taunts.

"He trusted me," he said to himself. "I shall pray every night to be kept out of temptation, for if I miss this time I shall never come out right again."

For two years John Dawson faithfully served Mr. Blake, and never once did he deviate from the straight path of duty. Then he went to a business college, and after he got through there he entered business for himself and prospered well.

But he found time always to attend the noon prayer meetings that were daily held by a religious association in the town where he lived. Once he told the history of his life, and how Mr. Blake saved him from temptation and sin, "because," he ended by saying, "he trusted me."

Then an elderly man arose, a stranger, and with much agitation said, "I thank God for this hour. One soul saved through me lightens every cross and makes even my crown grow lighter. He has trusted me even as I trusted the boy who had done wrong."

DEMONOLOGY, OR DEVILISM.

EXPLANATION TO POLLY G. PITTS, BY SAMUEL MASON.

[*Concluded.*]

Again, the apostle mentions the fall of these angels as a fact familiarly known. For if God spared not the angels that sinned and the angels that kept not their first estate, but left their own habitation, &c. It would be very singular to speak in this way, if the truth of their fall was not supposed to be understood. But we have no knowledge of the fall of any of the angels in heaven. If that was true this is the first intimation of it. We have, however, been made familiar with the fall of Adam and Eve; and of their being thus reserved under chains of darkness; and in like manner, the old world and the cities of the plain. Apply this to our first parents, and all is intelligent; but if to angels in heaven, we are left in as great darkness as the state that holds them.

But again, angels from heaven have appeared to men, and conversed with and instructed them; but who ever heard of their entering a man? And if the idea of a holy angel entering a person is absurd, is it not equally so to say that a fallen angel can enter a person? Indeed, whatever be the nature of these beings and their spiritual organism, it is the height of insanity to say that one of these created beings can enter another created being. Therefore, when Christ cast out devils, he did not cast out fallen angels; real, created, conscious, living beings. How such a sentiment could ever find lodgment in a rational mind long enough to prejudice it in its favor, and blind it to the truth, I cannot conceive. The devils, as we have stated in our former epistle, are the spirits of our lusts, that war in our members, bringing us into captivity to the law of sin and death. And consequently they are connected with, and in most cases, the cause of our diseases, both of the mind and body. He, Christ, cast out these devils, or spirits; and healed the sick. He rebuked the raving and demoniac spirits with which they were possessed from their inflamed lusts, and healed their infirmities both of body and mind. They were not possessed with a fallen angel, or the spirit of a fallen angel. The whole seat and difficulty was within themselves; and when he had cleansed their minds—the fountain of moral impurity—and their bodies from disease, the stream of iniquity from them ceased to flow.

Matt. ix. 32, we read, "As they went out, behold they brought to him a dumb man possessed with a devil. And when the devil was cast out the dumb spake." This man had a spirit of dumb infirmity, or dumb devil, as Luke has it. He was possessed of this bodily disease. This dumb spirit was cast out; his tongue was loosed from this hour, and he was free from captivity to this dumb infirmity, or spirit.

Luke xiii. 11, "And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together and could in no wise lift up herself; and when Jesus saw her, he said, Woman thou art loosed from thine infirmity." Ver. 16. "Ought not this woman, being a daughter of Abraham, whom satan hath bound these eighteen years, to be loosed from this bond on the Sabbath day?" Here it is plain, again, that this spirit of infirmity, or disease in this woman, that for so many years had troubled her, was her great adversary, and source of temptation and trial; hence it was proper to denominate it satan. Remember, this satan, or devil, was the spirit, the life, the power, and workings of this infirmity.

How unnatural and contrary to truth, the sentiment that satan here is to be understood to be the spirit of a fallen angel. We wish in every instance to apply this idea, that you may see its perfect fallacy.

Luke iv. 33, "And in the synagogue there was a man which had a spirit of an unclean devil, and he cried out with a loud voice, saying, Let us alone, what have we to do with thee, Jesus of Nazareth, art thou come to destroy us? I know thee, who thou art, The Holy one of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the devil had thrown him down in the midst, he came out of him, and hurt him not."

Here it is said the devil spoke, and consequently it must be a separate, intelligent agent. But where is the evidence that the unclean spirit did not use the man's organs to speak? Give us one instance where the Bible recognizes an intelligent wicked spirit, capable of talking independent and separate from man, and it will suffice. But until we can have one such instance, we have no warrant to draw a conclusion from this or any other text, that that which is called devil, in man, speaks independent of man. It is all plain; no one need misunderstand this language. We have all seen men possessed with the devil, or an unclean spirit. We see them every day. And how this wicked spirit makes them act. They are noisy, boisterous, profane; and behave every way out of character. It is the spirit and power of their evil habits, passions and lusts, that rage in their members, and propel them on to deeds of wickedness, clamor and blasphemy.

In conclusion we would say, be not deceived, let us not be looking to some wicked angelic agency; and charging our temptations and the cause of our fall into sin to such a being, as a literal, personal devil; when the root of the evil is in ourselves, and all that is denominated satan and devil. To resist the devil, is to resist the evil propensities of our heart, and that of others; and overcome evil with good, and obey the truth of God, and keep ourselves sanctified through its divine influence. The enemy, the devil, is within us, and within others; and we need look for no development of his satanic majesty from any other source. We have never met him, or seen him, only in the character of depraved man and woman; and we never can, for the very good reason that he has no literal, abstract existence.

New Brighton, Pa, May 27, 1867.

REMARKS BY THE EDITOR.—We would suggest to Br. Mason, if it is not probable that he has mistaken "the angels that sinned"? That angels in scripture, often mean messengers, or servants, is an undeniable fact. Hence, the servants of God are sometimes called angels. In the case under consideration, we incline to a different application from that of Br. M., but cannot make extended notes now. The world before the flood, the period spoken of by Peter and Jude, was divided into two classes of men, viz., Those who "called upon the name of the LORD," Gen. iv. 26; called the "sons of God" (i. e., "servants of God") Gen. vi. 2; and those who disregarded the service of God, and were servants of the flesh, living wholly for animal gratifications. These two classes were entirely distinct. Jude says "The angels which kept not their first estate" [margin, "*principality.*"] God designed these "sons of God" to be the princes, or rulers of the earth; but they "kept not" this excellent "estate," or high privilege; for, beholding "the *daughters* of men"—mere worldlings—they were enticed to form alliances with them because "they were fair," regardless of the consequences to their own character as "sons of God," angels, or messengers of God—servants of God—and gave themselves to sensual gratifications to the loss of God's favor, and so "kept not their first estate, but left their own habitation," or intercourse with God; and for it, he shut them up, as it were, in prison, *reserving* them "unto the day of judgment"—the flood to destroy all flesh—"to be" then "punished;" which punishment was inflicted on them and on the sinful seed of their begetting, by an utter destruction from off the face of the earth, so that these "angels, that sinned," met their day of judgment and punishment according to the prophecy of "Enoch, the seventh from Adam," who prophesied of that coming judgment on "all the ungodly among them;" and Peter says, God brought "in the flood upon the world of the ungodly," while He "saved Noah" and his family. In this view, to our mind, we have a perfect explanation of the matter relating to sinning angels. As Br. M. has said, the transaction must have been something well known by all to whom he wrote; but where is there any information in the scriptures that any of the angels *in heaven* ever rebelled, sinned or fell? Clearly there is no such statement in the Book of God, though it has long existed in the traditions of men and been embodied in "Milton's Paradise Lost," the fruitful source of a fancy religion.

The London *Jewish Intelligencer* makes the following statement on the authority of a Portuguese journal published at Goa, in the East Indies: "Great excitement has been caused among the Jews at Bombay by the publication by their pontiff, H. B. Koyn, 'member of the family of Aaron,' who has lately come to Bombay from Jerusalem, of a pamphlet under the title, 'The Voice of the Vigilant'—the object of this voice being to persuade the Jews that it is useless waiting longer for the promised Messiah, as this is Jesus Christ himself whose doctrines have been spread all over the world without sound or force. The 'Voice' is said to use arguments which are solid and conclusive. 'Compare,' says the pontiff, 'the Old and New Testaments and the truth will be seen.' He also adds that he was born in the old law, and under it was elevated to the pontificate, but the light had already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well-founded reasons, that it is in vain that the Messiah is now looked for."

THOUGHTS AND THESES ON REV. VI., 9-11.

1. This vision of the souls under the altar, being found among figures and symbols, and not in a literal narrative of literal and real events, and the symbols not being explained, as in other portions of Revelation, the evidence derived from it in support of man's immortality in death, must necessarily be characterized as merely inferential—hence impositive. That which is positive is direct, implicit, confident, assured, and absolute. Inference is conclusion drawn from certain premises which may be sotnd or unsound, and is always indirect and somewhat uncertain.

2. Being found among a class of symbols, as that which is symbolized is always higher or greater than the symbol, no person should ever dream that the souls under the altar represent mere human ghosts disembodied of flesh and blood and bones. *Note.* The only exception to this law of symbols is, where visions of realities, such as God, Christ, etc., must symbolize God, Christ, etc., there being nothing greater for them to symbolize. See chapters v. and xix., also Dan vii. 10, etc. The vision under consideration is a vision of souls, and souls are not spirits—the human spirit and human soul not being interchangeable or identical.

3. If soul always uniformly meant mind, or a spiritual entity, then souls here might represent disembodied souls, all other things being clear and equal; but there are scores of passages where soul means the entire human being, embracing the tripartite division of soul, body and spirit, called collectively man. So that while here the souls must represent something of their own order and kind, the symbol being unexplained; the symbolic law demands that something different from and more than spirits be represented by the term; besides, to make these souls symbols of mere ghosts, it must first be proved that they are out of human bodies, which at present is not proved, but only taken for granted. Hence the vision of souls must represent a vision of persons.

4. This being a vision of symbols representing that which should be hereafter, and not that which actually was—it is therefore utterly forbidden, as all must concede, that we make the souls at the foot of the altar a living, present reality at the time John wrote. These souls seen in vision were not born until more that a thousand years afterwards. Being as yet unborn, the real beings were not seen; had no existence. Not having lived, they could not have died. Not having died, the souls could not be seen disembodied. Only the image or shadow of the unborn martyrs was put before the eye of John. In this view we see that the vison of the souls under the altar affords not a particle of proof that the pious and martyred dead were then in heaven.

5. In not another place in the scriptures is it recorded that any prophet or apostle, or any one else, ever saw a soul which might appear to be out of the body, save in Revelation, and then always among symbolic visions. Assuming that these were *indeed* disembodied, then the sight was a rare one truly. Prove them to have been out of the body, human, spirit-entities, and John saw what no mortal eye had seen before. Even if designed to represent the whole man (*being killed*), even then the expression "I saw a soul" is not elsewhere found. An interesting fact.

6. Prof. George Bush, in a work of one hundred and forty-one pages on "The Soul," written expressly to prove "that man exists in the absolute integrity of his nature, apart from the material body which he here inhabits" (p. 65), after quoting and examing *psukee*, (soul) in all its varied senses, and criticizing learnedly and profoundly, produces out of the whole Bible but two passages to prove "that the term (soul) is applied to man *after* his dislodgment from the house of clay" (p. 65). And these two are—"Tell it not in Gath"—Rev. vi. 9, and xx. 4. Why not oftener applied? And if a possible thing, why not oftener seen? Why?

7. Could it be proved that these were disembodied, real, living souls, it would still afford no direct and positive proof of the soul's immortality. For if a soul lives after and in what we call death, yet it remains true that "God can destroy soul," Matt. x. 28, ergo, soul is perishable, mortal. It does not read, "I saw the *immortal* souls," etc. Alas for orthodoxy, that qualifying word is not found in the same verse with soul, nor in the same chapter, nor on the same page, nor in the same book. To speak in a figure, it is not found within a million of miles of *nephesh*, *psukee*, soul.

8. Could it be proved that these were disembodied souls seen in the intermediate state, even then it affords no evidence of their being perfected in heavenly happiness, or having received their reward. It is not said that they were in the kingdom, or wore the crown, or basked in the glory. Even the robe was not bestowed until they had cried, "How long?" Their hope was not realized; they were anxious and unhappy. They yearned for the judgment day as we the living do. They needed to be pacified and consoled; they were without rest and in longing. They sorrowed and mourned. The nature of their cry denotes a state of suffering on earth rather than one of glory and triumph in heaven. They were not in heaven under the golden altar, but at the foot of the altar of sacrifice, on the earth. More anon.

D. T. T.

—*World's Crisis.*

A SIMPLE EXPLANATION.

The late Mr. William Greenfield was once in company at the house of a friend, with a gentleman of deistical principles, a stranger to him, who put to him the following, among many other questions:

"Can you give me the reason why Jesus Christ is called 'the Word?' What is meant by 'the Word?' It is a curious term."

Mr. Greenfield, unconscious of the motive or the skeptical principles of the inquirer, replied, with the mild simplicity and decision by which his character was marked—

"I suppose, as words are the medium of communication between us, the term is used in the sacred scriptures to demonstrate that He is the only medium between God and man; I know no other reason." The deist's mouth was shut.

Oh, if people were but acquainted with piety, they would not fear it so much or give it so unattractive a character: 'tis the balm of life, and perhaps in the world is believed to consist of bitterness, harshness, uncouthness; but take my word for it, nothing is more gentle, more yielding, more loving than a pious soul. I know some who suffer all, forgive all, love all; who are capable of whatever is great, noble, generous; who would be the admiration of the world if only the world knew them. This is what I observed while very young, and it filled me with love and veneration for that religion which rendered men so perfect, made them such kind and gentle creatures. I have had instances of this under my own eyes; I have seen my mother, and each recollection of her resignation and courage in misfortunes and suffering engraves more and more deeply in my heart that religious sentiment from whence proceeded her strength.

A STRING OF PEARLS.

Applause is the spur of noble minds, the end and aim of weak ones.

It is with life as with coffee, he who would drink it pure must drain it to the dregs.

He that loves sin and can live in sin, is not in a pardoned state, let him him presume as he may.

Friendship is a silent gentleman that makes no parade; the true heart dances no hornpipe on the tongue.

He has a good income who has but few occasions of spending—not he who has great rents and great vents.

To win a soul is your noblest prize, and the greater the number you win, the greater and richer will be that "crown of rejoicing" which you will wear in the day of the Lord.

HOLLOW-HEARTED SENTIMENTALISM.

The following incident shows the difference between practical beneficence and maudlin sentimentalism:

Eugene Sue used to visit almost daily one of the most fashionable ladies of Paris, Madame de——, and hold forth in her richly furnished boudoir, on the condition of the poor.

"Do you ever relieve their distress?" asked Madame de——, at the close of one of these harangues.

"To a trifling extent," answered Sue; "but though my gifts are always small, they are always cheerfully bestowed. I give one fourth of my income in alms."

That afternoon, as he left the Cafe de Paris, where he had been eating a costly dinner, an apparently old woman, clad in rags, prayed for charity.

"Go away,' was the stern reply.

"But I am starving—give me a single copper to purchase bread with."

"I will give you in charge to a police officer if you thus annoy me."

"You will?" said the beggar; "and yet, Monsieur Eugene Sue, you are the man who writes about the misery of the poor—you are the workingman's champion—you are—"

"Who are you?" exclaimed Sue.

"Madame de——," was the reply, and the disguised lady left the novelist to his reflections.

DOUGLAS JERROLD'S KIND SPIRIT.

Charles Dickens relates the following of Douglas Jerrold: Of his generosity I had a proof within these two or three years which it saddens me to think of now. There had been estrangement between us—not on any personal subject, and not involving angry words—and a good many months had passed without my ever seeing him in the streets, when it fell out that we dined, each with his own separate party, in the Strangers' Room of the Club. Our chairs were almost back to back, and I took mine after he was seated and at dinner (I am sorry to remember), and did not look that way. Before we had sat long he openly wheeled his chair around, stretched out both hands in an engaging manner, and said aloud, with a bright and loving face, that I can see as I write to you: "Let us be friends again. A life is not long enough for this." Jerrold was not a christian, but his conduct in this case was worthy of a christian character. On a dying bed how insignificant will appear many things about which we contend in bitterness and wrath! Life is too short, its inevitable sorrows so many, its responsibilities so vast and solemn, that there is indeed no time to spare in abusing and maligning one another. Let not the sun go down on your wrath. Never close your eyes to sleep with a heart angry towards your brother and fellow-sufferer. See him and be reconciled to him if you can. If he is a true man and a christian, he will listen. If he is not, you will have done right, and your soul will be bright with the sunshine of heaven.

AN INCIDENT OF BY-GONE DAYS.

Near this city, a few years since, the rite of baptism was performed on several women by immersion in the river. As it was winter it was necessary to cut a hole in the ice; and the novelty of the scene attracted a large crowd, among whom were several Indians, who looked on in wondering silence. They retired without understanding the nature or the object of the ceremony they had seen; but observing that all the subjects of immersion were females, and getting a vague idea that it was to make them good, the Indians came back a few days afterward, bringing their squaws with them. Cutting another hole in the ice, near the same place, they immersed each and all of them, in spite of their remonstrances, being very sure that if it was good for the whites it was good for the reds.—*St. Joseph Herald.*

Commercial advices received in Liverpool from the Mauritius give a most alarming account of the mortality from fever. Upwards of six thousand persons died in March, and from the 1st to the 5th of April more than five thousand deaths had been registered. Of this number more than one-half died in Port Louis. The population of Port Louis is eighty thousand, and according to the circular of Messrs. A. Duff & Co. the deaths have averaged over two hundred a day.

"Faith," says the apostle, "is the substance of things hoped for, and the proof of things not seen." What is this but the apprehending of divine things as realities?

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 8 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a wo-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

The Herald of Life

AND OF THE COMING KINGDOM.

TERMS:—Two Dollars a Year; or, 48 numbers; One Dollar FOR SIX MONTHS; or, 24 numbers; invariably in *advance*. When served by Carrier in New York city, 48 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy or their services.

The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, he price will be $2 20 a year, or $1 10 for six months.

We can not undertake to prepay postage upon newspapers, except where the law obliges us to do so; that is, any where out of the United States. Anywhere in the United States, the subscriber may just as well pay the postage a his own Post Office, as to send the amount to us, and subject us to the trouble of doing it here It is far less trouble to the subscriber than to us, and we must absolutely decline doing it for any within the States. Let this be remembered.

TO CORRESPONDENTS.

ALL LETTERS relating to the HERALD OF LIFE, whether a *business* or other matter, must invariably be addressed

"Geo. Storrs,
Box 4658,
NEW YORK."

Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

ALL NAMES of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office, County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all hese matters, confusion and delay are inevitable.

Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 177. NEW YORK, WEDNESDAY, JUNE 19, 1867. VOL. IV.—NO. 35.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

THE AGE TO COME.

BY GEORGE B. DAY, LATE OF THE M. E. CHURCH.

BR. STORRS:—I submit to you for publication in the HERALD OF LIFE what I deem the scriptures teach concerning the facts of the age to come. The outlines may seem to you and your readers speculative and even fanciful. But if you can conceive that the church founded by Christ and his apostles is a type of the kingdom yet to come, and can admit, as you will be able to, upon sufficient comparison, that nothing of the kind is existent visibly now; and if you will fill the declarations and promises of Jesus, with a meaning drawn from the facts of the apostolic times, rather than the phenomena and experiences of the church now so called, it may strike you suddenly, as it did your correspondent, that the great work of the Holy Spirit was to show the first believers, and consequently us also, *the things that are to come.* It seems to me conclusive that its powers and functions, as related to us in the Acts and Epistles of the apostles, are revelations of the eternal kingdom of Christ. They were powers of the world to come, and earnests of the inheritance.

I realize how hard it is to lay aside the long indulged belief that we are living under the sway and influence of the Holy Spirit. The church has taught so long that our convictions of sin, desires of salvation, conversion to God, and faith in Christ, together with uprightness of conduct, integrity of life, and perseverance in the faith, are all the legitimate results of the Holy Spirit working in our hearts, that it requires almost a herculean effort to admit that it may not be so. And yet one simple fact will dispel the whole illusion, if we dwell upon it in all its bearings.

That fact is this:—that after a man had been convicted of sin, had believed on Jesus, and been baptized, the Holy Ghost was then communicated by the imposition of the hands of the apostles. By that act the believer received some one of the nine great gifts, or manifestations, which St. Paul analyzes and explains in 1 Corinthians, xii.

The possession and exercise of that gift, for the benefit of himself or his brethren, were all the advantages or influence which the recipient gained in the reception of the Holy Spirit.

And the possession of it constituted the comforter, the witness of his sonship and heirship with Christ. This shed abroad in his heart, or made him see the love of God for him. It was his sealing, his earnest of inheritance. It was the Spirit of adoption. In short, it was the office power of the future kingdom, which, in the resurrection, the recipient would be endowed with, in order to reign with Jesus.

You will call to mind very readily that St. Paul makes offices out of these nine gifts or manifestations, and declares that God by the Holy Spirit had set these offices in the church. They have all been wanting since the death of the last apostolic disciple. They were withdrawn after they had served the purpose of revealing the "mysteries of the kingdom."

The church generally now claims to be in possession actually of the Holy Spirit. In so doing it interprets all the work of that Spirit by whatsoever phenomena may be found within and among its members. Ministers and laymen live by the Spirit according to their profession. They preach and pray, sing and talk, shout and cry, hope and fear, are sad and joyful; in short, impute all their moods to the divine agency. I do not mention this to hold them up to ridicule, but to show you why they reject the personal coming and real kingdom of Christ. They have lost all scriptural conception of the Holy Spirit. They do not, and cannot see that that Spirit was making in the apostolic church a revelation of the office powers of the world to come.

The claim to the righteousness of the Spirit, if not well founded, is very dangerous, and it seems to me there can be but little doubt that all the churches are holding the same attitude toward the second Advent which the pious Jews held to the first. By the law the Pharisees believed they were good enough to inherit with the Messiah. By the Spirit, the churches claim to be righteous enough to reign with Jesus. The gentiles have stumbled over the Spirit as Israel stumbled over the law. They will receive a like condemnation, unless saved as by fire.

FUTURE GOVERNMENT OF THE WORLD, *otherwise* THE KINGDOM OF HEAVEN.

Supreme Monarch.—THE LORD JESUS CHRIST.

Executive Power.—THE HOLY SPIRIT.

Royal Family.—THE SONS OF GOD, by translation or resurrection.

Subjects.—THE HUMAN RACE, divided into, ISRAEL AND THE GENTILES.

Cabinet of our Lord.—PATRIARCHS AND PROPHETS.

Offices of the Government.—1. APOSTLES.

ISRAEL.—Peter, James, John, Andrew, Philip, Bartholomew, Thomas, Matthew, James, Simon, Judas, and Matthias.

GENTILES.—PAUL.

2. PROPHETS,
3. TEACHERS,
4. MIRACLE WORKERS,
5. HEALERS,
6. HELPS,
7. COUNSELLORS,
8. SPEAKERS OF TONGUES,
9. INTERPRETERS,
10. DISCERNERS OF SPIRITS.

I have drawn this programme, not because I find it thus laid out in the scriptures, but that your readers may fully comprehend what I think Jesus wishes us to understand. Some of it is already clear. Your periodical is the HERALD of this coming Kingdom. You believe that Jesus will reign forever in person. It is equally clear that the Holy Spirit, which will raise the believing dead, will by its power produce all the blessings and blessedness of his reign. "The kingdom of God is righteousness, joy and peace, through the Holy Ghost." You teach that the destiny of the saints is to reign with him, and that the mortal race will be subject to their power. It may, however, seem fanciful to mention the patriarchs and prophets as the cabinet of the Great King. Abraham, you will recollect, was pledged a coinheritance with his seed, which is Christ "Unto thee and unto thy seed will I give this land." Isaac and Jacob were heirs with him of the same promise. David's Son is to reign before him, i. e., in his presence; and Jesus himself says that Abraham, Isaac, and Jacob shall sit down with the prophets in the kingdom of God.

To the twelve apostles, Jesus said, "In the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit on twelve thrones, judging the twelve tribes of Israel." Paul was not a believer at that time, and could not have been included in this promise. Matthias took the place of Judas the traitor. But St. Paul claims, "I am the apostle to the gentiles; I magnify mine office."

Concerning the other offices of the kingdom, I feel sure that protracted study will show that they are the offices which will be held and exercised in the coming age. I can only mention some of the arguments therefor, without expanding them.

1. They are the precise powers by which Jesus demonstrated his Messiahshih or character of Redeemer.

2. They were given singly to each believer to seal him for the kingdom.

3. Their universal exercise will fulfil every prediction of the blessings of the kingdom made in the Old or New Testament prophecies.

4. No other blessings were ever received at the hand of prophet, Christ, or apostles, save these communicated by these Holy Ghost powers.

5. If we do not thus understand them, we must continue to spiritualize, as the church calls it; i. e., vaporize, or make mythical, all the revelation of the Spirit.

Paterson, N. J.

PREDESTINATION AND ELECTION.

AN INQUIRY.

BR. STORRS:—Would you have the kindness to give me some information on the following query through the columns of the HERALD OF LIFE—viz., "Does the Bible teach the doctrine of Predestination and Election?" It is a subject at present under consideration in a Bible class, of which I am a member. It has been discussed this Thursday, evening, and there being a diversity of ideas, I proposed that the subject be taken up again. I endeavored to show that man was created a free agent; endowed with perfect intelligence and a capacity to receive or reject the promises of God. I further sought to convince the class that it is practicable in man to shape his walk through all the vicissitudes of this mortal and changing life, and study to avoid what to him appears his "inevitable destiny." I insisted that God could not actuate man to commit sin, it being at variance with his divine nature, and then punish the being whom he actuated.

I am a subscriber for the HERALD OF LIFE for nearly two years, during which time I have carefully read and retained its precious Bible truths, over which the veil has been so long allowed to remain. Your extempore sermons delivered in Brooklyn, have not been preached in vain. I have heard them, and to prove my appreciation, I succeeded in inducing others to hear you. Mr. Wendell's discussion has been productive of much good. Some six or eight of the class above referred to, in company with myself, attended it; when all admired his candor and explicitness; while they condemned the want of even true gentlemanly bearing in his opponent. A great many feel anxious to know if the report of the discussion will be put in printed form, and if so, when? Yours in hope of a resurrection,

JAMES J. BUTLER.

New York City.

RESPONSE BY THE EDITOR.—The subject of our friend's inquiry is one that we do not care to introduce into the HERALD OF LIFE. It was we think, exhausted in the last century and the beginning of the present one, in the discussions between Rowland Hill, Toplady, and others, in the affirmative; and JOHN FLETCHER, and others in the negative. A more holy and heavenly writer than Mr. Fletcher, we doubt if God ever raised up since the days of the apostles. To all whose minds are troubled with the question our friend asks us to respond to, we would say, Do not fail to read "FLETCHER'S CHECKS;" a work which we read more than forty years ago; and which, under God, forever settled our mind that the popular or Calvinistic notion of "Predestination and Election" can no more be found in the Bible than an inherent immortal soul. We say again, "Read Fletcher's Checks." We presume they can be had at the "Methodist Book Room," New York. It will be understood we do not endorse all of Mr. Fletcher's theology; but on the question of "Predestination and Election" we think he is unanswered and unanswerable: for forty years we have not had a doubt of the truth of his view of the question, and of the amazing wrong done to the character of God by the opposite view. It is to avoid controversy on this worn out subject, that we decline a discussion of it in the HERALD. We have no fear to discuss it: but we doubt if it has hold enough on the christian community in these days, to be worth a protracted conflict with the few who still hold that "God foreordained whatsoever comes to pass." Some may attempt to revive *fatalism*, but it is not to be feared; and the exercise of common sense in the search after scripture truth will soon convince the inquirer that the system charges the God of truth with a duplicity, in his dealings with men, which would destroy the character of any man for honesty, to say nothing of its violation of all the principles of justice. As, however, we received some days since a communication from Walter Patterson on the same subject, we have concluded to let it follow in this place. He says, it is "A copy of a letter to a friend on the doctrine of Election." We are not to be understood as endorsing every expression in this communication. He writes:

The doctrine of election as understood and believed by many, has been a source of much perplexity; and I make no doubt has turned many aside from giving that earnest heed to those things that belong to their everlasting well being, reasoning that if the Almighty hath chosen and decreed the salvation of a portion of the human family, a number that "can not be either increased or diminished," while the other portion is also "fore-ordained to everlasting death," that in connection with the doctrine taught of "total depravity," of men's being "utterly indisposed, disabled and made opposite to all good," they come to the conclusion it is best to banish anxiety and serious thoughts from the mind, catch the fleeting pleasures of life while within their reach, eat, drink and enjoy the fruit of their labor, for who can resist the will of God? If they are destined to be saved, they will be saved; if they are decreed to be damned, they will be. Such is a very natural conclusion from the belief of this doctrine, as it is generally understood.

Is such a doctrine taught in the Bible?

The word of God, when free from corruption and faithfully translated, is like its divine author, one harmonious whole; no discordant note in all its utterances. It is not yea and nay, a system of contradictions; but from the general scope of the scriptures we find they are addressed to reasonable and accountable creatures, who must act according to their free will, and must be answerable for their obedience or disobedience; be rewarded or punished according to their action. But how could such a system of things be, if "all things are fore-ordained, whatsoever comes to pass," and if men are saved or lost without any reference to their choice or responsibility?

That such is not the case, we may learn when the Bible informs us that "God is no respecter of persons." If God was a respecter of persons surely a portion of the human race might sicken at heart and give up in despair. We are very much the children of circumstances; we have no control over the accident of our birth, our form, our features, and many of our circumstances of life. If God did choose the rich, what would become of the poor? if he chose the form of grace and symmetry, what would become of those not so highly favored? If he chose because they were head and shoulders above the people, what would become of those who could not add a cubit to their stature? If he chose because of nobility, the accident of high birth, what would became of the plebeian? But thanks be to God, he is "no respecter of persons; but he that feareth God and worketh righteousness is accepted of him." This might settle the whole question. God's election is not of persons, but of character. But again, God's perfections would seem to forbid that he should choose persons irrespective of character, to salvation; if so, he must *will* the salvation of some, and also *will* the damnation of others, unless compelled by some power beyond him, a thing inadmissible. But it is declared in his word that he is not "WILLING that any should perish, but that all should come to repentance." Ez. xxxiii. clearly vindicates the justice of God's ways. But instead of presenting the contradictory nature of the common view of election with the word and attributes of God, it might be better to inquire, Is the doctrine of election taught in the Bible? if so, who are the elect? Now I believe that God, the Creator of the world, like a wise and intelligent architect, had a great and glorious purpose in view when he spake this world into existence; and for the accomplishment of this great purpose, he laid his plan in wisdom, which will eventually be crowned with complete success. "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain; he formed it to be inhabited." Is xlv. 18. "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." Ps. cxv. 16. The *righteous* shall inherit the *land*, and DWELL THEREIN forever." Ps. xxxvii. 29. "Thy people also shall be righteous; they shall inherit the land forever." Isa lx. 21.

God has not only made known to us his glorious purpose, but he has also developed his plan, how this glorious consummation will be realized. God's purpose and plan has never been thwarted, notwithstanding the defections and rebellion of men. From the beginning, God chose, elected or determined (I care not how strong the term used) Jesus Christ as the head and center of his new creation; he was "the Lamb slain (in God's purpose) from the foundation of the world." In harmony, Paul says, "according as he hath chosen us IN HIM before the foundation of the world." Eph. i. 4. Now here we are taught the doctrine of election; we cannot deny it, neither would I; for it is God's glorious purpose, my only hope. But it is as easy to put a false construction on a plain passage of scripture, that might lead to wild and dangerous errors, as it is for a train to be turned from the right track by a switch, into danger which might prove fatal. As I understand the common view of election, it represents God as looking upon the human family in a lost and ruined state; his sympathy and love are awakened; he chooses a number of them to everlasting life, the rest are left in their helpless condition to perish; the elected number are given to Christ, that he should die for them, and redeem them. Then, of course, the atonement would be limited; the elect would be saved, because Christ died for them, but those whe are not elected must perish, having no Saviour provided for them; and, as is commonly believed, go down to eternal torments, eternally drinking the cup of God's wrath, because they have rejected God's love, mercy and grace, which were never provided for them! poor, helpless souls!

O, let us beware of blaspheming God's holy name. Shall we ascribe a character to God, that we would denounce as malignant, savage, diabolical, in human nature? But such an election I apprehend is not according to truth. It would be an election *out* of Christ instead of an election "in Christ." How wide the difference. To illustrate. Jesus says, "I am the true vine; ye are the branches." Jesus Christ is God's chosen vine: every true believer is one of his branches. Now do the scriptures inform us how we get "into Christ," and become one of those branches of God's chosen vine? Does not this leave sufficient room for human free agency; and hence the responsibility of every man that hears the offer of salvation through Jesus Christ? If we choose to remain out of him, then we are where God will not, can not, choose, approve or elect us. But if we choose to listen to God's voice of love, and come to Christ, believe in him, obey him, then we are "in Christ," where God can and will approve, choose or elect us. I speak now of election to everlasting life.

But we have elections spoken of in the Bible that do not warrant the security of eternal life. The children of Israel were a chosen people. Deut. vii. 6. "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself." This election did not insure their everlasting salvation; but with this election God gave them the means that by their will and free agency they might become heirs of eternal life. Their subsequent history proved that "they were not all Israel who were of Israel." And it seems to me that the orthodoxy of the present day has stumbled into the common error of the Jews; for undoubtedly they depended very much upon their election, as being the favorites of Heaven, the children of God. John the Baptist applied his axe to that error by telling them not to trust in their relationship to Abraham. Jesus told them unless they believed in him, they had no life in them. But still they cling to their relationship to Abraham; and as such, "the seed the Lord had blessed." In this state Paul found them, as is evident from his powerful reasoning in Romans ix. to disabuse their minds of such a fallacy; and is it not very singular that the orthodoxy depends on those very arguments, to support their views of election, that Paul was using so powerfully to demolish that same idea in the Jews?

Our election is not the cause of our union with Christ, as it would be if we were chosen *out* of Christ; but if we are chosen, as Paul says, "*in* Christ," then our election is in consequence of being *in* Christ.

From what I have said, you will see my views on election. God created this earth, and designed it to be inhabited by a race of intelligent creatures that would show forth his glory, and be at one with him; for this purpose man was created. God, foreseeing that man, unaided, would not develop a character suitable to such a glorious consummation; before the foundation of the world He laid his plan, chose his medium, through which man would attain to that perfection of character that would qualify him for the fulfilment of God's glorious purpose. As Jesus Christ is the chosen, elected medium, he is the "Lamb slain from the foundation of the world." Man was put on trial and failed. God met him, and passed sentence of death upon him; the law must be honored; justice cannot be sacrificed to mercy, although God is love. God looks upon the human family with pity and compassion. He reveals his provided Saviour, suited to our necessities, and qualified for God's glorious purpose; so it is written, "God so loved the world, [not a few of them, or a small portion of chosen or elected ones] that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This salvation that is in Jesus, is offered to all who hear it, "*whosoever.*" Its acceptance or rejection is with man a free choice, he is responsible; it is offered on conditions; these conditions must be complied with—"whosoever believeth in him."

Now, does the poor, trembling sinner stop to "consider his ways"? does he realize without this salvation he is lost? "for there is none other name under heaven given among men, whereby he must be saved." Does he with a full soul accept of this salvation? does he come to Jesus, believe in him, obey him? Then he is where God approves of him, chooses him, elects him. Paul says we are chosen "in him;" in Christ Jesus. And this was God's purpose from the foundation of the world that those who "should inherit everlasting life" should be chosen in Christ Jesus.

This doctrine of election, according to the Bible, is a glorious doctrine, and in full harmony with man's free agency and accountability. The obscurity that envelops men's minds with respect to this doctine might soon be dispelled if they would consult the Bible instead of their creeds and confessions of faith.

For the present, I will take notice of only one of the passages which are so often quoted as proof positive of the popular view, by the self-styled orthodox; that is, the potter and the clay; affirming that God has the power and the right to dispose of his creatures as much as the potter has power over the clay to make one vessel to honor and another to dishonor. I admit that the potter has power to take his material and make what he pleases with it. But is this the lesson God was teaching Jeremiah when he sent him to the potter to receive divine instruction? See Jer. xviii. "The word which came to Jeremiah from the Lord, saying, Arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house; and behold," (let us *behold* too, and see if the instruction given to Jeremiah was such as is so credulously believed) "he wrought a work on the wheels. And the vessel he made of clay was *marred* in the hand of the potter: so he made *it again* ANOTHER VESSEL, as seemed good to the potter to make it." This was an illustration of the instruction to be given to Jeremiah. The potter was making a vessel, but it got damaged in the making; so he made it another vessel than what he designed at first. Now God makes him to bear and understand his words. God says, the children of Israel were in his hands as the clay in the hands of the potter; "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

Now a right understanding of this passage is the very reverse of the construction generally put upon it. Instead of God acting in an arbitrary, sovereign manner in moulding nations or individuals, he will act with them just as as they mould themselves; and instead of Paul using this passage to establish election, as generally contended for, he uses it for the very purpose of hewing to pieces the Jewish notion of their special election. The truth is, nations and individuals are on the wheels of God's moral government. If we are willing and obedient we are approved of God, and it will be well with us; but if we become marred we will be condemned to everlasting destruction. If it please better, I would say we are foreordained to our destiny; but mark! it is our *character* that decides which destiny. To illustrate. A man commits murder; he is arrested, tried, and sentenced to death. Now it may truly be said, he was foreordained to that death, because the laws of the land had ordained before, that the murderer should die. But the laws of the land did not ordain *that* individual to be a murderer. Neither does God fore-ordain any person to follow a course that will end in his displeasure. "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?"

Delhi, N. Y. WALTER PATTERSON.

THE TRUTH BETTER THAN LIES.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine?" Ans. "Them that are weaned from the milk, and drawn from the breasts."—Isaiah xxviii. 9. What milk, and from what breasts must these be drawn so as to be weaned? and so being weaned he may teach them knowledge, and make them understand doctrine? If we study well the first eight verses of this chap., we shall be able to answer the above questions.

We answer our first question thus: "the milk" here means their supplies of luxury and drunkenness, wine and riotous living; such as the proud and idle always indulge in when they have the means; and "breasts" here means the sources from which their "milk," i. e., their supplies of indulgence, are drawn. They mean, "The fat valleys of them that are overcome of wine;" the rich agricultural resources of God's professed people, at the time this word was spoken.

Now we understand this 9th verse to plainly declare that you can never teach a man "knowledge," or make him "understand doctrine" until you have first drawn him away from such luxury, such sensual indulgence; and so shall have weaned him from the love of these vanities. This, we say, must, by some means, or by all means, be done; though it require "precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," as represented in verse 10; and verse 11 says that some of these "precepts" and "lines" would be spoken "with stammering lips and another tongue, to this people;" or with an "unknown tongue," which was to be to them for a "sign." See 1 Cor. xiv. 21. Verse 12 declares that to the weary should be given rest and refreshing, if they would only come away from their worldly pleasures and sensual gratifications, and thus learn "knowledge" and "doctrine;" thus be taught to know the true God; and thus gain a relish for the pleasures he would give; "yet they would not hear." But still the 13th verse tells us that although all these means would prove ineffectual with the *mass* of his people, that though they would not be drawn to him, and away from their idols, still all these means were used: and the last part of this 13th verse tells us the fearful result of all this effort to reclaim them, that they may go, and fall backward, and be broken, and snared, and taken."

V. 14. "Wherefore, hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem." When men are allowed to rule they are always "scornful." V. 15, 16, "Because ye have said, We have made a covenant with death, and with the grave we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: therefore, thus saith the Lord, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste."

V. 17. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Verse 18, "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" .....V. 20. "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that a man can wrap himself in it."

The following are some of our reflections as we carefully study the above texts. How kind is our God in thus calling upon scornful and deceived men to hear his words spoken in warning to them, because they are resting on that which must fail them, and at the same time preparing for them, and bringing to their acceptance that which is sure and abiding.

And how can we fail to notice the awful contrast here drawn between these refuges of lies and falsehoods, under which men seek to hide themselves, and this "true, judgment righteousness," which are refuges indeed. O, these refuges of lies, who would not flee from them? O, this foundation of truth, who would not build upon it? As we write, what gratitude glows within our breast "for this unspeakable gift," that such a foundation is laid for our hope. O why should we try to cover ourselves with lies, which is a covering all too narrow, when the broad mantle of truth is at hand? And why try to stretch ourselves for rest on a bed of falsehood, which is all too short for the purpose, when the ample couch of truth and righteousness invites us to a safe repose?

"O, for a strong, a lasting faith
To credit what th' Almighty saith!
T' embrace the message of his Son,
And call these promises our own.

"Then, should the earth's old pillars shake,
And all the wheels of nature break,
Our steady souls would fear no more
Than solid rock when billows roar."—*Watts.*

H. YOUNG.

Pittsfield, N. H.

The Lovely One.

Human nature presents its fairest aspect to the distant eye. Nearness dissipates its fancied beauty, and leaves a form of little power to attract. Many of the most distinguished for greatness or goodness suffer loss of reputation by familiar intercourse. The noble mien of the statesman lowers to the base grovelling of the sensualist. The majestic bearing of Truth's ambassador degenerates to the levity of a man of pleasure. The yearning compassion of the philanthropist appears a selfish itching for public fame. But the capability of our nature for the attainment of dignity and purity of character, is demonstrated by the model—the man Christ Jesus.

He was the fairest among ten thousand, and the one altogether lovely. Facing the throng, proclaiming the gracious words of his mission, or silencing the cavils of wicked men, you saw the dignity of his manhood, the glory of his divinity. Nor less attractive was he, when by the well of Jacob he sat talking with the woman of Samaria. His public walks and private ways alike command our admiration. Upon the stormy lake, tossed by the wild wind's fury, stilling it with a word, you feel the kindling of enthusiasm, and an involuntary desire to worship. While beside the grave of his friend, and in sight of the sisters, you see the heaving bosom and the falling tear showing how much he loved him, your melting heart overflows with sweet affection.

The triumph of his fame as the one altogether lovely, is now complete and universal. Friends and foes of christianity alike agree. The one who is adored by the believer is also eulogized as a model of perfection by the skeptic. That prophecy of himself which he uttered long ago, is even now in an important sense fulfilled. "And I, when I be lifted up, will draw all men unto me." And how earnestly should we draw near to contemplate his character, who is the desire of nations—the perfection of beauty—the praise of the whole earth.

A Delightful Legend.

There is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been owned in common by two brothers, one of whom had a family; the other had none. On the spot was sown a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in separate shocks, the elder brother said unto his wife: "My younger brother is unable to bear the burden and heat of the day; I will arise, take of my shocks and place them with his without his knowledge." The younger brother, being actuated by the same benevolent motives, said within himself: "My elder brother has a family, and I have none; I will contribute to their support; I will arise, take of my shocks, and place them with his, without his knowledge." Judge of their mutual astonishment when, on the following morning, they found their shocks undiminished. This course of events transpired for several nights, when each resolved, in his mind, to stand guard and solve this mystery. They did so, when, on the following night, they met each other half way between their respective shocks, with arms full. Upon ground hallowed with such associations as these was the Temple of Solomon erected—so spacious and magnificent, the admiration and wonder of the world. Alas! in these days how many would sooner steal their brother's whole shock than add to it a single sheaf!

"The Theology of the Bible."

GEO. W. YOUNG has removed from 85 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York; also at the Store of W. H. & L. C. Thorne & Co., 58 White St., and likewise at 37 Park Row, Room 40.

The Herald of Life.

NEW YORK, JUNE 19, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"The Age to Come."

The article on the first page of this paper—by our esteemed Br. Day, late a minister in the Methodist E. Church, but now an independent preacher in Paterson, N. J.—on the above subject, is worthy of candid consideration. So far as the special gifts and miracle working power, by the Holy Spirit, is involved in his position, we shall not at this time controvert it. Those special gifts and powers, in the apostolic times, or church, may have been "a type of the kingdom yet to come."

Br. Day, however, seems to us to have overlooked the manifest distinction between the special gifts and powers by the Holy Spirit, imparted only to a portion of the church, and the general work of the Spirit, or the impartation of a measure of it to all the members of "the body of Christ." We agree with him that ministers and lay members of the so-called churches, in the present day, have set up a fanatical and pernicious claim that all their preaching, praying, shouting, etc., are by the Divine agency; a claim discreditable to religion, leading to fanaticism, error, discord, and a disregard for, or undervaluing of, the word of God, tending to bring christianity into contempt by the palpable contradictions in the theories of the different sects, each and all of whom claim to be guided by the Holy Spirit; and yet by their misrepresentations and even slanders of those who differ from them, show that their claim of possessing the Spirit of God is a baseless assumption; and that they act under the influence of their own spirit, instead of the Holy Spirit.

But this unchristian conduct we do not regard as proof that the Spirit is not now given to every true believer in Jesus, or that the Spirit does not now accompany the word of truth wherever read or published; but it is an abuse of the truth, or a perversion of it, through the native pride of the human heart and a desire to be thought more highly of than we have any right to claim, instead of confessing with Paul, "By grace I am what I am;" or asking, "What hast thou that thou didst not receive?" The claim, then, of "infallibility," set up, not by the chief Pope only, but by a multitude of lesser popes, is an abuse of a glorious truth, viz., that the promise of the Spirit, to some extent, is, not only to the apostolic church, but "to *all*, as many as the Lord our God shall call." Acts ii. 39. Jesus also testifies, "If *any man* thirst let him come unto me and drink: *he* that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." John vii. 37, 38. John tells us, "This spake he of the Spirit, which they that believe on him should receive." To the woman of Samaria Jesus said, "*Whosoever*"—that covers all believers—"drinketh of the water that I shall give him".... it "shall be *in him* a well of water springing up into everlasting life." John iv. 14. And Paul saith, "If the Spirit of him that raised up Jesus from the dead *dwell* in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

Such language seems to us to settle the point, as a fact, that our future life all depends on our now possessing the Holy Spirit dwelling in us. Furthermore, Paul saith to believers, "Know ye not that *ye are* the temple of God, and that the Spirit of God *dwelleth* in you?" 1 Corth. iii. 16.

That the gift of the Holy Spirit was not to be confined to the apostles, or the age of miracles, seems evident from many testimonies. John the Baptist addressing the multitudes who came to his baptism, saith of Christ, "He shall baptize *you* with the Holy Ghost," etc. Paul saith to the Corinthian church, "By one Spirit are we all baptized into one body." 1 Corth. xii. 13. This did not relate to miracles, in the ordinary sense of that term; but is a statement of how "any man" that "thirsts" can have a union with Christ. Again, Paul inquires, "Know ye not that your body is the temple of the Holy Ghost, which is *in you* which ye have of God?" 1 Corth. vi. 19. He also saith, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Corth. ii. 21, 22. Once more, Paul exhorts, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Gal. iv. 30. "He that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 8. Jesus was "put to death in the flesh but quickened by the Spirit." 1 Pet. iii. 18. His friends have no promise of living from the dead only by the same Spirit that raised Christ; and in order to that result, it must "*dwell*" in us now, as Paul saith, Rom. viii. 11. Paul prayed that believers might "be strengthened with might by God's Spirit in the inner man," Eph. iii. 16; and exhorts, "Quench not the Spirit;" 1 Thess. v. 19; and tells the believers, "God hath chosen you to salvation [life] through sanctification of the Spirit and belief of the truth." 2 Thess. ii. 13.

Here is an impartial statement which seems to place the subject beyond all reasonable doubt, that the truth has need of the Spirit of God to accompany it to make it effectual in fitting men for life eternal. Peter harmonizes with Paul in this matter when speaking of believers, everywhere, and of their being chosen "through sanctification of the Spirit unto obedience," etc., 1 Pet. i. 2, and adds, "Ye have purified your souls in obeying the truth through the Spirit," etc., verse 22. Jude characterizes certain wicked men as "sensual, having not the Spirit," and exhorts believers to build up themselves, "praying in the Holy Ghost:" Jude 19, 20. Paul saith, "Ye are not in the flesh," [that is, "sensual,"] "but in the Spirit, if so be that the Spirit of God *dwell* in you:" Rom. viii. 9. Again he saith, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. viii. 26.

The greatest of all christian graces is the work of the Spirit of God: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us;" Rom. v. 5; and we "abound in hope through the power of the Holy Ghost:" Rom. xv. 13. "He saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." Titus iii. 5.

It were easy to multiply testimony which goes to show that the Holy Spirit was designed to be the grand Agent to the believers in Christ, during his personal absence, in the work of preparing men, in connection with the word, for a change to immortality and the endowing them with endless life; and that without it they are but "sensual" and perishable creatures. These views, however, need not be counted adverse to Br. Day's view that the special and miracle working power of the Spirit, in the time of the apostles, was "a type of the kingdom yet to come;" for that may be true; and yet the Spirit, for the purposes indicated in the texts we have presented, be still in the church, and to have its full development at the resurrection; but it must dwell in us now, or that resurrection will never take place.

CHARITY.—If we believed to constitute a man a real christian, he must be perfect in knowledge and judgment, we should never hope to find a christian on earth, till the next age shall come. If men are sincerely inquiring after truth, and using the best light they have, and do fall into some error, they are no more blame-worthy than they would be for having a fever, or breaking their bones, or being destitute of daily food. We might just as well fall into a passion with our fellow-men for suffering with hunger, being sick, or breaking their bones, as to get out of humor with them for their errors in doctrine, if they manifest the spirit of Christ in their lives, and are using their best endeavors to inform themselves as to what is truth. To be sick, or to be in error, are both misfortunes, and both cause loss or pain to a greater or less extent. The subject of these calamities is to be pitied, not abused. We would think him a tiger that would fall upon a man with a broken bone and abuse him. Surely error is worse to the individual than broken bones: and we all have more or less; let us never forget that.

Assumptions Tested.

Our new-fledged "D. D." shows his qualification for his new title by his readiness in using assumptions. We notice two or three of them this week. He speaks as follows:

"Paul says, 'death cannot separate us from God,' therefore the soul lives on, or death does separate us from Him."

If our D.D. had told us where Paul says this, we would have felt obliged to him. It is however nowhere in the Bible, and must be a new revelation, if he is correct in the statement. We have no doubt he thought Paul said so, yet he should translate the English right, if we cannot do so with Hebrew and Greek, as he has affirmed not one of us could. The mistake here is in making a very important omission. Paul saith, Rom. viii. 35–39, that nothing "shall be able to separate us from *the love* of God, which is in Christ Jesus our Lord." Let it be observed, it is the love of God, as manifested in Christ Jesus, that [illegible] anything else can separate [illegible] saint falls asleep in death [illegible] separated from the *love* of God [illegible] in its mother's arms, or [illegible]er, is separated from the [illegible]. Her love, if possible, is [illegible] stronger than before, while she watches for it to awake; especially if it was suffering much before it fell asleep, and she knew it was to awake free from all pain and sorrow. God's children are great sufferers here, especially those of whom the Apostle is speaking in this chapter—they were killed all the day long, etc., v. 36; but though killed God loves them still, and watches over them to awake them at the last trump, by the voice of his Son, in whose hands he has placed their lives; and because of their union with his Son he loves them though men may hate and kill them. That love secures their resurrection at the last day; from *it* they cannot be separated, not even in death. But what has this to do with the assumption from an imperfect quotation? Next he says:

"God is not the God of the dead but of the living, therefore Abraham, Isaac, and Jacob must be living, or God is not their God."

Here is another specimen of a want of attention to the text and its connection. What is the subject in dispute, of which these words are an imperfect extract? It is the subject of the Resurrection. It was not about the present state of the dead, though it involved the agreement of both parties that the dead were not now alive. We say it involved this agreement, because no question of their present state was raised, it was a question about the resurrection. The Sadducees denied the resurrection of the dead, and believed that death was an eternal cessation of conscious existence: that was what they called being dead. Hence their question is direct on this subject—"Whose wife of them (the seven husbands) is she *in the resurrection*?" Not Whose wife is she now? Mark's record reads the question thus, "In the resurrection therefore, *when they rise*, whose wife shall she be of them?" And Jesus' recorded answer, in Mark is, "When they shall rise from the dead;.... and as touching the dead that they rise"—not that they are now living—but, "that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" Luke adds, "For he is not the God of the dead, but of the living, for all live unto him." Thus by a combination of the Evangelists, we arrive at this truth. The Sadducees did not question our Lord on the present state of the dead, because they manifestly had no dispute with him as to the fact that if there is a future life, at all, it depends on a resurrection. They understood him to teach a future life to dead men by a resurrection, and in that way only; while they maintained, when men die they remain eternally dead. It is in view of their belief, or disbelief, our Lord uses the term *dead*. If men were to be eternally dead, as the Sadducees maintained, then God could not be called their God, for he is not the God of men who are dead in that sense. The Sadducees acknowledged the authority of Moses, and Jesus appeals to that authority to prove them in error. To do this, he shows them, if there be no resurrection, then Abraham, Isaac, and Jacob would be dead in their sense; but that such is not the case, he tells them that God had declared himself to be their God; hence they must have a resurrection, and that such was the purpose of God concerning those Patriarchs; in his purpose they all—Abraham, Isaac, and Jacob—live unto him "who quickeneth the dead and calleth those things which be not as though they were," because of the certainty of their actually being. Compare Mark xii. 23–27, and Luke xx. 27–38, with Rom. iv. 17; then turn to Heb. xi. 13, where, speaking of Abraham and others, Paul saith, "These all died in faith, not having received the promises," etc., and at verses 39 and 40, having spoken of many ancient worthies, he saith, "These all, having obtained a good report through faith, received not the promises: God having provided some better thing for us, that they without us should not be made perfect." The whole family of saints are to be brought into the inheritance at once, at the last trump, by the resurrection, and not by a survival in life when dead.

If our opponent's construction of the words under consideration is the true one he will find it difficult to show why the Sadducees were *silenced*. For if Jesus designed to show that the souls of those ancient Patriarchs were now living, by his appeal to Moses, his opponents might easily have replied, "How does that prove the resurrection, Master?" So far, in fact, would such an argument be from proving the resurrection—the very point in question—it would prove it wholly unnecessary, and hence highly improbable. The only way to avoid this would be to take the ground of Rev. John Howard Hinton, England, who attempts to make it appear that it is not the resurrection proper that is the disputed point, but a future life in general; but to his view Mark's account—which we have quoted—is fatal, viz.: "When they shall rise—when they shall rise from the dead"—not, when they die, or when they enter the future life merely; no, the great question of a future life, all turns on the fact whether men shall rise from the dead: without such rising there is no future life to any man. The text we have considered, so far from sustaining our opponents, is an engine that demolishes their own theory completely, and is a strong bulwark to defend the position we advocate, viz., "Life—future, eternal life—only through Christ, and that by the resurrection *at the last day*."

A Short Hell.

We copy the following from the *Daily Times* of this city, of June 2d. It is from a letter dated "ALABAMA, May 26th, 1855." We give it the above heading that the reader may feel the contrast with an extract following it, taken from a sermon of "orthodoxy."

"The papers will also convey to you a tale of horror which will make the ears of those who hear it tingle. It is in this wise: Some months ago a negro man violated a young woman in the county of Sumter, Ala., and to conceal his crime, murdered the victim of his lust and horribly mutilated her. He was imprisoned at the time, and though removed for a short time out of the county for trial at another court, has not been out of the hands of the officers of justice until last Thursday night. A party of men went to the prison, and under pretence of desiring to imprison another culprit whom they brought in irons with them, they gained admission to his cell. This was at 10 o'clock at night, and from that time until 10 the following morning they exercised their ingenuity in torturing him! They finished this refined amusement by burning him alive at the stake! The crime was great; but, good heaven, what shall we say of the punishment, or by what name call it! Torture a human creature twelve hours in all the hellish ways that devils incarnate know so well how to invent in this nineteenth century, and in a christian country! The Feejees are no longer savages. Sumter county, Ala., has achieved the proud position, the high honor of a deed without a parallel in the annals of brutality in any land. Lynch law may sometimes find a justification in the insecurity of the prisons of a new country, or the venality of the officers of justice, as in California in former times; but this ought never to be dignified even by the doubtful title of a case of lynch law. It was demoniac revenge, gloating for hours upon the agonies of its helpless victim. The perpetrators of this deed were not christians of course, but christian men do not denounce it in such language as it deserves."

Now read the following, which is an extract from a sermon "On the Future Misery of the Wicked," by Mr. Benson, an eminent minister of the Methodist connection in England. He was also a commentator. We head the article

The Long Hell.

Benson says:—"Infinite justice arrests their guilty souls, and confines them in the dark prison of hell, till they have satisfied all its demands by their personal sufferings, which, alas! they can never do."...."God is present in hell, in his infinite justice, and almighty wrath as an unquenchable sea of liquid fire, where the wicked must drink in everlasting torture—the presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his *love*, so hell would be no hell, if God did not there display his *wrath*. It is the presence and agency of God that gives everything virtue and efficiency, without which there can be no life, no sensibility, no power. God is, therefore, present in hell, to see to the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt: his fiery indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it *cut most intolerably deep*. He will exert *all* his divine attributes to make them as wretched as the capacity of their nature will admit." ...."Number the stars in the firmament, the drops of rain, sand on the seashore; and when thou hast finished the calculation, sit down and number up the ages of woe. Let every star, every drop, every gain of sand, represent one million of tormenting ages. And know that as many more millions still remain behind, and yet as many more behind these, and so on without end."

Such is the "Long Hell;" and reader, will you believe it, multitudes of people claiming to be christians, can look at this picture complacently and be as cool as if it were only fiction; while the short hell of the poor negro culprit, fills them with unutterable horror. "Twelve hours in all the hellish ways that devils incarnate know so well how to invent"! Horrible, O horrible! But endless torments, such as infinite wisdom and "almighty wrath" can "invent," inflicted on many sinners, with not the thousandth part of the guilt of the poor negro, these "christians of the nineteenth century" can advocate and attribute to their God with the utmost coolness, and call those "infidels" who dare to call in question their representations of the dealings of God with "the souls he has made." Let those persons contrast the two "hells" of the foregoing extracts, and ask themselves whether the torturers of the poor negro were not *saints* compared with *their* God. Shame on the "nineteenth century" that can allow the character of the God of the Bible to be reviled by such blasphemous representations as those of BENSON, and the self-styled "orthodoxy" of the day. Let "christian men denounce it in such terms as it deserves."—*Bible Examiner of* 1855.

The West.

The announcement in the paper of last week of Br. Hanford's willingness to enter for a time upon active duty in the "Western Mission," cannot, I think, be other than gratifying to all our friends, and to none more so than those with whom and among whom he will be called upon to labor. They who know him best feel that he is well fitted for the work and believe him equal to any contingency that may happen to arise. None who love the precious truths we advocate and earnestly desire their speedy triumph over terrible and wide-spread delusions will need reminding that his proposal to go west imposes upon us, his co-workers, the duty of doing what we can to lighten his labors by sending him forth light-hearted and joyous in the consciousness that his loved ones at home, who are sharers with him in the sacrifice, are cared for in his absence. Nor ought our friends in the West to forget in this connection that their interest in the matter should be considered a special one, for so much needed are the services of our brother here in the East, by reason of a scarcity of preaching brethren, that by his departure for the West this part of the field will incur a loss. May we all so faithfully discharge our duty in this and every other particular, that when "Jesus who is our life shall appear," we may be considered worthy to "appear with him in glory."

L. C. THORNE.

NOTE BY THE EDITOR:—We hope those who are able will help Br. Hanford in this outfit. We wish him to go armed with Pamphlets and Tracts, as well as to go in person. Will each one respond immediately how much they will do to further this mission? The following pledges are made in this vicinity for the object:

Wm. H. Thorne	$10
L. C. Thorne	$10
Geo. K. Carroll	$10

Stand up for Truth.

One of the strongest temptations in the world is a fear of reproach. What multitudes of people there are who know more truth than they tell; who even profess or acknowledge that they hold opinions which they believe to be false; who look shyly on persons whom they believe to be right; who do things which they do not like to do, things which they believe to be foolish or wrong; who leave undone things which they would like to do, things which they believe to be their duty, for fear they should be laughed at or reviled, deserted or looked coldly on. And even among those who brave opinion, who risk their reputation or their friends, who respect their consciences and fear God, how few there are who are not controlled in *some* degree by a regard to the thoughts of others; how few there are who go right on; who go as far in word as they go in judgment; who are as prompt in deed as they are in conscience; who regulate their creeds or their confessions by a regard to truth alone; who go as fast as a pure regard to God, to duty, and to the interests of mankind would oblige them to go. How few there are who are "dead to the world," and alive only to righteousness, and truth, and God. Men could not believe in Jesus because they received honor one of another, instead of contenting themselves with the honor that cometh from God. Some would not acknowledge him because none of the rulers or chief priests had believed on him. Even Peter the apostle shrunk from his principles in the presence of respectable or influential Jews who differed from him. This was the sin of the Gentile philosophers: they knew much truth, but held it back from the multitude for fear of reproach or persecution. This is the crime of preachers, theologians, and philosophers of the present day: they see farther than they dare go. They know more than they dare tell; they believe more than they dare acknowledge; they hold to notions which they are compelled to doubt; they conform to things which they believe in truth to be of no authority, to have no use; and all through the fear of reproach, through regard to the feelings, the opinions of others. They are ruled, more or less, by the fear of man, by the fear of losing friends, or of sinking in their friends' esteem. They are ruled by a regard to the honor that cometh from men, and not by the honor that cometh from God.

I say this is one of the strongest temptations in the world. I question whether it is not the strongest of all. I am astonished at its power; and I am astonished at the multitudes that are manifestly influenced by it. A man says to me, "You are right, go on: there are thousands of your opinion, if they dare show it. I am of your way of thinking myself; but the world is not prepared to do justice to such opinions yet." I grant that *some* are afraid of losing their *bread* as well as the good opinion of their neighbors and friends, and that they would brave men's opinion if they were sure of a living: but the majority are ruled by a regard to opinion, and not a living. I find men everywhere that *have* a living; whom property or trades have placed above the reach of bigotry and intolerance, who yet are afraid to let their minds come out; who yet are afraid to let their opinions be known. They look on the forms and opin

ions of orthodoxy as superstitious and false; yet they attend to those forms and act as if they held those opinions, because their neighbors or acquaintances attend to them and appear to believe them. They are afraid of reproach, or of sinking in the esteem of their friends. And sometimes it happens, that two persons, both doubters of the truth of orthodox errors are yet both afraid to declare their most rational doubts, lest they should lose each other's friendship and esteem. The world is almost full of such cases. Men are afraid to tell their views even to the very persons who hold the same views secretly. Men's minds are one thing, and their lives another. They deceive, and are deceived. The fear of man makes hypocrites of them. What shall we do in such cases? We must teach them that the favor of God is life; better than life; that no one loses friends or reputation for Christ's sake, who does not receive better friends, and higher reputation in return; that to do wrong is the only loss, and to do right the only gain; and that there is neither wisdom nor safety, nor glory nor joy, but in being faithful to truth, to conscience, and to God.

We must resolve to be honest and upright ourselves. We must risk all, and if need be, die martyrs for the truth. We must speak right out on every subject, and rather perish at once than play the hypocrite. That expediency which is inconsistent with the most perfect integrity must be cast from us as an accursed or envenomed garment. We must let our minds come out and show themselves without distortion both in what we say and in what we do. We must let the worldlings know that we will not regard their unreasonable or uncalled for reproaches. We must let it be seen and understood, that we are content with the consciousness of doing right, and that we feel ourselves secure in the approbation of God. In short we must be dead to the world, and alive unto God alone.

We must respect and honor those who do act uprightly. We must not only not persecute them, but treat them with the utmost kindness. We must encourage people to begin to speak and act uprightly, by taking care not to blame people for thinking differently from us. HOMO.

The New Philosophy of Forces.

SPIRITUALLY CONSIDERED: BY E. V. C. B.

The correlation of natural forces indicate that all created objects, including the earth, and the race of man, may be ultimately resolved into their original elements and reproduced in other forms, in the course of future ages. Regarding only the ordinary course of natural law, this conclusion seems inevitable, and it is no objection to the new philosophy that such results are predicted of its ascertained facts; since Revelation alone can assure us that the Author and controller of all force, will render the earth a permanent abode for that portion of the race, which, complying with given conditions, shall secure a new life, and thus be able to draw from the spheres of nature and spirit inexhaustible supplies for its blissful continuance.

The will of the Omnipotent is not limited by the assertions of science, for science is the sum of human knowledge, and is of necessity incomplete, since man, in his present state at least, cannot fully comprehend the system of which he forms a part. In some instances, the seeming demonstrations of science may lack an element of truth which will materially affect the result: its votaries therefore, should be very modest in their assumptions, for He who sitteth on the circle of the heavens will have them in derision, whether from boldness or misconception they deny his words, and will work calmly on, as before the morning stars sang together, fulfilling His purposes regarding the race, which he has led through nearly a week of millenniums, toward a destiny which will prove him as infinite in benevolence, as he is unfailing in resources. He will show that sorrow and wrong are but for a season; that the waves of evil shall be stayed, and the good unfolded, in endless diversity, for the joy, peace and satisfaction of those spiritual natures who attain the second birth at the resurrection—that consummation for which "the whole creation groaneth and travaileth in pain together until now."

Science is pushing on the car of progress with wonderful rapidity in these latter days; but it has no telescope to penetrate the realm of spiritual laws, the wonders and beauties of which the simple eye of faith discerns. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which He hath prepared for those that love him; but God hath revealed them unto us by his Spirit." Begotten and taught of that Spirit, the weakest member of the race has access by the key of prayer to the storehouse of Divinity, and thus appropriates what his necessities require, and ultimately secures the pearl of immortality which shall increase in lustre and value as the circling ages roll along.

In conclusion, What is the sum of the matter? It is this: the study of nature and science is exhilarating and delightful; but the study of Revelation and the search for immortality is of vastly greater importance.

Who would not exchange the tinsel of wealth, and even the treasures of worldly wisdom and scientific attainments for the pearl of great price?

It is a matter of astonishment to me that those who in any degree appreciate the gift of life; those who are ready to make every exertion to prolong their days in the present state; those who rejoice in health, strength, and this world's treasures of beauty and taste; should be so insensible and neglectful of the free gift of an endless life; a life without the alloy of pain and want; a life where transcendent beauty, riches, and grace, shall yield perennial enjoyment. And yet, the reason is apparent. It is the straitness of the paths which deters them; the lions of self-denial which are in the way. It is so much easier to glide down the current of popular favor, than to stem the tide, "the wave at the lip," and girded with stern resolves. It is so much more congenial to gratify the fleshly nature than to crucify its affections and desires!

Ah, worldling! that alone is true freedom which is born of restraint; and I cannot see you flitting away your summer's day of existence without calling after and reminding you how the Saviour yearns over you, as he did over his beloved Jerusalem when he saw its approaching desolation. He would fain gather you under his wings, to shelter you from approaching judgments. Turn, then, with earnest purpose away from the alluring fields of indulgence, and seek the narrow path which leads to life, and leave to others the lament of the "harvest past, and the summer ended!" Do ye turn a deaf ear to my warning? Glide onward, then, in the easy grooves of fashion, prejudice and inclination, to the pit of oblivion which surely yawns to receive you; but nevermore boast of prudence and foresight, for that is madness which exceeds the folly of a lunatic—the choice of the "pleasures of sin for a season," instead of immortality and its inseparable beatitudes.

Riceville, Iowa, June 5, 1867.

Interview with a Pastor.

BR. STORRS:—I called once on a pastor who was at the time holding inquiry meetings for the purpose of preparing sinners for church membership. He received me very kindly, and asked if I had come to inquire about my soul. I said, no; that I had thought of that long ago; but that I desired to ask him a question, and hoped I might have the privilege of doing so. He said, Certainly, he would try and answer any inquiry I felt disposed to make. So I asked, Can a person who believes that there is no immortality, no future, nor endless life, except in Jesus Christ only, be a member of the church, and entitled to fellowship therein? Ah, said the pastor, your question involves a denial of the immortality of the soul. I know it does, I said. He replied, We are committed to the belief of the immortality of the soul; and it would be inconsistent for us to admit one who denies it. I remarked, If the immortality of the soul is not a bible doctrine, but only a mere philosophical speculation, why make it a test of christian fellowship? We believe, said he, that it is a bible doctrine. Then he asked, How do you prove that all men are mortal, and that there is no immortality except in Christ only? Oh, I said, very easy.

First, Thus saith the LORD, "Dust *thou* art;" that's your nature, Adam; and, "unto dust shalt *thou* return;" that's your destiny. And second, "He that hath the Son hath life, and he that hath not the Son shall not see life." How do you like the proof, Sir? The pastor said, Oh, you must not take God's word as it reads. I replied, Is it possible that you would thus teach? Why, do you not know that that is just what the serpent said in the Garden of Eden?

You seem to be very smart, he said; I will ask you just one question. Are you positively certain that your views are right? My answer was, an unqualified, Yes. Well now, said the pastor, whenever I meet with a man who is positive that his views are right, I set him down a hopeless case. Indeed, Sir, when you can't meet me on Scriptural grounds then you begin to ridicule; but it won't prosper, and I will soon let you see that it's a poor rule that won't work both ways. Allow me to ask you, Are you positively certain that your views are right? No reply. The pastor is silent. You, Sir, dare not answer your own question. If you say you are positive that your views are right, then by your own showing you are a hopeless case; and if you are not positive, then you don't know whether you are right or wrong. Why then do you occupy the door of the church, like the dog in the manger, and deny those fellowship for whom Christ died?

Just here the conversation ended. The foregoing is no fiction. It is a positive reality.

J. W. S.

Prayer.

How few, among the multitude of praying ones, really consider what prayer is. To bow down and raise the eye and voice to God, is regarded as prayer, irrespective of the condition of the heart, but how mistaken are all such dreamers. Prayer is the language of want, either unuttered or expressed in words, with a feeling of subdued dependence on that God to whom we pray. True heartfelt prayer cannot be offered, when there is not heartfelt want, for want indicates the necessity of prayer. Again, true prayer is offered to God in faith; hence those who truly pray never utter vain repetition—never repeat the same thing after they believe, unless the want again occurs, consequently, they who believe most pray much less than those who never believe only what they can feel.

The Difference.

Mrs. G—— was one day visiting an aged man, a friend of her father, and one who was associated with him in early life. Though differing widely in sentiment, the two old men still felt a deep interest in each other. Mr. S—— had been one of those who run after the world and overtake it. All that it can give he had obtained. Now, he inquired of the state of his friend, whom he knew to be in circumstances of far less external comfort than himself. As he listened to the story of his patience in suffering, and of the cheerfulness with which he could look forward, either to a longer pilgrimage in this world, or to the hour of death, his conscience applied the unexpressed reproach, and he exclaimed: "Yes, yes, you wonder I cannot be as quiet and happy too; but think of the difference; he is going to his treasure, and I—I must leave mine."—*Tract Journal.*

Letters and Extracts.

From Eld. J. Lewis.

ILLINOIS, June 10, 1867.

Sixty-eight years ago I was "born of a woman;" and Job spoke the truth when he said, his days are few and full of trouble. But if man continues to exist, either in heaven or hell, as theologians tell us, Job was mistaken; for his days are unending, in a state of bliss or torment. Which shall we believe? Is the old serpent, that told the first lie, saying, "Ye shall not surely die," or the LORD God, who said, "Ye shall surely die," to be believed? Let God be true, though every man is proved a liar. In 1799, I first had existence, being born of a woman, with nothing but an animal life, capable of developing a character in harmony with the plan of God, in order that I might be regenerated and born again of God; which will be a new creation, inasmuch as Christ was the beginning of the new creation of God, by being the first born from the dead. It follows, as a matter of fact, that if the wicked are resurrected to life they must be born again, as there are but two births brought to view in the bible; the first of water, the second of the Spirit: or, in other words, the first an animal life, the second a spiritual life.

Hence it is certain, that man, born of woman, is of few days, and those end at the cessation of the animal life; which life is then forever gone: his days are ended. The wicked died out of Christ; so that none but the righteous will be born again by a resurrection from the dead, being like the first fruits of the harvest, which is Christ.

In order then to be born again from the dead, there must be a germinating principle implanted in us; which Paul tells us, is the seal of the Holy Spirit; or, in other words, the spirit of adoption, without which none need ever hope to live again from the dead.

Let us then sum up on this wise: A man must first be born by natural generation. Second: He must die, or be changed. Third: He must be born again by regeneration in order to see the kingdom of God. In view of all these things, then, my dear brethren and sisters, readers of the dear HERALD OF LIFE, and all who may chance to read these lines, we exhort you to examine yourselves, lest you be deceived with the notion of being baptized into the Christ by water. May the Lord help us to look beyond water to the fountain that flows from the Father and the Son, without which all the water in the ocean will do no good. We feel truly thankful to our heavenly Father in view of all his past mercies: for, in taking a retrospective view of the past, we confess that our cup has been mingled with many a bitter drug, and we even pray that some part of our past life may not be numbered with the rest of our days; and may the Lord help us on this our birth-day to solemnly and devoutly re-consecrate ourself to Him, resolving to spend and be spent in the cause of truth, and for the life of poor dying men; feeling well assured that what is done must be done quickly, from the fact that we are living under the last vial of the wrath of God; in the which great Babylon came in remembrance before God to give unto her the fierceness of his wrath, synchronizing with the seventh trumpet, in which the nations were to be angry. They are now; and his wrath is come. The wine cup of Jer. xxv. has been poured out upon all nations, beginning at Jerusalem. But it seems that God has, or is about to take the cup out of the hands of the down trodden Jews and put it into the hands of those that have oppressed her. Glory to God, the harlot church is soon to go into perdition, together with all her daughters. Let us therefore be sober and watch unto prayer, and exhort one another daily, and so much the more as we see the day approaching.

From Dr. John Billings.

NEW RUTLAND, Ills, June 12, 1867.

BR. STORRS:—Inclosed is two dollars for two copies of the HERALD OF LIFE for six months. I hope to get more soon. Some have promised, and as soon as the money is paid I will send. I expect as the fruit of our labor in this place to have a goodly number to send yet. The so-called Advent denomination in the West has learned that God's word is taking root in what they call their borders, and the man that dares to preach the truth in relation to the resurrection and church organization, as taught by Christ, has to feel the rod of proscription.

God pity the people in the West, and save them from the power of corporate institutions. I never prized the HERALD as I have since I came West; and I shall do all I can to sustain it. I hope that others, like myself, that have *not* done what they could, will, with me, try and redeem the time, knowing the time is short, and the people (if not the days) are evil. I will just say to Br. Lewis, if he will come to this place I will find a chance for him to preach; and then, if it seems to be the will of the Lord, I can help him start his tent. Br. W. S. Campbell is some acquainted with me. If he thinks West, he can write to Br. Lewis on this subject. Likewise to me. Address Dr. John Billings, New Rutland, La Salle Co., Ill. Yours in hope.

From S. S. Call.

NEWPORT CENTRE, VT., June 9, 1867.

BR. STORRS:—We have been fed from the word to-day by a brother from Canada; and it was not mixed with tradition, but was taken from the fountain of truth. His subject was the tenth chapter of Rev., in connection with prophecy, and was ably handled.

I thought, while the brother was speaking, of the contrast between his Bible arguments and sensation sermons, with all the stamping, gestures, and force of tradition combined, that he would fall short of coming up to the standard of modern theology. So it proved; for when liberty was given for remarks either for or against what had been said, the congregation, or the professed believers in the word, were dumb; but after they left the house their tongues were loosened, and I heard the expressions, "That's rather dry; that's pretty tough;" etc; yet none could say he did not give them a thus saith the Lord; and I could compare it to nothing so much as to spreading a table with all the necessary and substantial food for the laborer, and milk and lighter food for the children, and then waiting upon his guests freely, and afterward inviting them to help themselves to such as they wished, and yet they find fault with his supper. O that the guests were worthy and would partake of the rich provision that is prepared for them, lest the Master swear in his wrath, they shall not taste my supper. Yours, striving for the truth.

DANIEL PARSONS, Harlem, N. Y., writes:—I find by examining the Bible that Christ came to bring life to light by the gospel. He says: I am the life of the world. The Jews would not receive that life either from him or his apostles; therefore the light to them went out for eighteen hundred years. But I bless God that he opened my eyes thirty years ago to behold *the light* of life; but not clearly until He sent Geo. Storrs, in this last age of the world, to call the attention of men to what is written in the word of God on the life theme. Christ says, "*I am the resurrection and the life.*" Therefore, we see, *out* of Christ there is no resurrection or life.

JAS. W. PURDY, Sonora, Cal., sends $7, and writes:—I am once more privileged to be the instrument of sending another mite to the "HERALD OF LIFE Establishment" for books, tracts, and papers to circulate among the candid of this far off, but goodly land. The numbers are not great, here, who are willing to investigate Bible truth independent of denominational views; and I esteem it a privilege of no low degree in being the instrument in placing in the hands of such a little volume, even, which reflects the Gospel light untrammeled. May the great LIFE-GIVER bless you with health, strength, and *long* life shall continue to be my prayer.

Summary of News.

BY W. M.

DOMESTIC.

Trouble seems likely to break out afresh between President Johnson and what is termed the Radical party. The occasion is the working of the Military Reconstruction Bill of Congress. The President opposed its passage, using all his great public patronage to that end, but without avail; then, when passed, he vetoed it; this did not help the matter as it received the necessary vote in Congress to become a law. It is said generally, that the President would have been impeached long ago, had he not agreed to carry out the law when enacted. Now he finds occasion of interference in its operation, in the conduct of the military commanders in whose hands the power of re-establishing the political and civil affairs of the South rests. They have superseded some of the governors and other officers inimical to their authorized ruling, in the State governments authorized by the President. This he claims as beyond the line of their delegated power, although in his veto messages it was the very occasion on which he based his opposition to the Bill. Before it adjourned, Congress anticipated some such manœuvre of the President, and provided for an extra session of Congress in July. This has now been called by the proper officers, to meet on the first of next month, so that the extent of the breach will soon be learned, and what action it will lead to. In the meantime the whole country must be injured by the renewed agitation of a question that was being rapidly settled in a manner most satisfactory to all sections.

Murders and other high crimes are fearfully increasing, not in the wilds of Texas and Arkansas, as of yore, but in the centres of our civilized and educated communities, east, west and north.

The accounts continue highly favorable for all kinds of crops. The cotton crop will be very large this year among the rest.

Surratt, who was brought hither from Asia, as an accessory in the assassination of Lincoln, is having his trial at Washington. One of the witnesses testifies that he was one of the authors of the mysterious cries in the theatre announcing the hours of the evening just preceding the murder, and which have always been regarded as in some way connected with that dark deed.

FOREIGN.

The present gathering of sovereigns at Paris is the most notable in history. They comprise all the rulers of Europe, beside a large portion of those of both Asia and Africa. America is unrepresented by any *crowned* sovereign, but there are notwithstanding a large number of the sovereign people, who have no occasion to plot to preserve their own nationality, nor desire to plot to destroy that of their neighbors—work, we fear, that has bothered the crowned despots that met to hob nob with Napoleon. The world has outgrown both despotisms and aristocracy; there is therefore a double danger impending in every such government. The ruler has to raise great standing armies to keep down the people to preserve the power and wealth in the hands of the few. Having raised the armies they are difficult to keep merely as a show, and as they menace each other, they become refractory at times, and an outlet is easily found to war to divert and thwart home danger. The military potentates realize their dilemma, but do not as clearly perceive their way of deliverance. Occasionally we hear of disarming, to be followed by a reign of peace and good fellowship; such has been the delusive topic since the royal gathering in France. But what will it amount it? Look at England, the most liberal, the best governed, the most prosperous and every way the most contented people in the world, out of America. Just in proportion to the liberty they have, they are exerting themselves to overthrow their aristocratic system; and notwithstanding the menace of 40,000 soldiers in their midst, a revolution may be looked for at any time—when kingcraft and nobility, and every other form of caste will be swept away forever. Then think of France boiling and raging, and chafing under the crushing despotism of Napoleon with his 500,000 soldiers. So of Spain, Austria, and other powers in Europe, while in Asia it is ten times worse, anarchy there, as in South America, seeming to be chronic. Peace, therefore is a chimera under such conditions. Changes will go on; as these aim to break down the privileges of great rotten institutions, revolutions, wars, and destruction, will continue until these changes are effected. Where they will break out or by what given cause or circumstance would be merely speculative to state. It is a battle —social and political—all the time: it will often require military aid to assist in each. We see no end to this state of things; we have no hope in any, until that event recorded in Daniel takes place, and the kingdom under the whole heaven be given to the saints.

Omar Pasha, the Turkish Commander-in-Chief in Candia, has sustained a signal defeat at the hands of the Christian insurgent army, and that his second in command, Mehemed Pasha, had been almost simultaneously driven from an important position, and the communication between the two generals interrupted so that a junction of their forces was rendered almost impossible. Smarting under his defeat Omar Pasha, with the true instinct of an enraged Turk, and quite in accordance with his personal and professional character, burned all the villages in the neighborhood of the scene of his reverses and murdered the inhabitants. The foreign consuls serving in Crete immediately notified their respective governments of these "atrocious proceedings;" so that it is almost certain that the Eastern question will be brought to an immediate arbitrament for issue, either by diplomacy or war. When the Sultan reaches Paris, so soon after the visit of the Czar Alexander, the exact status of the Christian populations in the East will be defined, and Turkey must either become tolerant or retire from Europe.

Maximilian and his principal officers are to be banished from Mexico; the republican government considering this not only as a just concession to the wishes of the United States, but also a dignified proceeding in behalf of their own country. It may be considered as settled that Maximilian will not lose his life at the hands of the outraged Mexicans for his filibustering exploits among them.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay St., at 7 1-2 o'clock Entrance on Jay street, at the sign of "SAWYER'S PIANO FORTE ROOMS." The main subject is, *The Scripture doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

Advertisements.

Meadville Theological School.

THE NEXT TERM begins September 2d, 1867. The Faculty of instruction consists of four resident and four non-resident Professors, and a Tutor. The object is to educate young men for the Christian Ministry. Beneficiary aid is given to indigent students. The tuition, use of library, and text books are free to all. The school was founded by the Unitarian and Christian denominations, but is open to all who believe in the divine origin of Christianity. The library consists of nine thousand five hundred volumes. Application may be made to Rev. A. A. Livermore, President of the Board of Instruction, Meadville, Pa.

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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny," being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are here by revoked.

Poetry.

THE "MORTAL RESURRECTION."

A DREAM.

I dreamed I died and rose again,
With all my aches and ills and pain.
And looking round I saw the lame,
The deaf, the blind, the halt and maim.
The saint, the sinner, fool and wise:
I heard their groans, their shrieks and cries;
For some were minus head or limb,
Some sleek and fat, and some were thin.
Among the rest the baptist John
A body had but no head on:
This in his hand he brought along,
As he passed through the mortal throng.
But as I stood in sad surprise,
An object new soon met my eyes:
One shaped and winged like one from heaven,
To whom the special gift is given,
To teach the myst'ries from above,
And sing a Saviour's dying love.
He seemed an angel clothed in light,
With smiling mien, celestial quite.
And drawing near to him I said,
Tell me, kind angel, of the dead,
How raised, and with what bodies come?
They seem diseased; all, every one.
"Yes; that's the way, indeed" said he,
"*Then* seek for immortality."
But seek it first I thought we should,
And none were raised except the good.
To which my angel thus replied,
"Know, all are raised who ever died,
The saints are saved, the wicked slain
Are raised to life and die again."
Ah! then said I, in saddest plight,
I must have lost my senses quite:
And wond'ring still, amazed I stood,
Doubting if God all wise is good.
Then one I saw unlike the rest,
In all respects more highly blest,
Who rose immortal from the clay,
And seemed an angel every way.
With falt'ring voice to him I said,
Are these the resurrected dead?
"Oh no;" said he, "I told you better,
In Number One, my Corinth letter."
Your Corinth letter! Who are you?
I've read those letters, there are two.
"My name is Paul," he meekly said,
"And on the block I lost my head;
But when I rose I found it on,
And all my pains and ills were gone."
Why then, I pray, what *means* all this,
Has my good angel spoke amiss?
"Alas;" said he, "if I guess right,
Your angel's but a *Crisisite*."
Then in a laughing fit I 'woke
From such a queer and dreamy joke,
And gave to God a higher praise:
IMMORTALS ONLY WILL HE RAISE.

Z. CAMPBELL.

Children's Department.

JOHN QUINCY ADAMS' LOVE FOR HIS MOTHER.

The mother of John Quincy Adams said in a letter to him, written when he was only twelve years old:

"I would rather see you laid in your grave than grow up a profane and graceless boy."

Not long before the death of Mr. Adams, a gentleman said to him:

"I have found out who made you."

"What do you mean?" asked Mr. Adams.

The gentleman replied:

"I have been reading the published letters of your mother."

"If," this gentleman relates, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly, nor his face glowed more quickly, than did the eyes and face of that venerable old man when I pronounced the name of his mother. He stood up in his peculiar manner and said:

"'Yes, sir, all that is good in me I owe to my mother.'"

Is not this incident very touching and beautiful?—*Children's Hour*.

ELIZABETH'S NAME.

When I was a little girl, I did not like my name—Elizabeth! It seemed so cold and dignified, so unsuited to a child; while the pet name "Libbie," which my brothers called me, I thought very homely—not at all so sweet and loving as the names of my playmates.

Not one of the little girls whom I knew had so old-fashioned a name as mine. There were Clara, Helen, Julia, Grace, Agnes, Edith, Florence, Isabel and Rosabelle. The last name I thought the prettiest of them all, perhaps because it belonged to a darling little girl.

One day she said to me, "Do you know why I like my own name better than any of the others?"

"No," I replied; why do you?"

"Because it has such a sweet meaning. Belle means beautiful; Rosabelle, beautiful Rose."

Then the little girl blushed and smiled and held down her head, while I kissed her red cheek.

"You *ought* to have a name with a pretty meaning," I said. "I wonder if mine means something as plain and dull as I am?"

"Why don't you look in the Bible?" she said; "your name is there."

When I returned home, I did look, and found—Elizabeth. It meant: "the oath of God." I thought: How dreadful it was!

When my father came home that night, I took the Bible to him, and told him all my difficulty.

"The oath of God," he exclaimed, "must mean perfect truth." Since God himself is the truth, everything he says is truth; his oath must be perfect truth!"

I was comforted. What a beautiful meaning for a name! I would not exchange Elizabeth for the most romantic name in the world. I only feared that I had no right to it—perfect truth.

"But I will *earn* a right!" thought I. "If my name means anything beautiful, *that* I could not be; but I *can be true*, and I will! With God's help, I will be *true* from this hour!"

I was then ten years old. I began in earnest. I watched myself, and morning and evening, and often through the day, when tempted, I prayed that God would help me to be truthful. I did not once speak about it to any one; but when I was sixteen, I was amply repaid by hearing my mother say to a highly esteemed friend, that "Elizabeth was the only one of her children who had never told a lie."

You may imagine, dear children, how happy I was. I had earned my beautiful name—Perfect Truth.—*Selected.*

CHRIST'S TEMPTATION.

EXPLANATION TO POLLY G. PITTS, BY SAMUEL MASON.

DEAR SISTER IN CHRIST:—I will now call your attention to Math. iv. 1-11. These verses contain, it is supposed, conclusive evidence of the personality of the devil, and his identity independent of man. This will be admitted, if we cannot reconcile Christ's temptation with the spirit of our lusts that war in our members. The apostle Paul says, Heb. iv. 15, "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points *tempted like as we are*, yet without sin." The feeling of our infirmies is the spirit of our infirmities; and the spirit of our infirmities is what tempts us. Heb. ii. 18. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Christ, then, had our infirmities, and suffered, being tempted in all points as we are. But how are we tempted? Is it by a personal devil—a fallen angel? Hear the apostle James: "Every man is tempted when he is drawn away of his own lust, and enticed." "Then when lust hath conceived it bringeth forth sin: and sin when it is finished bringeth forth death."

If Christ had not our nature, and the natural propensities of our flesh and mind, he could not have suffered from temptation as we do. Angels have not our nature, or infirmities, and consequently they cannot sin and fall from their holy and exalted state. Therefore Christ took upon him not the nature of angels, but the seed of Abraham—our nature—and became subject to our infirmities, temptations and death. Though Christ had the lusts or propensities of our nature in him, and thereby was tempted, yet it did not conceive in him; he resisted the devil, or this spirit of lust, and it brought forth no sin. James says, *every man is tempted* when he is drawn away of his own lust, and enticed. Now, is he tempted in this manner and a personal devil besides? If so, why does he lay down this law of temptation, and not mention the fact of a personal devil? But if we will notice the operations of our own minds, and the manner in which He was tempted, we shall find the law James has given to be correct; and in no one instance have we been tempted from any other source, or in any other way.

There are instances of men meeting with angels, and being instructed, influenced, and guided by them; but where is the instance of the appearance of a personal devil, instructing and guiding a person? If this was a personal devil that met our Saviour and tempted him, then he was not tempted as we are, unless it can be shown that we meet a personal devil in our temptations; neither was Christ tempted as James declares men are tempted. To say, therefore, that Christ was met and tempted of a personal devil, is to contradict the law of temptation laid down by the apostle, and to say that Christ was not tempted as we are.

We will now see if the temptation of our Saviour cannot be harmonized with the law of James, viz., drawn away of his own lusts, and enticed." First: He fasted forty days and nights. What would it be natural for him to lust after? Plainly, something to satisfy hunger. The demand of appetite, and his desire for something to eat presented this first temptation—command these stones to be made bread. Work a miracle for the gratification of your own appetite. This was not right, and in accordance with the will of God. Hence this scripture was brought to rebut the temptation and silence this propensity, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Then the devil took him into the holy city, and set him upon the tower of the temple." Now, was this a literal act? Was there a personal devil that took him up bodily and really to the city and pinnacle of the temple? Who saw him? for if it was real it must be visible, and multitudes would have seen him; and it would have been a most remarkable circumstance, such as never occurred before or since.

If we carry out the theory of a literal, personal devil, we must believe that Christ thus literally suffered himself to be carried about by the devil; and consequently was handled and tempted in a manner no other man ever was. But Christ could have had these thoughts and promptings in his own breast, from his own lusts or natural infirmities, and not have changed his locality in the wilderness; and we shall find it more rational, and in accordance with the fact, to so consider it. If it was suggested to Christ's mind to do this, it was a temptation; and as much so as though he had been literally carried to the top of the tower of the temple. If we should write or relate our temptations, we should speak of being carried to some high eminence in a plain and certain course, and there induced to commit some rash act, or presumptuous sin, as Christ was tempted to commit, and he resisted it by another quotation from scripture. It was suggested that he could jump off from this high steep, because it was written, "He shall give his angels charge concerning thee, and they shall bear thee up," and keep thee from being dashed to pieces.

Men are alike tempted to commit presumptuous sins; and they should always remember that such a temptation places them upon the verge of a dangerous precipice, where, if they yield, they will be morally dashed to pieces.

The devil next takes Christ up into an exceeding high mountain, where he could view the splendor of earthly kingdoms, with the following promise from the devil, that if he will fall down and worship him, i. e., be obedient to the ambition and lusts of his fleshly desires, all these should be his to enjoy. Our Saviour at once rebuked the tempter, and bade him begone, saying, It is written, thou shalt worship the Lord thy God, and him only shalt thou serve. And the devil left him, and angels came and ministered to him. The devil left him upon the top of this mountain; and if it was a literal event, he must have been at a distance from the place where the devil first communicated with him. But from Matthew, Mark, and Luke, it appears that the whole affair of his temptation took place in the wilderness, and that he was not moved from the locality. There is not the slightest evidence or rationality in all this account of a personal devil. He was attacked and tempted by the devil in the same way that we are, and by as literal a devil, and no more so. Yet he sinned not, because lust did not conceive. He did not suffer the temptation to mature in his mind, and ripen into a conception and determination to commit the acts. He was tempted in all points like as we are.

These three temptations embrace the whole body of temptations to which we are subject; and they are given us as a sample that we must resist temptation by a direct appeal and adherence to the scriptures. The first temptation covers the ground of our appetites, and shows how strong they are, and how we are tempted to go to the utmost extent of our power, even to work miracles, if possible, to gratify them. The second represents the whole class of our presumptuous sins that we are at times tempted to commit. The third embraces the world of our ambition, and love of popularity, influence, wealth and power.

By this example and temptation of Christ, we are taught how to resist evil, or the devil, and overcome this power of our lust by a direct appeal to the Bible. When Adam and Eve were tempted to eat of the forbidden fruit, they should have met the suggestion with a "Thus saith the LORD," and maintained a firmness in obeying the commands of the Lord, and no evil or devil would have entered our world. And if we would recover ourselves from the condemnation of sin, and the snares of the devil, we must resist temptation, and adhere strictly to the voice of God. We must yield ourselves servants to obey him; and not our own lusts, or we shall be of our father the devil, and not the children of God.

Then let us by a patient continuance in well doing seek for glory, honor, immortality, eternal life, through Jesus Christ. Your brother in Christ.

New Brighton, Penn, May 28, 1867.

ETERNAL TORMENTS, ANNIHILATION.

The following is a letter written in the last century, by Rev. SAMUEL BOURN, of England, on the above subject, addressed to a clergyman. It will explain itself.

NORWICH, Sept. 24, 1759.

Reverend Sir:—Having heard you publicly assert some time ago, "That the Doctrine of *Annihilation*, or that the souls of wicked men shall be totally destroyed in the future state," is utterly inconsistent with the christian scheme; and as you did not at that time produce any argument of reason, or authority of Scripture, to prove what you have asserted, it raised in me a curiosity to know by what proof you are able to support your assertion; in hope of receiving such satisfaction, as may be expected from a gentleman of your known abilities, and study of the christian Revelation.

I am more ready to gratify my own curiosity in making you this public request, as I am persuaded that there is nothing more conducive to the discovery of truth than if those who have studied the same subject, yet are of contrary opinions, enter into a mutual disquisition of each other's arguments, and with an amicable spirit of free inquiry, examine the strength of what may be alleged on both sides.

That I am of an opinion directly opposite to yours, you need not be informed: nor do I see the least reason to avoid either a public declaration, or defence of my opinion. For, so long as I remain fully convinced, as I am at present, that that doctrine which you asserted more than once, to be absolutely inconsistent with the christian scheme, is the very doctrine of christianity, it will not affect me in the least, whether the opinion which I maintain be thought old or new, common or singular, popular, or unpopular.

That men who apply their minds to the study of religion and the holy scriptures, should be of different and even contrary opinions, is certainly no new thing in the christian world. But that such should conspire, by a joint examination and friendly controversy, to investigate truth for themselves and others, in a subject concerning which they totally differ, is (I am sorry to say) something new and uncommon. But as the author of the Epistle to the Hebrews exhorts them to provoke one another (as our translators have rendered it) to love and good works; so, I do not doubt, but you, as well as every other reader of this pamphlet, will approve my conduct, in inviting and urging you in this public manner, to a friendly discussion of so important a subject as this before us.

The importance of it will, I apprehend, be readily allowed; especially by those who have a real concern for the credit of the christian religion: at least, it appears of so much consequence to me, that if it should be proved, that the final punishment threatened to wicked men in the New Testament, is not a total destruction, but an endless preservation in a state of misery and torment, this would, in my opinion, fix a greater odium upon christianity, and raise a stronger objection to it, than all its adversaries have yet been able to produce; and I will venture to assert, that there are many persons in this nation, of no inconsiderable understanding, who would be strongly disposed to reject the New Testament as a divine revelation, if they were convinced that it contains such a doctrine.

For, that any doctrine should be true, and have the real stamp of divine authority, which ascribes to the Supreme Governor of the universe, a conduct unworthy of any prince or governor on earth, and repugnant to our best conceptions of the measures and ends of good government, cannot easily be admitted by persons of thoughtful and ingenious mind. To overcome the antipathy of a good heart, and the remonstrance of a reasoning mind against it, will require an immense weight of external evidence.

A limitation of punishments is essential to all good government: to extend them beyond the limits of reason or of law, which is the public reason, is one characteristic of tyranny. Where punishments are extended or increased, so far as the public safety and welfare require, and no further; i. e., where they are always limited and directed by a view to the happiness of the whole, there is good government: but where they are increased, either in degree or duration, beyond what is requisite to that end, there is tyranny: where they are unlimited or infinite, there is the greatest tyranny: for to punish a criminal in an excessive degree, and beyond what the ends of good government require, is as real injustice and cruelty, as to inflict a lesser degree of punishment upon an innocent person. For in both cases, it is equally inflicting misery, not to answer any necessary or useful end, but for the mere sake of increasing misery; which is the worst end that can be conceived.

There neither is, nor can be, any other difference, between the best and worst government possible; than that the former is administered with a view to produce and maintain the greatest virtue and happiness, or to prevent, or extinguish, as much as possible, wickedness and misery; and the latter with a view to prolong and increase wickedness and misery. Now, whether the endless preservation of wicked spirits, in order to inflict upon them infinite miseries, be more consistent with the former, or the latter kind of government is not difficult to be determined. Their wickedness, or their misery may be a reason in the mind of a good governor for destroying them: but the contrary, viz., preserving them forever in a state of wickedness and misery, appears more conducive to the ends of the worst government, than of the best.

To allege that human ignorance is so great, and our ideas of what is fittest and best so imperfect, that we can form no judgment of what the ends of divine gvernment may require; and that therefore, for aught we know, infinite punishment, and the endless existence of some beings in the greatest misery, may be made subservient by the incomprehensible wisdom of Providence, to the greatest virtue and happiness of the universe—is only arguing from a supposed possibility against the greatest probability; and endeavoring under color of human ignorance, to screen a doctrine apparently most injurious to the character of the Supreme Being.

In human government, extreme and lingering punishments are a certain mark of barbarity, and a criterion by which to distinguish a tyrant from a just and good prince. In the best constituted governments, punishments are the mildest; in the worst, the severest. For a perfect tyranny is supported solely by fear; but a just and legal government by better principles and affections. Whether, then, the best or the worst governments on earth, are most like the divine; whether the greatest tyrants, or the most beneficent and merciful princes, most resemble the perfect Governor of the universe, no one will hesitate in deciding.

But, indeed, in all human governments, even the worst, death (which is annihilation in respect to human society) is the ultimate punishment: and all that is added by those judges who proceed to the extremest rigor, is an augmentation for a short space of time, of the horrors and agonies preceding, or attending the execution. And it is hardly to be conceived, that any prince, though absolute in power, tyrannical in disposition, and both injured and incensed to the highest degree, would not, in length of time, think justice satisfied, if not feel his own resentment satiated, by the extreme and lasting miseries of the criminal: the idea of making these miseries everlasting, was this in his power, would be found too abhorrent to reason and humanity to be long entertained in a human breast.

How then can we think of imputing a procedure exceeding the severity of the greatest tyrant, and of the worst government on earth, to that Being whom we style the best; whose tender mercies are over all his works; whom we ought to love with all our hearts, and to contemplate with the greatest delight; and in whose designs and measures we ought to place an entire confidence? Why do we style him most merciful? Why address him as the Father of mankind? A father, indeed, may punish a wicked and disobedient son: i. e., he may withdraw his favor from him, may disinherit him, may inflict stripes, or other penalties upon him, nay, acting as a magistrate and judge, may put him to death. But what should we think of that father, who acting in the capacity of judge over his offending offspring, would not be satisfied (be their crimes ever so great) either with their total destruction, or their suffering for any limited duration, or the addition of the former to the latter; but who would rather judge them to live forever, than to perish forever in fire unquenchable? How could such a judgment consist either with the equity of government, or the clemency of a judge? How much less with the disposition of a parent? How vain is it to compliment the Almighty with the titles of Most Just and Most Merciful if at the same time we ascribe to him a conduct not only inconsistent with the paternal character, but irreconcilable to our clearest notions of justice as well as mercy?

Nothing is of greater importance to religion, than to preserve the character of the Supreme Being inviolate: for without this foundation it cannot be supported; but will be apt to degenerate into slavish superstition, or a blind and savage enthusiasm. Yet, perhaps, no character in the world has been more mistaken, or traduced, and consequently suffered more reproach and injury from the tongues and pens of men: whilst not understanding the nature and end of government in general; nor having formed any clear and consistent notions of justice and mercy, or of that public utility, which ought always to be intended and answered, by punishing as well as by rewarding; they have erected, in their own imagination, a scheme of government, according to their own narrow, partial, arbitrary, or enthusiastic conceits; and have fondly imputed this scheme to the most sublime and excellent Being, whose wisdom and goodness are infinite, whose thoughts and designs excel those of the wisest and best men, as the heavens are above the earth.

[*To be Continued.*]

A FRIEND AND ENEMY: WHEN MOST DANGEROUS.

I will take heed both of a speedy friend, and a slow enemy. Love is never lasting that flames before it burns. And hate, like wetted coals, throws a fiercer heat, when fire once gets the mastery. As the hasty friend may quickly fail: so the slow foe will hardly be altered. Early fruits rot soon. As quick wits have seldom sound judgments, which should make them continue; so friendship kindled suddenly, is rarely found with the durability of affection. Enduring love is ever built on virtue; which no man can see in another at once. He that fixeth upon her, shall find a beauty that will every day take him with some new grace or other. I like that love, which by soft degrees doth raise itself in the soul. As for an enemy that is long a making; he is much the worse for being ill no sooner.

He hates not but with cause, that is unwilling to hate at all. OMEGA.

PULPIT INGENUITY.

A preacher in the neighborhood of Blackfriars, London, not undeservedly popular, had just finished an exhortation strongly recommending the liberal support of a meritorious institution. The congregation was numerous, and the chapel was crowded to excess. The discourse being finished, the plate was about to be handed around to the respective pews, when the preacher made this short address to the congregation: "From the sympathy I have witnessed in your countenances, and the strict attention you have honored me with, there is only one thing I'm afraid of, that some of you may feel inclined to give too much. Now it is my duty to inform you that justice, though it is not pleasant, should always be a prior virtue to generosity; therefore, as you will all be called upon in your respective pews I wish it to be thoroughly understood that no person will think of putting anything in the plate who cannot pay his debts!" It need not be added that this advice produced an overflowing collection.

YOUR NAME IN THE BIBLE.—The Dutch farmers in Africa have held the black natives in great contempt, the same as the Southern planters once despised their slaves. As one of these farmers was riding out one day, he saw one of these blacks sitting by the roadside reading. Checking his horse, he jeeringly asked, "What book have you got there?"

"The Bible," replied the Hottentot.

"The Bible! Why that book was never intended for you."

"Indeed it was," replied the black confidently, "for I see my name here."

"Your name! Where?" said the farmer, getting off his horse; show it me."

"There!" said the poor fellow, putting his finger on the word *sinners*. (1 Tim. i. 15.) "There! 'sinners!' that's my name. I am a sinner—so that means me."

The farmer was silenced, and mounting his horse he galloped away.—*Exch.*

THE UNGRATEFUL.—*A Fable.*—A fisherman just throwing out his line, saw a man fall into the water. He ran to his help, and finally succeeded in hooking him up by the clothes, but, unfortunately, he wounded one of his eyes with his hook. He took the wounded man to his house, nursed him till he was healed. But no sooner was the ungrateful wretch departed than he entered a complaint against the fisherman for having wounded him. The case was heard, and the judges were embarrassed, when a fool raised his voice in the court, "Gentlemen," he said, "it is easy to decide the matter. This man complains that the other has put out his eye. Now throw him into the water in the place where he fell in. If he gets out himself, it is fair that he should obtain damages of the fisherman; but if not, leave him there, and reward the fisherman for the service he has rendered." The complainant withdrew in haste, giving up his demand.

RETRIBUTION.—The moment a friend, or even a mere acquaintance, is dead, how surely there starts up before us each instance of unkindness of which we have been guilty towards him. In fact, many and many an act or word which, while he was in life, did not seem to be unkind at all, now "bites back" as if it were a serpent and shows us what it really was. Alas! 'twas thus we caused him to suffer who now is dust, and yet then we did not pity or reproach ourselves. There is always a bitterness beyond that of death in the dying of a fellow creature to whom we have been unjust or unkind.

GLEANINGS FROM DR. WAYLAND.—The devils going into the swine seem like the "spirits" now-a-days that act so like fools!

"Strive to enter in"—I suppose means just as many will be saved as want to be saved. Every one that strives and is willing to make sacrifices. Don't you suppose God knows all who are His? That is *His* business. Suppose a man shauld say, "I want to be saved—but I don't want to give up my love of property."

For our sacrifices for the right and the good, and for the Saviour, we shall be abundantly rewarded.

CHURCH FAIRS.—The *Reformed Messenger*, expresses an earnest disapproval of fairs for church purposes. It says that the parties engaged in them, often "godly men and devoted women," "labor more and accomplish less, with less credit to themselves and less glory to God, by falling in with these worldly schemes, than if they would simply follow the Bible plan. We may get money by catering to the tastes of the world, but we sacrifice principle—and this is more precious than money."

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The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

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The Herald of Life

AND OF THE COMING KINGDOM.

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Herald of Life
AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 178. NEW YORK, WEDNESDAY, JUNE 26, 1867. VOL. IV.—NO. 36.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

JESUS IN THE STORM, ETC.

We see him by the lake side; again under the pressure of the multitudes. Seeking rest and seeing no hope of it for him in Capernaum, Jesus said, "Let us pass over unto the other side." That other eastern side of the Lake of Galilee offered a singular contrast to the western one. Its wild and lonely hills, thinly peopled by a race, the majority of whom were gentiles, were seldom visited by the inhabitants of the plain of Gennesaret. Now-a-days both sides of the lake are desert; yet still there is but little intercourse between them. Few travellers venture to traverse the eastern shore; fewer venture far into the regions which lie behind, which are now occupied wholly by an Arab population. As offering to him in some one or other of the deep valleys which cleave its hilly ridge and run down into the sea a shady and secure retreat for a day or two from the bustle and fatigue of his life in Galilee, Jesus proposes a passage across the lake. All is soon ready, and they hurriedly embark, taking Jesus in "even as he was," with no preparation for the voyage. It was, however, a short, a six or eight miles' sail. Night falls on them by the way, and with the night one of those terrible hurricanes by which a lake which lies so low, and is bound on all sides by hills, is visited at times. The tempest smote the waters, the waves ran high and smote the little bark. She reeled and swayed, and at each lurch took more and more water in till she was nearly filled, and once let her fill, the next wave that rolls into her she sinks. They were practised hands that navigated this boat, who knew well the lake in all its moods; not open to unreasonable fear, but now the fear comes upon them, and they are ready to give up all hope. But where all this while is he at whose bidding they had embarked? They had been too busy at the time with the urgent work to which the sudden squall called them to look about for him; the mantle of the night's thick darkness may have half hidden him from their view. But now in their extremity they seek for him, and find him "in the hinder part of the ship asleep on a pillow." Unbroken by all the noise of winds and waves without, and all the tumult of those toiling hands within, how quiet and deep must that rest of the wearied one have been! They have some difficulty in awaking him, and they do it somewhat roughly. "Master! Master!" they cry to him, "save us! we perish! Carest thou not that we perish?" With a word of rebuke to them for their great fear and little faith, Jesus rises, and speaking to the boisterous elements as you would speak to a boisterous child, he says to the winds and the waves, "Peace, be still!" and nature owns at once the sovereignty of the Lord. The winds cease their blowing—the waves subside—instantly there is a great calm. Those who had sought and roused the sleeping Saviour, fall back into their former places, resume their former work; at the measured stroke of their oars the little vessel glides silently over the placid waters. All is quiet now, where but a few minutes before all was tumult; few words spoken during the rest of the voyage, the rowers but whispered to each other as they rowed:—"What manner of man is this, that even the winds and the waves obey him?"

Jesus lying this moment under the weakness of exhausted strength, rising the next in all the might of manifested omnipotence: in close proximity, in quick succession, the humanity and the divinity that were in him exhibited themselves. Though suddenly roused to see himself in a position quite new to him, evidently one of great peril, Jesus has no fear. His first thought is not of the danger, his first word is not to the tempest, his first care is not for the safety of the body, it is for the state of the spirit of them who shake him up from his slumbers; nor is it until he has rebuked their fears that he removes their cause, but then he does so, and does it effectually, by the word of his power. And so long as the life we are living shall be thought of and spoken of as a voyage, so long shall this night scene on the lake of Galilee supply the imagery by which many a passage in the history of the church, and many in the history of the individual believer, shall be illustrated. Sleeping or waking let Christ be in the vessel and it is safe. The tempest may come, our faith be small, our fear be great, but still if in our fear we have so much faith as to cry to him to save us, still in the hour of our greatest need will he arise to our help, and though he may have to blame us for not cherishing a livelier trust and making an earlier application, he will not suffer the winds or the waves to overwhelm us.

The storm is past, the night is over, the morning dawns, the opposite coast of the Gadarene is reached. Here, then, in these lonely places there will be some rest at least for Jesus, some place of secure repose? Not yet, not instantly. Soon as he lands, immediately from some neighboring place of graves there comes forth a wild and frenzied man, a man possessed by many devils, for a long time so possessed, exceeding fierce so that no man could tame him. They had bound him with fetters and with chains: the fetters he had plucked asunder, the chains had been broken by him. Flying from the haunts of men, flinging off all his garments, the naked, howling maniac lies day and night among the tombs, crying and cutting himself with stones; so fiercely assaulting all who approached him that no man might pass by that way. From his lair among the graves the devil-haunted madman rushes upon Jesus. His neighbors had all fled terrified before him. This stranger who had just landed flies not, but tranquilly contemplates his approach. He who had so lately brought the great calm down into the bosom of the troubled lake, is about now to create a greater calm within this troubled spirit. At the voice of Jesus he was soon "clothed and in his right mind"........ From the moment that he had been healed, the demoniac had never left Jesus' side—never thought of parting from him—never desired to return to home, or friends, or kindred. A bond stronger than all others bound him to his deliverer. And when he saw Jesus make the movement to depart, he accompanied him to the shore: he went with him to the boat. And as he fell there at his feet, we can almost fancy him taking up Ruth's words and saying, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." He is ready—he is anxious to forsake all and follow Jesus, but he is not permitted. "Go home to thine own house and to thy friends," said Jesus, "and tell them how great things the Lord hath done for thee." It was to a heathen home—to friends that knew little about the Lord, and cared little to know, to whom he was to go. No small trial to him to be thus torn from the Saviour's side, to go and reside daily among those who had sent that Saviour from them. But he did it—did more even than he was told to do; not in his own house alone, nor among his own friends alone, but throughout the whole gentile district of Decapolis he published abroad the great things that Jesus had done for him. Better for the man himself—too long accustomed to dwell alone, taking a tincture of the solitary places in which he dwelt into his own spirit, to mix thus freely and widely with his fellow men; and better undoubtedly it was for those among whom he lived—acting as the representative of Him whom in person they had rejected, but who seem to have lent a more willing ear to the man of their own district and kindred, for we are told that as he spake of Jesus, "all men did marvel," and some, let us hope, did believe.—*Selected.*

THE WILLS.

OUTLINES OF A SERMON PREACHED IN THE COURT HOUSE, PATERSON, JAN. 20, 1867, BY GEO. B. DAY.

"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament: which vail is done away in Christ."—2 Cor. iii. 14.

To-day we begin an interesting and profitable work—the investigation of the Bible for ourselves. No creeds embarrass us; no system of theology requires that we force interpretation, or torture meanings. The wisdom of the world cannot assist us—it may even prove an obstacle, for it is pronounced, "foolishness with God." Therefore we shall place no dependence upon it. As if the scriptures were given for the first time, and into our hands, that we might know the divine truth, which no human reason could discover except by this revelation, do we address ourselves earnestly to our undertaking. And it is our purpose to make this a life work. "To search the scriptures" shall be the first and only duty to which we feel ourselves imperatively inclined. Let us first, then, thoroughly recognize our position. We are not masters, but disciples; not teachers, only scholars. We have no "views" to maintain by able argument, no "articles of faith" which we are resolved shall find a home and support in the minds of men. With open minds we are to sit at the feet of inspired men to hear what God hath said to those who have an "ear to hear."

What is the Bible? A book of celestial literature? of divine imaginings? of moral precepts? of high philosophy? of purest poetry? or of all these combined and mysteriously blended? St. Paul calls that part of it written before his time the Old Testament, and that portion of it which was written by himself and brother apostles the New Testament. And apart from the common term scriptures or writings, the authors have no other designation for this great work. Turn to the title page. I read there no other name than this, "The Old Testament." Next to this "Family Record" follows another title page—"The New Testament of our Lord and Saviour Jesus Christ." We have stumbled on two wills.

In the Latin Vulgate and in the original Greek the word here rendered "testament" has but one meaning; "a formal written document conveying property or value from one party to another." Will it seem novel to us, to open this sacred book as a legal paper, and read there the particulars of a contract between the unseen God and his only begotten Son Jesus Christ, "parties of the first part;" and some unknown persons (would that we might be included) as the "parties of the second part?"

Testaments, God calls them, testaments they are labelled, testaments let them be.

Let us scan these two "wills," and catch some idea of the running contents.

Genesis opens with an account of the creation of men, and the formation of the earth. God claims to be the author of both. His claim has never yet been successfully disputed. Therefore he has a right to will as much of the world as he pleases to whom he pleases; and though as your eye runs over the antediluvian times it would seem as though the sovereign Master left men to occupy what they chose to occupy, and on such terms as they themselves might elect, the scene soon changes. A flood sweeps off the race, and out of Noah's descendants God calls Abraham and leads him to a particular land. It is the real estate, and the only real estate devised in the Old Testament. Abraham is directed to let his eye range over that land. Our eye may well follow his. For within its limits occurred most of the glorious scenes which made our young eyes roll in wonder as we read, and according to the prophets, upon that same territory shall the vision and reality of the divine glory again be manifest in the fulness of time. Its western boundary was the beautiful Mediterranean; its eastern, the Euphrates river. The river of Egypt limited it upon the South; the mountains of Lebanon on the North. This is the Promised Land—the land of the will—the Canaan, the home over Jordan, and the only land on the wide earth whose tenancy God has directed and enforced ever since he made the old will.

But who were the heirs? "Unto thee will I give it, and unto thy seed," said the Testator to Abraham. Let us not stop to inquire why God gave the flowing land to the Jews. We cannot dispute his right, nor can we undo the facts. To them he willed it, and he was able to execute every provision of his testament. With a high hand and outstretched arm he whirled the Canaanites from their walled towns and towers. With miracle power he set down Abraham's seed in that land, and with the same miracle power he kept them there. Shall we learn, while passing, one truth about miracles? They are the mighty deeds of God executing the provisions of the Testaments—never seen and never to be known except when God is fulfilling something which he has said in these documents shall be done. Here alone is the supernatural, and outside of this there is no miracle: all is natural.

What were the conditions of inheritance and tenancy? This people of God did not inherit in fee simple. They took possession under conditions. Two or three books of the will are occupied with these conditions. We call them the law. Keep them sacredly and you shall stay in the land and be prosperous and happy. So ran the covenant of the Testator. God made this covenant good so long as the conditions were kept. If the Jews were negligent, God let in the banished nations on them to torment them; if they were wholly forgetful and allowed the conditions to be lost and become a dead letter, he banished them from the land, but only for a time. "The gifts and calling of God are without repentance:" and though now wanderers for eighteen hundred years in strange lands and homeless, he is able to graft them in again; and it is in the will a hundred times that he will yet do it.

How long should they maintain possession under the law? Till the real heir should come and take permanent and lasting possession. They should not be dispossessed if they kept the ceremonial and moral law until a strange personage should appear of their own lineage, who would claim and maintain his right to the land, its people, and all its privileges. After that, the law should avail them nothing. He to whom the land thus rightfully belonged as the Son of the Testator should make a new covenant with them and maintain them in perpetual possession. But they must believe in him and receive him as the heir or he would reject and cast them out. This was faith, the new condition of inheritance. Shall we dwell a moment on that faith? It is of all things the most important, for through the want of it the old heirs lost the land, all the benefits of inheritance and the wondrous displays of God's presence in their midst. There was much to be believed, and what they would not credit, that we must receive or we cannot become heirs. That Jesus was God's Son, and therefore heir of the land of promise; that he is to take possession of that land and keep it forever; that he is clothed with all power to make it fruitful, defend it from enemies and make its inhabitants righteous and pure forever; in short, to carry into execution every codicil which is appended to the old will.

Consider well these codicils. I range them in some order, though doubtless an inconsistent one. They are scattered all around in the books of the Old Testament called the prophets. Jesus, the heir, should take possession of the land along with Abraham, Isaac, Jacob and David, who must therefore rise from the dead to inherit with him. He would rebuild Jerusalem, and make it the capital of the land and nation; establish a kingdom which would never be overthrown; translate into immortals like himself all the Abrahamic people who would believe in him; give to them a pure, intelligent and wise nature, such as other men never had; organize a new government with officers such as human governments never possessed; and give unto these believing ones untold and mysterious powers by which they were to be fitted to govern with him all other nations of the world.

Through him and them, blessings of peace, health, long life, intelligence, wisdom and righteousness should be scattered among the sinful dying nations of the earth, and the world should become filled with their glory and the glory of God. This is some of the substance of these codicils. The heir, Jesus, came to carry them into effect; but somehow there was a vail on the eyes of the Jews when they read the Old Testament and they did not and would not receive him. This vail is done away in Christ, that is in the anointing of Jesus with the Holy Ghost. These codicils have never been executed as yet in full. The Old Testament remains in part waiting for execution. The heirs did not come forward to co-inherit with the Son. They attempted on the contrary to put him to death, that they might still possess on the old condition of the law. They were sure they had succeeded. But there whs another scene which they were not privy to. The heir made another will before he died which was in part to supersede the old. He sealed it in his blood. It is the new Testament of our Lord Jesus Christ. We will scan it this afternoon.

ETERNAL TORMENTS, ANNIHILATION.

Nothing, then, can be more becoming those who are appointed to be ministers of religion, and guardians of its truth and purity, than to vindicate God's government of the world, and to rescue that most sublime and sacred character, which we should always contemplate with the highest veneration and affection, from those unworthy notions, which men are apt to intermix with their belief of a Deity; and especially from those black calumnies, by which he is represented as no better, in effect, than the greatest tyrant, instead of being the most just, beneficent and merciful governor. For the influence which religion has upon the dispositions and morals of mankind, will be useful, or hurtful in proportion as their sentiments of the divine nature and government are good or evil. The worst evils of superstition and enthusiasm have their source in an unjust or partial opinion of the Deity. Nor can the belief of his existence, or almighty power, produce any good effects, separate from a belief of his perfect justice and goodness. A just esteem of the Deity, therefore, is that spring of true religion and virtue, which ought to be preserved, as much as possible, pure and untainted in the minds of men.

It is more curious and difficult than necessary, to account for the propensity of mankind, to receive and retain such ill impressions of the Deity, and his government of the world. Whether they may be ascribed to those fears and horrors which are apt sometimes, especially in some persons, to seize and wholly possess the imagination, and thereby disturb and overpower their reason; or, to their violent resentments against those who offend and injure them, which tempt them to avenge themselves in proportion to their own power rather than to do justice in proportion to the offence; and hence lead them to imagine, that the greater power the person offended is possessed of, the greater punishment he will consequently inflict: or, whether they may be owing in some instances to the strength of any other passions; so much is certain, that human passions and affections, either separate or united, have a great influence upon their understandings and contribute both to form and confirm their peculiar sentiments of the character and disposition of the Supreme Being.

It may be equally difficult to trace out with any precision, how such opinions have actually arisen and spread in the world; particularly this barbarous notion of a state of never ending misery and torment. The heathen poets adopted the vulgar fables, in regard to the different species of the infernal torments. And Virgil assigns a perpetual duration of misery to some criminals: "*Sedet æternumque sedebit infelix Theseus*:"—though to others he is so favorable as to allow, in process of time, a release: so that his doctrine has a remarkable conformity to the popish hell and purgatory. But it was the business of the poets to affect the imagination: and to this end they made the like use of the fabulous traditions of their times, as Shakespeare does of his witches and apparitions. These were the *poetarum* and *pictorum portenta*, which Cicero, as a philosopher, speaks of with so much contempt, as to say, "Who can be so senseless as to give any credit to them?"

Mohammed seems to adopt the doctrine of eternal torments in good earnest; and thunders it out, not only against criminals, but against all who do not receive his *Koran*. His language is, "They shall undergo the rigors of an infinite pain. They shall never be eased in their torments. They shall be eternally confined in the fire of hell. They shall dwell there eternally. God will change their burned skin into a new skin, that they may suffer the more. He hath prepared hell for them, where they shall remain eternally. The infidels shall be encompassed with flames of hell. They shall have shirts of fire. Boiling water shall flow in upon their heads. The fire shall burn what is in their bellies, and shall roast their skin. They shall be beaten with clubs of iron. When they think to go out of this fire they shall enter further into it. They shall *not die* in those torments, and their torture shall never be assuaged. They shall in vain implore succor of God. They shall demand of the keeper of the fire, Will thy lord never deliver us from these pains? He shall answer them, Ye shall abide there eternally. They shall never get out of this fire, neither be able to repent. Their pains shall be augmented, and pains upon pains."

It appears, then, that this doctrine of eternal torments, is certainly a Mohammedan if not a heathen doctrine. But whether it be a Jewish or a christian doctrine, remains a subject of inquiry.

I have not yet been able to discover anything like it, in the writings of the Old Testament: and am fully convinced that those passages in the New, which have been thought to imply it most strongly, do directly, and in the strongest manner imply the contrary.

If the expressions of being thrown into a furnace of fire—cast into a lake of fire—into everlasting fire—into hell, where the worm dieth not, and the fire is not quenched—do not import a total destruction, or annihilation, I must confess myself to be utterly at a loss; and must beg your kind assistance, in order to find out the meaning of them.

If I tell a man whose house is on fire, that that fire is *unquenchable*, the meaning is the same as if I told him, that his house would be entirely destroyed. If I tell a gardener, whose plants, or the blossoms, are infected by the worm, that he cannot kill that worm, or that it will not die, it is the same thing as if I told him that his fruit will come to nothing, or his plants die. Or, if a patient is afflicted with a distemper, which is supposed to proceed from worms, and he is told that the worm will not die, the meaning of the phrase must be, that the disease will end in the death of the patient. And if such phrases be considered as proverbial among the Jews, and that when any person fell into any distemper, or calamity that would certainly end in destruction, it was usual for them to say, "That is a worm that will not die;" or, "That is a fire that will not be quenched;" the sense is perfectly intelligible: they meant that it was a lost case; that there was no possibility of preventing the destruction of the person or thing to which they applied the proverb.

Besides, there is something absurd and contradictory in the image made use of, if we suppose chaff, wood, or other useless materials, thrown into an unquenchable fire and yet not be consumed and destroyed in that fire; or a living creature cast into it, and yet preserved alive forever in it: for, throwing into the fire is always understood to be the most effectual way to destroy a thing: and the less extinguishable the fire is the more certainly will the subject thrown in be consumed. The original, term, *katakaieiu*, properly translated, is, to burn up, or utterly consume by fire; which is directly contrary to a being preserved in the fire. Who shall burn up the chaff with unquenchable fire. John iii. 12. The expression here is probably borrowed from Malachi iv. 1. For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. Similar to this is the expression in the Epistle to the Hebrews: Our God is a *consuming* fire, *katanaliskou*. Which signifies, utterly destroying; the very reverse of preserving. There is, indeed, so direct a contradiction between the idea of preserving any creature alive, and that of throwing it into a fire, a fire that cannot be extinguished, that if duly considered, it is amazing how men came to join so opposite ideas together, or imagine them to be consistent. This inconsistency Mohammed ridiculously attempts to reconcile by saying, "That God will change their burned skin into a new skin, that they may suffer the more."

Fire is, indeed, an instrument of torture, as well as of destruction. But why men should think it more becoming the most just and merciful Governor of the world, to make it an instrument of everlasting torment to his offending creatures, rather than of their everlasting destruction; or why they should be disposed to take the words of scripture in a sense contradictory to reason, justice and humanity, when they will not only admit of, but are most naturally understood in a different sense, agreeable to justice and clemency; is to me inconceivable.

The subject is reducible, so far as the christian revelation is concerned, to this single question: Whether the aforementioned expressions are intended to convey to us the idea of everlasting torture, or of everlasting destruction, i.e., annihilation? Perhaps, some may be inclined to think, that they serve to convey ideas, both of torment and of total destruction. With such persons (if there are any) I desire to have no controversy. Because on this supposition, the torment or misery cannot be infinite. And it is only that Mohammedan, Pagan, and (as I must confess it appears to me at present) most absurd, cruel, anti-christian, and diabolical doctrine of infinite, or never-ending misery and torment, which I am opposing, and endeavoring to eradicate.

That there are passages in the New Testament which imply that the sentence of eternal death shall be executed upon criminals with circumstances of ignominy, horror and pain, proportionate to their guilt, I readily allow and affirm: yet am not of opinion, that the figures of being cast into unquenchable fire, and the like, are intended to convey to us any idea of torment, but solely that of total destruction, or annihilation, or a ceasing to exist. And the passage in the book of Revelations, where it is said, that death and hell (i.e. Hades) shall be cast into the lake of fire, seems to me decisive on this point. For certainly the meaning there is, not that death and Hades shall be tormented (which is ridiculous) but that they shall be abolished.

But it is not my design either to trouble you with a superfluous repetition of what hath been suggested in the discourse referred to, or to exhaust the subject: but only to represent to you in few words, the view which I have of it at present; and to entreat your friendly assistance in further explaining the subject, and either rectifying or confirming my sentiments.

Give me leave to add, Sir, that it is a subject worthy of your pen: That according as the doctrine of future punishment is differently explained and believed, it will very differently affect men's opinion of the Supreme Being: and that in a cause in which the honor of God and the credit of the christian revelation are so immediately concerned, you cannot find yourself unconcerned.

For my own part, I am persuaded, that the vulgar notion of eternal torments has been productive, not of virtue and happiness, but of wickedness and misery in the world, where it has been most seriously and steadily believed. However, consequences are not the subject of our inquiry, but the truth of the doctrine. The proper question is, what is the doctrine of our Saviour? When that is determined, if any man, after allowing the doctrine to be His, yet shall impute ill effects to it, or assert that it ought not to be preached or published, he pretends to be wiser than our Saviour, and is guilty of an arrogance inconsistent with his christian profession.

LOST TIME.

Let any man pass an evening in vacant idleness, or even in reading some silly tale, and compare the state of his mind when he goes to sleep or gets up next morning with its state some other day, when he has spent a few hours in going through the proofs, by facts and reasoning, of some of the great doctrines in natural science, learning truths wholly new to him, and satisfying himself by careful examination of the grounds on which known truths rest, so as to be not only acquainted with the doctrines of themselves, but able to show why he believes them, and to prove before others that they are true, will find as great a difference as can exist in the same being—the difference between looking back upon time unprofitably wasted, and time spent in self-improvement; he will feel himself, in one case, listless and dissatisfied—in the other comfortable and happy; in the one case, if he did not appear to himself humble, at least will not have earned any claim to his own respect; in the other case he will enjoy a proud consciousness of having, by his own exertions, become a wiser, and therefore a more exalted nature.—*Lord Brougham.*

AN UNUSUAL SCENE.—At the church of Rev. Dr. Thompson in Roxbury, on a late Sunday, when several persons, all females, were received to the church, one of them was noticed to be absorbed, not with what the pastor was saying, but with the signs and gestures of a gentleman near. To the audience these signs and gestures were not only destitute of meaning but in themselves even ludicrous; but to the young lady they conveyed ideas of the most sublime and solemn import. She was deaf and dumb.

As the services proceeded, the pastor extended the hand of fellowship to each of the candidates. When he came to this young lady, giving her his hand he said in affecting

tones to the audience. "No human voice has ever reached the soul of this young woman, but Christ has spoken to her heart." There was not a dry eye in the house. All felt how merciful are the ways of God, who, in his providence, by the ingenuity of man thus causes the deaf to hear the wonders of redeeming love.—*Boston Recorder.*

The End of the Wicked.

The following is from the *World's Crisis* of 1860.

We affirm that the conditionality of the purpose for which the atonement was instituted involves the total cessation of the wicked.

We find the purpose of the Lord, and the condition of salvation for those who hear the gospel, expressed in such language as the following: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."—John iii. 16.

Here we find "perish" contrasted with "everlasting life." *Apoleetai*, rendered perish in this passage, is from *apollumi*, which is defined by Donegan "to destroy totally," "to die." Mr. Webster says," destroy means to demolish, to pull down, as, to destroy a house; to ruin; to annihilate a thing, by demolishing or burning it; as, to destroy a city; to ruin; to bring to naught; to annihilate; to devour; to consume; in general, to put an end to; to annihilate a thing, or the form in which it exists."

The scripture just quoted shows that all would have perished if there had been no Saviour provided. The question arises, what would have been their condition when in the state where it would be proper to say of them, they are perished? The antithetical term in the text is life; hence, we conclude that perish in this passage is used in its legitimate sense, meaning the opposite of life, which is death. This point is clearly set forth by the apostle Paul, in 1 Cor. xv. 18, where he says, "They also which are fallen asleep in Christ are perished," if there is "no resurrection of the dead." He cannot mean that christians have gone into torment "if the dead rise not," but as an old translation of this verse reads, they "are totally lost out of creation; they have ceased to exist as men."

In 1 John iv. 9, we read, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might *live* through him." Will *all* live through him? He says of some, "Ye will not come to me that ye might have life." John v. 40. It should be observed that the only words qualifying the life promised to the faithful, through Christ, are such as represent its duration; as everlasting and eternal; but we never find such words as blessed or happy used to qualify the future life, thereby indicating that there is another class just as truly alive, but existing in misery. Says Paul, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ." Rom. vi. 23.

Through the whole Bible we find life promised to the righteous, and death threatened to the sinner, as the end of his wicked career.

John says in his first letter, "He that believeth in the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believed not the record that God gave of his Son." What is the record? "And this is the record that God hath given to us eternal life, and this life is in his Son." 1 John v: 10–11.

Observe, the life is not yet in us; but, as Paul says, "Your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory."—Col. iii. 3–4.

As our eternal life is hid with Christ, the life-giver, and some will not come to him to obtain it, it follows as a necessary consequence that they must die.

After Adam's transgression, he was driven from the garden of Eden, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever." He lost life by his disobedience. Christ came and proposed to give eternal life to as many as will obey him. Hence he says in Rev. ii. 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Then it follows that such will live forever; but those who do not overcome, like Adam, are driven from the tree of life, and die.

Paul tells us in Rom. ii. 7, that we must "seek for glory and honor and immortality," "by patient continuance in well doing." We feel confident he would not exhort us to seek for immortality if we have it already. As it is to be obtained "by patient continuance in well doing," it cannot be obtained by any opposite course, as pursued by the wicked.

It seems clear that eternal life is a gift bestowed only upon the righteous, through Christ, and this life is received when Christ who is our life shall appear "the second time," "without sin, unto salvation." "Then shall be brought to pass the saying that is written, death is swallowed up in victory." "Then this mortal shall have put on immortality;" but the wicked shall "utterly perish in their own corruption."—2 Pet. ii. 12. They die "the second death," and never live again. Then "sin is finished," and the wicked are "no more," Their "end is destruction."

Hence we come to the conclusion, "that the conditionality of the purpose for which atonement was instituted involves the total cessation of the wicked."

Books, Pamphlets, and Tracts can be had at the Editor's residence; of Geo. W. Young, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 87 Park Row, Room 40

The Herald of Life.

NEW YORK, JUNE 26, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

This number completes three fourths of the present volume. At the issue of our last number the Editor was confined at his house by another attack of sciatica, which has rendered it impossible for him to be at the office, and prevented him from preparing much matter for the present number. He hopes to be about again soon.

It is important for the friends of the Herald to do all they can pecuniarily to help the paper through the next three months, as our present funds are several hundred dollars short to complete the volume. They should, also, settle the matter, if our paper is to be continued in its present mode of issue, that it shall be placed on a basis not to lack funds for the succeeding volume, nor leave it to a few to bear the expense alone.

We mention this matter now as our anniversary is to take place in a few weeks, and then the whole matter of its continuance must be settled. Let us have our minds made up to do whatever seems to be the indication of Providence in relation to it.

If the paper is to be continued—and we suppose nearly all will say, "It must be"—let there be such an united effort as shall show that we know how to value the *only* paper in existence that maintains the unbroken truth of "Life future and eternal, only in Christ." That such is the fact, you all know; and our opposers cannot deny it. All, save this one paper, proclaim a future and miserable existence to the wicked—to those *out* of Christ. Shall not, and ought not all our means and energies to be devoted to sustain that cause which has thus to struggle against so "*many adversaries*"?

We have no cause to faint in our warfare. We have passed through the heaviest onset of its opposers; and if divine support has hitherto been afforded us surely we need not fear for the future. Yet we should seek not to force Providence, but to wait upon him who guides all things well. As his stewards we should act, and not for any selfish ends.

The Annihilation of the Wicked.

It is satisfactory to the wicked. One young man, dissipated and profligate, said, 'That doctrine just suits me.' And so it is. If the impenitent could really believe it, their impenitence would become a fixed fact. Could they but persuade themselves that they could continue in a life of dissipation and pleasure here, and then be blotted out of existence, they would scoff at the Bible and religion, and give themselves up to lives of unbridled wickedness. Those who promulgate this doctrine lay a flattering unction to the souls of the wicked, and encourage them to continue in lives of impenitence and rebellion against God."—B.

This objection is made up of two parts: 1st, The effect of the doctrine on the wicked; and 2d, the censure of those who preach it. We will look at each part by itself. "B" says "It is satisfactory to the wicked." What proof has he given of this assumption? "*One* young man said, 'That doctrine just suits me.'" But "B" forgets that it is by the mouth of at least "two or three witnesses" every word is to be proved: yet he is satisfied with one. And that one may never have learned anything of the doctrine spoken of except what he had heard by the misrepresentations of its enemies. Quite probable "B" had "garbled" the doctrine in giving the "one young man" an idea of it which drew out the expression spoken of. But suppose this young man had a correct idea of the doctrine, and expressed himself as "B" says—what then? Does that prove the doctrine false, and not calculated to lead men to repentance? By no means. We have known intelligent persons who had rejected christianity altogether, from the representations of God, his character and designs, by such men as "B," who have been brought to acknowlege its truths, and been led to renounce sin and consecrate themselves to the service of God, and are now ministers of the gospel by means of the very doctrine which "B" says "If" they "could" believe, their impenitence would become a fixed fact." Thus "B" is convicted of a false assumption.

Some of the dissipated may continue impenitent under the preaching of this doctrine; and what doctrine will not be abused or perverted by such characters? Does the doctrine of the natural immortality of the soul and endless torments lead all such to repentance? And do not "B." and his school teach that the punishment of the wicked is postponed to a future life—and in another world? Has such a doctrine no tendency to encourage men in sin? If "B." says *no*, a greater than he has said—"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. viii. 11. Does that prove the doctrine of judgment and punishment future is calculated to lead men "to continue in a life of dissipation and pleasure here?" The fact is, men of corrupt minds may abuse any truth; and some hold the truth in unrighteousness. "B.," then, should show, not by assumptions and mere declamation, that the doctrine, "all the wicked will God destroy"—Psa. cxlv. 20—is a doctrine "satisfactory to the wicked," and calculated to lead them to continue in sin and "scoff at the Bible and religion." We rather think the doctrine of inherent immortality and endless sin and suffering is that which hardens men in sin and leads them to "scoff at the Bible and religion." Many cases might be adduced where such is the result of his theory, to "one" of his showing led to such a course by the doctrine of "the annihilation of the wicked." The question, however is not settled in this way. It is a question of What does the Bible teach? Whether sinners are pleased or displeased with the doctrine presented settles nothing of its truth or falsehood; but What saith the Lord? That point determined, if sinners abuse his mercy and take liberty to continue in sin on that account the teachers of that truth are not responsible for their stupidity and love of sensual gratification rather than life and eternal immortality. We know the truth will be a "savor of life unto life" to some, while it is a "savor of death unto death" to others. The fault in the latter case is not chargeable to the truth, but to men's perverting that truth and refusing obedience to its claims.

Multitudes who profess to believe the theory "B" advocates "give themselves up to lives of unbridled wickedness." His views, therefore, are not a sovereign remedy for sin and wickedness. So far from it, the probability is, that the very "young man," of whom he speaks, had become confirmed in his "dissipated and profligate" course under the preaching of "endless misery." It is not to be wondered at, then, that a "young man" lost in evil habits, and feeling that his case was hopeless, should say "that doctrine just suits me." Unhappy youth! He had doubtless been driven to despair of the mercy of God by the savage representations of his Maker's character that "B" and his school had given him; and one ray of light thrown upon his mind that God did not design eternally to torment him, did, doubtless, remove a burden from his heart, and in that sense did "just suit" him; and if anything on earth could melt his heart, such a discovery of the character of God contrasted with the hardening effects of the endless misery theory, must have moved him to an effort to overcome his evil propensities and "lay hold on eternal life." Possibly it had that effect, for "B" seems not to have stopped to inquire in what sense the "young man" used the phrase—"just suits me"—whether to encourage himself in sin, or as inspiring him with hope in God's mercy, which he never could have had under the horrible doctrine of endless sin and suffering. In the absence of evidence to the contrary, we may fairly conclude he had a hope inspired in his heart, by this milder view of the character of his Creator that even he, wicked as he felt himself to be, might find mercy: while the savage theory of "B" had driven him to despair that had made him reckless of his character and doom.

The doctrine that "B" traduces has no tendency to lead men to give "themselves up to lives of unbridled wickedness:" it is a libel on truth to affirm it. It is only by a misrepresentation of the doctrine, such as "B" and others of his faith are guilty of, that the doctrine will lead to such a result, except in cases where no doctrine would affect the heart to lead the sinner to repentance. "The *goodness* of God leadeth thee to repentance," saith an apostle, Rom. ii. 4. If that will not do it, men will go on, under any theory, to "treasure up wrath against the day of wrath."

We repel, then, the charge that "those who promulgate this doctrine lay a flattering unction to the souls of the wicked," etc. It is not so. "The Lord preserveth all them that love him; but all the wicked will he destroy," is the testimony of inspiration: and, "the wicked shall perish: the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away," see Psalms cxlv. 20, and xxxvii. 20. Such Bible testimony is not to be set aside by the mere declamation of such men as "B." The encouragement to continue in sin belongs to his theory by representing God as a most merciless tyrant who having brought men into being without their knowledge or consent, is determined for the sins of this short life to perpetuate that being or existence, without interruption and without end, in the most unutterable and unmitigated anguish, and without hope! Such a representation of God is more fitting the savagism of heathenism than the character of the most merciful and compassionate God of the Bible, who saith—"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Ezek. xxxiii. 11. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

Thus the appeal to men is based on their love of life and God's love to them, and not on the savagism of endless torture and woe; which latter idea is well calculated to beget hatred to God and dislike for his service now, hence is almost universally, where it is proclaimed and believed, followed with a present neglect or contempt for his service, and procrastination in relation to the things of religion till just as they are "going to die;" and then a profession of submission often takes place merely to escape the savagism of the God they are taught claims their homage, without which they are to be the eternal objects of his "fiery indignation" and "incensed fury."

Had Adam the Life of God?

"Adam had the life of God in him.... In Eph. iv. 18, Paul speaks of 'having the understanding darkened, being alienated from the life of God,' etc. To be alienated implies a previous interest in a person or thing."....
"If the unconverted are alienated from the life of God, they once had it—not personally, but in their federal head. The marginal reading of Gen. ii. 7, 'Breath of lives,' indicates a two-fold life, an animal life, the soul, and the *zoe*, or life of God."...."Man was originally deathless, hence immortal."—*Josiah Litch.*

We think we understand you. You hold man was immortal because he had "the life of God in him"—that he became "alienated from that life," hence lost his immortality: i e., he is no longer "deathless," though his Creator made him so! Thus immortality is no absolute security against death.

The text you quote from Eph. iv. 18 and your comments on it seem clearly to stultify yourself. You have to admit these Ephesians never had "the life God personally"! Then they never had immortality personally: and so neither had nor could have immortality till such time as the "life of God" is restored to them; but this "the unconverted" never have; it is the converted only that have the life of God in them. So the sinner has no "immortal soul" now, you being witness. It does not follow because the Ephesians, while unconverted, were "alienated from the life of God," they "once had it." The term "alienated" does not necessarily imply this. The first sense given the word by Webster is "estranged:" which signifies "to keep at a distance," etc. Paul saith, they were alienated from the life of God through the *ignorance* that is in them, because of the blindness of their heart; not through "their federal head," as you affirm. He tells these Ephesians, when they were in their heathenism, they were "*aliens* from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:" i. e., they "were far off" from "the life of God"—"at a distance" from it, "estranged" from it; but no idea that they ever had it personally or in their federal head.

Your construction of the Hebrew, "Breath of lives," Gen. ii. 7, is totally untenable. The language has no such sense as you give it, and will not admit it. The same Hebrew word—'*ha' yim*'—is used Gen. vii. 22, and is there applied to "cattle, beasts, fowl, creeping things, and man: all in whose nostrils was the breath of life—'*ha' yim*.'" If Gen. ii. 7 proves what you say, it is equally proved by Gen. vii. 22, that all cattle and creeping things had "a two-fold life"—"the life of God"!

The facts are simply these: all the animal, or brute creation were made and brought into life before man. Man was created last of all creatures that lived by breathing. He was formed of the dust of the ground, and so were all the brute creatures; (see Gen. ii. 19): they lived by "the breath of the spirit of life," (see margin of Gen. vii, 22). and had a priority in that life. When man was formed, he was to be made alive, or made to live. How was it to be done? "The Lord God breathed into his nostrils the breath of lives:" the breath which was common to all breathing creatures which God had previously made. Instead of the language indicating any different life being imparted from what was given to inferior living creatures, it settles the fact—if the record is to settle it—that man had no other life-element in his creation than what was common to all creatures that lived by breathing.

Your insinuation that *zoe* means "the life of God," or immortal life, is without foundation. It does not, of itself, express anything more than simply life; whether short or long must be determined by some connecting term. The following texts will show the absurdity of attempting to prove an eternal life or immortality from this term:

"That he would grant us, that we....might serve him....in holiness and righteousness.... all the days of our life"—*zoe*. Luke i. 74, 75. "For a man's life—*zoe*—consisteth not in the abundance of the things which he possesseth." Luke xii. 15. "Thou in thy lifetime"—*zoen*—"receivedst thy good things." Luke xvi. 25. "For this life"—*zoe*—"is taken from the earth." Acts viii. 33. "I am persuaded that neither death, nor life"—*zoe*—...."shall be able to separate us from the love of God." Rom. viii. 38, 39. "For all things are yours, whether....life"—*zoe*—"or death." 1 Cor. iii. 21, 22. "If in *this* life"—*zoe*—"only, we have hope in Christ," &c. 1 Cor. xv. 19. "Christ shall be magnified in my body, whether it be by life"—*zoes*—"or by death." Phil. i. 20. "For what is your life"?—*zoe*—"It is even a vapor that appeareth for a little time, and then vanisheth away." James iv. 14.

These texts, we judge, are sufficient to convince the candid that the term *zoe*, of itself, does not signify eternal life; and especially the last quoted text must convince all such that *zoe*, in James' mind, has no such meaning.

"The Unsearchable Riches of Christ."

Christ has riches; and they are unsearchable, and so extensive that they cannot be explored, nor exhausted. Let us dwell a moment on this topic. What are we called to? First, a union with Christ: to become his bride. Of course, partners in His treasures, honors, and whatever belongs to him. Let this truth be proclaimed. But who and what are we? Mortal, corruptible, dying creatures: whose foundation is in the dust; and all of whose tendencies are to return to dust again; with no principle of immortality or endless life in ourselves. To such creatures Christ is proclaimed, as seeking to bring us into a relation to Himself of the nearest and most interesting character. Men are allured by the charm of riches, gold, inexhaustible mines; that wakes up their whole being, and they eagerly inquire what it is, where it is, how they can find it, how they may possess themselves of those treasures? If they find there is even a chance for success in the pursuit, they enter at once on the expedition, hazarding all the labor, toil, risk, suffering, or privation that may be attending the enterprise. Now, says the apostle, I come to proclaim to you riches unsearchable, a mine that is inexhaustible in Christ. He is the Son of the living God, and heir of God: heir of his incorruptibility, glory, endless life, and whatever pertains to the fulness of God. He proposes to share these riches with us: and in exchange for this short and fleeting life to give us an endless life: instead of these corruptible bodies to give us incorruptible ones: instead of the dishonor of consuming in the grave, by worms, to raise us to crowns of glory that fade not away. In a word, to give us riches as much more glorious, valuable, and durable than the richest diamonds, or the most refined and pure gold, as they exceed the most worthless and loathsome object that earth bears upon its surface. But all comparison fails, and we feel the deepest sense of weakness in the attempt, and leave it to your own reflections to follow up the contemplation of the honor, glory, and riches that are so freely offered to us in Jesus Christ.

Another Assumption of the D. D.

"'Fear not them which can kill the body but cannot kill the soul.' Man cannot kill the soul. But if it is one with the body, any man can kill it. There is no such thing in the universe as a dead soul."

Ignorant as this D.D., says we are of Hebrew and Greek, we think we know enough to comprehend the fact that he does not possess the attribute of omniscience, and therefore there may be such a thing somewhere in the universe as a dead soul. If he will turn to Rev. xvi. 3, he will find testimony that "every living *soul* in the sea *died*." Then there must have been such a thing as a dead soul. Should he say, "That means the fishes and whales died," we reply that they were souls, and they died. If he understands Hebrew and Greek, he knows that the principal word in Hebrew for soul is *Nephesh*, and that the only word in Greek for soul is *Psuche*. In the Hebrew we find the expression *dead nephesh*—dead soul—of not unfrequent occurrence, though our translation does not always suffer that fact to appear, but a D.D. should not attempt to conceal it. The Greek term *psuche* is primarily and properly expressive of life, though our translators have sometimes rendered it life, and at other times soul. Of this Dr. Clarke complains, particularly in Math. xvi. 25, 26. If our D.D. maintains a *nephesh* or *psuche* cannot be killed by man, yet he must admit that God is able to destroy both soul (psuche) and body; for so the remainder of the text declares, from which he quoted partially. Besides, if souls cannot be killed by men, in some sense, will our friend tell us how we are to understand the record, Joshua x. where in the overthrow of certain cities, it is said six times, with slight variations, "All the *souls* that were therein he *utterly* destroyed!" That looks as if men might kill some souls! Will he say, That means he destroyed their *persons*. Agreed. So soul sometimes means person, or personality. Now, whose person, or personality, cannot men kill, or destroy? Or, of whose persons or personality did Jesus speak in the text under consideration? Was it the soul or person of all men, or of a certain specific class of men? Luke introduces the words thus, "I say unto you, *my friends*;" and Matthew shows that it was in a discourse with the disciples, and to fortify them against apostacy under their coming suffering, that Jesus spake the words under consideration. They express a fact, viz.: That man cannot extinguish their personality, or deprive his followers of life, so as to destroy or deprive them of that future and eternal life which he promised; but that God was able to do both—therefore fear not them who kill the body [deprive you of life now] but are not able to kill the soul (or extinguish your personality); for whosoever shall lose his life—*psuche*—for my sake shall find it." Compare Matth. x. 28, and Luke xii. 4, 5, with Matth. xvi. 25.

The text, then, gives no countenance to the assumption of an entity in man, called the soul, that survives in a state of consciousness when the man is dead; but it does give the glorious hope to the followers of Christ, that however they may be tortured by men, even unto death, their personality shall be maintained by God, and they shall be raised up to an endless life at the last day. But it is also a warning that if they deny Christ, and apostatize under their sufferings, God will do that which man cannot do—destroy both soul and body—extinguish their being, their personality—forever: therefore fear Him, and not men who have no such power.

A Suggestion.

Br. Storrs.—By the first article of the Constitution of "The Life and Advent Union," ...."to spread vital godliness," the directors would do well in appointing three suitable persons for each district, as missionaries, to go together, selecting their own field of labor, distributing suitable tracts, and using the best means of "spreading vital godliness." An intelligent, good German leader, with brother Walker, would be instrumental in doing good in Hudson City, N. J., and they may rely upon my feeble efforts to aid them, if they will call upon me. You will find within five dollars for the mission. Noah.

Note by the Editor.—The foregoing is from a responsible source. His name and residence can be known if his suggestion is acted on.

He also sent us the following statement of Rev. Matthew Hale Smith, at the Park Theatre, Brooklyn. Mr. Smith has lately returned from England, and his statement relates to the "Lay Preaching" there. He said:

The "Lay Preaching movement began a few years ago in London, and has since swept over the entire Kingdom, comprehending in the ranks of lay or unordained preachers, men in every rank and condition in life, from peers of the realm to weavers and carpenters. After singing by the congregation, led by six little girls from the Howard Mission, New York, followed by prayer and the customary reading of the scriptures, the Rev. gentleman announced that he should preach no set sermon, but merely give some account of the movement and of two or three of the most noteworthy of the lay preachers who have sprung directly from the lower orders. He said:

When I asserted last Sunday that there are over 3,000 laymen preaching the word of God every Sunday in London city alone, many may have thought that I overstated the case; but when I tell you that the Rev. C. H. Spurgeon alone has 600 men from his church, every one of whom preaches somewhere on Sunday, and that one of these members has a Bible class of more than 200—that nearly every christian merchant preaches, that nearly every christian employer in every business takes his Bible and finds, every Sunday, some place to preach, and that hundreds of others do likewise, you must admit that I did not say too much. The way of these preachers who have no churches or lecture rooms of their own is to take a Bible, and generally one or two persons to sing hymns and to mount a stump, a wagon, or go into a beer shop, or any place where they would be tolerated, and begin to sing and read and preach. I was astonished to find that in England everybody preaches; laymen not only preach and pray, but they baptize and administer the sacrament without regard to the fact that they are not ordained. The English people dislike exceedingly the title of "Reverend." Mr. Spurgeon tells his friends never to address him by that name. This dislike comes from the establishment of a legal church, which exercises the right of collecting tithes and church rates by process of law, from everybody, whether they attend church or no,

and people have a natural prejudice against being compelled to pay for religious privileges whether they enjoy them or not. Lord Shaftesbury, who began this movement many years ago, said that not one in twenty of the common people ever enter a church, not being able to pay the pew rent, and that this theatre preaching arose from that fact. On one special Sunday all the churches in London invited the working classes to come and listen to sermons prepared especially for them, and every church was crowded.

One great feature of these lay preachers is that they begin by affording the poor temporal relief, as well as giving them merely spiritual advice, and we shall never accomplish anything in this country till we do the same thing. They began with "tea-meetings," when the people were first given all they wanted to eat and were then gradually interested in religious matters, until many were converted before they knew it. When once a large meeting of the working classes were asked to state themselves, in their own way, reasons why they never go to church, representative men from more than a dozen trades, a butcher, a saddler, a shoemaker, etc., stated each the same fact, that they couldn't afford to go to church because pew-rent is so high—and in this country it is too much so. Religion, like justice, has become a luxury, and few can get it unless they pay for it. The most costly church ever built in the world was built on Zion Hill by order of Christ, and yet it was as free to the poorest as to the richest. This great movement also provides amusements for the people. In the city of Liverpool, under charge of a christian committee, every Saturday night the very best actors that the city affords play at one of the largest of the theatres. They produce unexceptionable plays, pantomimes, &c., and the people crowd the house; and that they may not feel that they are treated like paupers, the men and women are charged a penny English (or nearly three cents of our currency), and the children are thrown in free. This may seem a strange business for christians to be engaged in; but I feel bound to say that these performances have, I verily believe, been a means of grace to tens of thousands. The theory of it is this: We know that many of the working classes spend their money in drink, but when they attend these theatres with their families, they soon discover that it is much pleasanter and better to spend the evenings there with their wives and children than at the bar-rooms with people who rob them of their money—from the theatre conducted in this way to the Sunday meeting the gradation is easy, and so many a man finds himself a christian before he suspected he was on the road. Another great influence is exerted by ladies who go about and teach the women of the working classes how to keep their houses and themselves clean and comfortable; I don't know what "original sin" may be, but my opinion is that dirtiness and idleness come as near it as anything we can determine.

Richard Weaver, one of the most noted of the lay preachers, was originally a collier; he was a drunkard, a prize-fighter, and a bad, dangerous man. He is now 40 years old; in 1861 he was strangely converted and he immediately began to go about telling his experience, and preaching. He had one of the worst fathers ever a man was cursed with, but a good, praying mother, who, when she was abused by her husband, would tell him that she would never cease to pray for him, and that she hoped to see him yet a christian; though she died before that wish was accomplished, the old man was converted at the age of 76, and died a true christian. Immediately after his conversion, Weaver developed a wonderful natural eloquence and capacity for touching the hearts of men of his class. Bishop Noel invited him to preach in his pulpit in London, and when remonstrated with by many friends for his alleged indiscretion and improper conduct in allowing a man to preach who had never been ordained, the bishop replied that to him it was evident that if the Lord had ordained a man to preach, it made little difference whether man had said anything to him or not; so Weaver came to London and produced a great sensation. The reverend speaker illustrated his account of Weaver by a number of anecdotes illustrative of the character of the man and his style of preaching, and concluded by stating that, in his opinion "no man since Whitfield had done so much good or accomplished so great a work in preaching God's Word." Richard Baily, a butcher, and Mr. Stock, a carpenter, were also mentioned as among the leaders of this great movement. Mr. Smith said that the great strength of this kind of preaching is that they preach Christ Jesus only, and do not attempt to confute the principles or prejudices of others. If a preacher was in a Roman Catholic neighborhood he did not occupy himself with abusing the Catholics—indeed, said the speaker, "You may preach against the Catholics till you are gray, but till you can get a class of women like their noble 'Sisters of Charity' who will go and visit the poor, and attend on those sick in the hospitals, they will beat you ten to one, and so they ought to. There was but one Florence Nightingale, when there should have been a thousand. The only way to overcome these people is to outdo them in works of charity and mercy. If you haven't any charity for the thousands of the poor who perish, you haven't any christianity worth having."

Mr. Carter is another of these London preachers whose labors lie especially among thieves and pickpockets, and after a few years' labor he has now a church of over 500 reformed persons. His wife and he began their work on the "tea-meeting" plan, and at their earlier meetings they dared not have knives, forks, or spoons, for fear they should be stolen, and they had to watch every cup and take it away as soon as emptied.

The reverend gentleman closed with an urgent appeal to Americans not to let our transatlantic friends beat us in this good work or in anything else so noble.

The Palestine Colony Again.

The Jaffa Colony, if it has done nothing more, has made a great deal of talk. People generally regard it as a Yank e speculation, and on that ground many of them justify or at least defend Adams, the leader, as his case, viewing it as they do, is about as fair as all such schemes—where the smartest rogue is the best fellow. But Adams' case is different. He claimed to be influenced by religious principles, whereas his warmest defenders admit his wasteful and extravagant habits and immoral conduct. The most reprehensible parties are those who, believing in the objects of the Colony, seek to hide the misconduct of Adams, of which they cannot be ignorant.

"Few enterprises have attracted so much attention and occasioned so many conflicting and contradictory statements as the Maine colony at Jaffa, Palestine. The letter concerning it which we publish to-day from our correspondent, 'Burleigh,' will be read with interest. The colony that went to Jaffa last fall numbered one hundred and fifty-four persons, and they were induced to go in consequence of religious sympathy with C. J. Adams, who had for several years been a preacher among them. They were residents of Indian River, Jonesport, and other neighboring places in Washington county, Maine. The object of the colony was chiefly a religious one—to get to Palestine and share in the prosperity expected to attend the restoration of the Jews to their native land, but the colonists also expected to better their temporal condition by the change from Maine to Syria. Most of those who joined the colony were people of little means, and, after they had paid their passage, bought their house lots, and prepared their dwellings, they had little or nothing left.

"Under these circumstances, it is not strange that the colonists began to get dissatisfied, and two parties—one of six persons and a second one of fourteen—have already left Jaffa for the United States. Some of these persons have arrived home, and others are waiting in England for the means of getting back to Maine. From conversations with some of those who have returned we gather the general drift of the story of their grievances. They claim that Mr. Adams has deceived them and swindled them out of money, though they say at the same time that Adams has not made enough out of the enterprise to show that he undertook it for the sake of the money, and that it would require an addition of at least $2,000 in gold to his personal assets to enable him to pay the debts he has contracted at Jaffa and vicinity. They charge him with drunkenness and lying, and one of the men who have returned briefly and emphatically charges the leader with the most refined villany of the nineteenth century. They were glad to leave the colony at the sacrifice of most of what they had invested, and they assert that many others will leave the colony as soon as they can settle up their affairs and get remittances from home to pay their passage.

"The unity of the colon y has already been broken up by the sale of the property of some of those who have come home to Englishmen and other foreigners resident at Jaffa, and those who have returned feel confident that the agricultural operations of the colony will not prove very successful for the present year. They estimate the yield of wheat and barley at ten bushels per acre, one fourth of which is to be paid to the owners of the land for rent, and one-fifth of which is to be given as tribute to the Turkish government. After making these deductions and replacing the two bushels per acre used as seed, there will evidently not be a large surplus. The soil there was originally very fertile, but it has been cultivated for many centuries without the application of any fertilizer. The opponents of Adams complain of Mr. Bidwell's conduct while he was at Jaffa—that he stopped at Adams's house as his guest and took but little pains to see any of the colonists except those to whom he was introduced by Adams himself, and who were Adams's particular friends. The American Vice-consul at Jaffa and the American Consul at Jerusalem are said to have done all in their power to assist the poorer ones among the colony, and there has not yet been much real suffering from destitution. The natives and the Turkish officials and the English consuls are described as having been uniformly kind and obliging, and to have each and all done everything in their power to dissuade any of the colonists from returning home.

"On the other hand, we have received a letter from a person who represents himself as an English traveller and a member of the British Parliament from London, giving a long, and circumstantial defence of Adams's conduct, and attributing to him the best and purest of motives. We also find in the paper, which is still published under Adams's auspices at Indian River, a long statement in his defence, signed by thirty-two male members of the colony at Jaffa. They maintain that everything is going on well and that temporal riches and spiritual glory are sure to reward them if they remain at Jaffa. They denounce the conduct of those who have come home in the strongest terms, as well as the course that has been taken by our consuls there, and letters from Adams himself in the same paper are filled with strong language upon these same points.

"From the multiplicity of statements made about the colony, and from what we have learned of Mr. Adams's reputation while in Maine, and during a previous residence in Springfield, we conclude that he was hardly the right man to plant a successful colony in Palestine, and that his followers were not the proper persons to participate in such a work. A colony might be made to succeed at Jaffa, but those who undertook it would need considerable capital, and no small stock of intelligence, industry and energy. Well supplied with all these things, five or ten years of patient laboring and waiting would bring some measure of success. But the class of people that went to Jaffa with Mr. Adams can live in Maine much easier and better than in Palestine, and if they must emigrate they had still better keep within the broad domain of the United States. With our millions upon millions of virgin acres waiting to reward agricultural labor with the richest returns, there is certainly no sense in going to Asia to starve on the land that has been lazily cultivated by Jews, Arabs and Turks since the creation of the world."

The Destruction of Papacy.

We take the following from the *World's Crisis*. It is by Eld. D. T. Taylor. We are strongly inclinded to favor his view of the destruction of Rome; and it may occur soon. The grand assembly of Romish priests to assemble there this month seems to be a fitting time for the grand catastrophe of that harlot power. We wait to see.

ROME.

If the kings and peoples are to be Babylon's mourners, how can they be her burners? And why the terror and alarm at her burning, if done by mere human agency? If the kings alone are to burn her, how will "her smoke go up forever and ever"? How, and why, do "ship-masters, and all the company in ships, and sailors, and as many as trade by sea," cry and lament, "when they see the smoke of her burning," if this burning is merely figurative? Unless her destruction is sudden, and her overthrow complete, how can it be compared to, or illustrated by, the fall and disappearance of a mill-stone into the sea? Is there no meaning in the mighty angel's "Thus with violence?" If the kings alone overthrow her, can it be so thorough as that "she shall be found no more at all?" Did kings and their armies ever overthrow a polity or city so suddenly and completely as to produce such an instant, final effect?

Unquenched volcanic fires wait and burn all about Rome. The entire city is underlaid by volcanic rock. Its very foundation is hardened material that once was in a state of ignition. Mr. Elliott, Horæ Apoc., gives us the following information: "It is not Etna, the Lipari volcanic islands, Vesuvius, and the Phlegrean fields, that alone offer visible indication of the catastrophe. The great Appenine mountain chain and its branches are said to be very mainly volcanic in character, from Reggio to Verona; and the country round Rome, more especially, is almost as strikingly so as that of Sodom itself. Let me quote an extract or two from among multitudes to the same effect, in the mineralogist Ferber's tour in Italy. P. 189, 'The road from Rome to Ostia is all volcanic ashes, till within two miles of Ostia.' Again, p. 191, 'From Rome to Tivoli, I went on fields and hills of volcanic ashes or tufo. The water of the Lago de Tartari, on the left of the road, has a strong smell of the *hepar sulphuris*." Again, p. 200, "A volcanic hill in an amphitheatral form encloses a part of the plain over Albano, etc., and a flat country of volcanic ashes and hills to Rome. The ground about Rome is generally of that nature.' At p. 234, describing the route from Rome to Sienna as 'one of the most remarkable in Italy to a naturalist,' he says that the Ponte Molle volcanic tufo hills succeeded as far as Monte Rosi, behind which was a lava torrent; and somewhat further, a small lake, *Lago di Monte Rossi*, which seemed to have been an old volcano. Then followed a large lake, *Lago di Vico*, the sunk crater of an old volcano; and so on all the way to near Sienna. He elsewhere speaks of a subterranean connection probably existing between Vesuvius, Solfatara, Etna, Stromboli, and the ocean." *Horæ Apoc.* vol. 4, pp. 42–45.

How ominous are all these toeffect what Gibbon says was the universal expectation of the early christain church: viz., "the *great* catastrophe of Rome, when the country of the Scipios and Cæsars should be consumed by a flame from heaven, and the city of the seven hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone." *Hist.*, chap. xv. And if "Babylon," "that great city," means primarily the hierarchy—viz., the Pope, Cardinals, and Archbishops; and Rome itself, the literal city, perish as did Sodom while this great harlot hierarchy are assembled within its walls; would not the prophecy of Rev. xviii, concerning Babylon's utter ruin be accomplished? "By Ascension Day, of next year" (in 1867), said the Pope twelve months ago, "you will see celebrated in Rome such a Festival *as has not been seen on earth* since the days of Charlemagne." Edward About, the celebrated French author, said in 1859, "When the Pope sees his temporal power about being taken away, he will *call on the whole Catholic world to come to Rome*." The Catholic Bishops and Archbishops are already on their way to Rome; June 29th is at hand; the proud Festival of her who says, "I sit a queen," is coming. What next? Blessed is he that watches and keeps his garments, for the great King comes as a thief!

D. T. T.

Letters and Extracts.

From Helen Robertson.

Alexandria, Va., June 20, 1867.

Br. Storrs:—It is near school time and I can write only a few lines.

Inclosed find one dollar for a new subscriber, for six months. The paper is so good that I should be glad to get many subscribers; but it is best to be patient. Truth never was popular; still it has always stood and always will. Thank God, it is not dependent on our believing or not believing. It is good also to know that we have nothing *personal* to gain or lose. The truth is God's, the cause God's, and He will take care of it.

Our schools close Friday, next week. We have had many trials, still can look back and see that much good has been accomplished. How much fruit of our labor will be in the kingdom, the day will declare. We feel unprofitable servants, still hope to be saved by grace.

Your sister, longing for the restitution of all things.

Note by the Editor.—It will be seen by the foregoing that Sister Robertson's term among the freedmen closes this week. We lack a few dollars to complete paying her board for this month.

From Eld. John Craig.

Westford, Mass. June 17, 1867.

Br. Storrs:—May grace, mercy and peace be greatly multiplied to all the lovers of our blessed Life-giver and Redeemer; and may he give eternal life to you and all these dear brethren and sisters who have gladdened our hearts and brightened our future by their timely *help* and cheering words of comfort. The following have remembered me and mine in our extreme *need*. I do not give the amount received from each, fearing they might not approve of my doing so; but the names of those from whom we have had help, up to the 9th inst. James Crawford; a Br. and Sister in Boston; Br. Storrs; Br. Redhead, Brooklyn, N. Y.; Br. Thurber, N. Y.; Helen Robertson, Alexandria, Va.; from Westfield, Mass. (no name); Sister Burns, Wilbraham, Mass.; a check from Wm. H. Thorne, L. C. Thorne, & Geo. K. Carroll, New York; from Northwood Narrows, N. H., a Sister, Br. & Sister Watson & R. F. Foul; from Hartford, Conn. (no name); from a brother in Cincinnati, Ohio, who "owes his all to our Life-giver," (no name). O, thank the Lord, how happy I now feel, when I can get any little thing that is good and nourishing to my afflicted wife. She feels to praise God for the kind interest that is manifested in her behalf by the dear brethren and sisters; and for which they have, and shall have, our prayers and well wishes for their present and future welfare; hoping that, though it may be through much tribulation, we shall all enter the kingdom of God. I am yours, in much love.

From Randolph E. Ladd.

Springfield, Mass., June 23, 1867.

Br. Storrs:—I fully endorse the plan of sustaining our Br. Hanford as a proclaimer of the glad tidings, and pledge herewith $10, to be duplicated as often as it shall be necessary to keep him in the field the first year.

Let the brethren come forward with their pledges and we shall see there is *no lack* of funds to sustain such good and true men in the work of the Lord.

And is it not time, my brother, to pray earnestly to the Lord of the harvest to send forth laborers into the harvest?

You and I have passed the meridian of life, and we cannot work in the field with the energy and strength of former years. But I never saw and felt the necessity of labor as now; and I *have* consecrated and *will* consecrate my substance to aid those whom the Lord may call into the field. Honest-hearted, energetic, true men of God that love to work, that have the welfare of a perishing world at heart, are *wanted*. May the Lord thrust them out, is my prayer; and my income is pledged to sustain them. Who says Yea to this!

Summary of News.

BY W. M.

DOMESTIC.

It is now fully arranged to have a session of Congress in July, enough members having signified their intention of going to Washington in response to the request of the President of the Senate and Clerk of the House of Representatives. Their action will probably be confined to the modification of the Military Reconstruction Bill so that President Johnson shall not further interfere with its operation.

The Atlantic Cable recently broken, has been taken up and fixed, and is again in working order.

The liabilities of the firm of Frazer, Trenholm & Co., have been ascertained to exceed their assets by nearly a million pounds sterling. This firm was the principal backers of the South during the rebellion, and through their speculation they have come to grief.

Unfavorable accounts are beginning to come in relation to the growing crops. In Georgia and other parts of the South heavy storms have damaged the wheat and other crops; in some parts of New York the caterpillar has done great damage to the fruit. But all this is a trifle against the general prosperity promised.

The President's policy begins to work. Gen. Sickles has asked to be relieved of the command of the Second Military District, and has demanded an official inquiry into his acts, that he may answer the accusations of the Attorney-General.

The President has issued a proclamation informing the country that the treaty concluded between the United States and Russia, concerning Russian America has become a law.

The Clerk of the House Judiciary Committee is busily engaged in preparing a report of the evidence taken before that body on the question of the impeachment of the President, in expectancy of the assemblage of Congress in July.

A pardon has been granted to Gen. Longstreet, upon the written and personal application of numerous prominent individuals, including among the names appended to the request that of Gen. Grant, and other prominent officers of the army.

The people of Central City, Colorado, have subscribed $5,000 to be paid for Indian scalps "with the ears on," at the rate of $20 each.

FOREIGN.

The peace of Europe is once more threatened. Bismarck, it seems, has virtually united the whole of Germany, getting the Southern portion to accept representation in the Prussian Parliament, to take active part in all commercial matters. This is tantamount to a completion of the great unity sought by him of all Germany, against which Napoleon has striven with all his skill and duplicity. He therefore takes his discomfiture with a very bad grace, considering the honor done him by the friendly visit of the great Prussian statesman and his royal master.

In England two serious riots have taken place — one political, the other anti-papal. They were both put down, but they indicate a heated state of public feeling that may break out at any moment.

Again at Rome the long proposed blow has been struck by the revolutionary party there, to free it from papal domination. The attempt proved a failure. The people of the city did not respond to the rising, and the insurgents were all captured.

Official information was received at Washington confirmatory of the report that the trial of the Emperor Maximilian has been postponed. It is probable the proceedings of the Court Martial will not be resumed until after the fall of Mexico and Vera Cruz, and the arrival of the United States Minister. The feeling in the Liberal army, it seems, is strongly opposed to clemency, the soldiers being represented as clamorous for the blood of the fallen Emperor.

The news of the fate of Maximilian has produced a great impression on Napoleon. It is said that he had an interview with Gen. Dix, our Minister in Paris, and requested his intercession with our Government, so that no harm should be done him, and that he might be treated with the respect due to his rank.

The Austrian Government has granted an amnesty to all political offenders, including Kossuth.

Those who would reform the world, should begin by reforming themselves—by cultivating quiet and gentle habits—not speaking unless they have something to say, nor wasting other's vitality, as well as their own, by making unnecessary noise; but let them "garner their lives" for the work which *all* have given them to do.

"The Theology of the Bible."

Geo. W. Young has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. Olmsted, Hartford, Conn.

Advertisements.

Meadville Theological School.

THE NEXT TERM begins September 2d, 1867. The Faculty of instruction consists of four resident and four non-resident Professors, and a Tutor. The object is to educate young men for the Christian Ministry. Beneficiary aid is given to indigent students. The tuition, use of library, and text books are free to all. The school was founded by the Unitarian and Christian denominations, but is open to all who believe in the divine origin of Christianity. The library consists of nine thousand five hundred volumes. Application may be made to Rev. A. A. Livermore, President of the Board of Instruction, Meadville, Pa.

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Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These question are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, New York.

Special Notice.

It will be seen that we have withdrawn from our Catalogue our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are her by revoked.

Poetry.

NOT NOW.

Not now, my child—a little more rough tossing,
A little longer on the billows' foam,
A few more journeyings in the desert darkness,
And then the sunshine of thy Father's home!

Not now, for I have wanderers in the distance,
And thou must call them in with patient love;
Not now, for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now, for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow;
Wilt thou not tend them yet a little while?

Not now, for wounded hearts are sorely bleeding,
And thou must teach those widowed hearts to sing;
Not now, for orphan tears are thickly falling;
They must be gathered 'neath some sheltering wing.

Not now, for many a hungry one is pining;
Thy willing hand must be outstretched and free;
Thy Father hears the mighty cry of anguish,
And gives his answering messages to thee.

Not now, for dungeon walls look stern and gloomy,
And prisoners' sighs sound strangely on the breeze—
Man's prisoners, but thy Saviour's noble freemen—
Hast thou no ministry of love for these?

Not now, for everlasting death is hastening,
And souls are perishing in helpless sin;
Jerusalem's bright gates are standing open—
Go to the banished ones and fetch them in!

Go with the name of Jesus to the dying,
And speak that name in all its living power;
Why should thy faltering heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour, and then the glorious crowning;
The golden harp-strings and the victor's palm;
One little hour! and then the Hallelujah!
Eternity's long, deep thanksgiving psalm!
—*Selected.*

Children's Department.

THE ORGAN-GRINDER.

The story which I am going to tell you begins in a large town on the bank of the Rhine, through whose streets the cold November wind blew furiously one night. It was only on an occasional passer-by that the street-lights sent out their feeble rays. There was one street in which the beggars lodge at night, but no lamps shone there. It was a narrow street, and it was with difficulty that anybody, except one who was acquainted with it, could find his way through it; for it had many turns, and was filthy in the extreme.

In a miserable little house there lay a man and his little son upon a straw cot. They lay very close together, for the night was cold. All the covering they had was an old soldier's coat, which was of thick cloth, and kept them quite warm. They were aroused from sleep by a loud knock at the door. A cross voice demanded entrance, and when the door was not opened immediately, the person who wished to get in struck the door with his fists, and also kicked it so violently that the man who was lying in bed feared it would be broken down. Not knowing what was the matter, he went to the door, and before opening it, asked the object of that late visit; while the little boy began to cry from fear.

"Open the door," shouted the coarse voice, "or I'll break it down!"

"Oh! you are Mr. Shaffer," replied the father of the child; and then he opened the door.

Mr. Shaffer, the rich young landlord, had come from a dancing party, and he had gone through this alley as the nearest way to his home. The organ-grinder was owing him some money for rent, for Shaffer was the owner of the house. Shaffer, thinking that he would find the organ-grinder at home in the middle of the night rather than any other time, sought that occasion to demand his back rent. He was intoxicated also, and it is a wonder that he was able to find the house, or even to get home at all. The organ-grinder asked him to wait three days until he could pay him his rent. But Shaffer replied that he had already waited four days, and that he would not wait any longer.

"Leave the place this very night," said he; "I will no longer allow such scamps as you to be in my house."

"Good man," replied the organ-grinder, "how can I go out on this cold night with my little boy? We have no place where we can sleep, and I will assure you that I have half enough money now to pay the rent."

"Half enough is not enough," replied Shaffer. "Leave at once—the sooner the better!"

The little boy began to weep bitterly, and creeping out from the midst of the straw on which he was lying, he came to the drunken man, and put his arms around him. But Shaffer had no sympathy, and pushed the child away from him. The child then ceased to cry, just as if an angel had mysteriously consoled it, and said: "Come, father, let us go; the guardian angel will be with us and will not leave us."

"May God forgive you!" replied the organ-grinder, weeping, as he took his organ from the dark corner, and waking up his little monkey, left the house.

"Where shall we go!" said he to his little boy, half bewildered at the thought of leaving a shelter on that bitter cold night.

"I don't know," said the child. "Come with me, father!"

The old man followed the little boy, and the two went along the cold alley barefooted. They reached the bank of the Rhine, and seeing the door of a warehouse open, they slipped in.

"You are a good child, my dear Hans," said the organ-grinder, as he put his instrument down in a dark corner, and covered the little monkey up with some straw-matting which he found there.

"O father!" said little Hans, "this is not the first time that I have spent the night here. Last week, when you were off in the country, I was afraid to sleep in the beggar's street, because the people are so bad there. I sat there on the bank of the river which flows close to this warehouse, and saw the sun go down, and my eye caught a glimpse of this house that stood empty, and I slipped in, and was not afraid, because right close by us is the landing-place of the steamboats, where two large lanterns burn all night long."

"Poor Hans," sighed the organ-grinder, "I must leave you early in the morning, in order that I may go into the distant villages and gain a little bread."

Hans did not know how poor a child he was, but yet he had a clearer view of God's preserving power than many children have. They had quietly fixed themselves for sleep when the church-clock struck one, and though it was past midnight, they had had but little sleep. At three o'clock in the morning they were still sleeping. A boat from the upper part of the river was coming down the Rhine, and landed its passengers. One gentleman had two heavy satchels in his hand, and wished to leave one near by for the night. Seeing the warehouse open, he went in, thinking he might find a good place to leave it until he could call for it in the morning. While walking into the warehouse he aroused the organ-grinder and his nervous little boy; for Hans could not sleep when he heard the slightest noise.

The traveller was startled when he found somebody in the warehouse, and did not know but that he was in danger. The organ-grinder told him that he was sleeping there for the night with his little boy, and that he would take care of his valise if he would leave it in his hands. The traveller had never seen him before, but he told him that he would trust him, and said in reply: "Your honor is at stake to take care of my valise."

"You need have no fear," said the organ-grinder, "I will take care of it. Though I was going to leave here very early in the morning, I will now stay, so that you can get your valise. When will you call for it?"

"At eight o'clock," said the gentleman.

"At eight o'clock you shall have it."

The next morning, when the hour arrived for the gentleman to come, he was quite prompt, and received his valise, and paid the organ-grinder three shillings for taking care of it. He then made some inquiries about the little boy. It turned out that this gentleman had charge of a large school, and it was natural that he should take an interest himself in children, wherever he went. The pale, thin little Hans appealed to his sympathies, and he volunteered to take him to Bavaria, to become an inmate of his school.

His father yielded to the proposition with great pleasure, and asked the gentleman if he would be permitted to come and see his child once every three months.

"Yes," said he, "and oftener too."

Two years passed by after this conversation, and Hans was one of the most industrious and apt scholars in all the school. His father also became connected with the institution, by this time, as bell-ringer.

Many years now elapsed, and Hans became a lawyer of considerable prominence, having earned sufficient means to buy a little property, and take his father to live with him. An important case was to be tried in Stuttgart, during the coming winter. It attracted great attention throughout the country, and the offence that had been committed was so bad that it created universal indignation.

A man had turned a young woman out of a house which he had rented to her, and she had fallen in the street and died within two blocks of the house that she had left. He was arraigned before a court to be tried for manslaughter.

The day of trial came; the prisoner was brought into court; and Hans, who had now become a prominent lawyer, was the prosecuting attorney, whose duty it was to take the part of the government against the prisoner.

The prisoner was none other than Shaffer, the man who had turned him and his father out of the house, one November night, many, many years ago! The case lasted some days, and when Hans was concluding his argument, he told his own experience, and the treatment that he and his poor father had received at Shaffer's hands. He carried his point. Shaffer was convicted and cast into prison. The people said, after the whole scene had come to an end: "Truly, retribution must come sooner or later."

No one is long safe in treating a fellow-being unkindly. The tongue that he would silence, and the body that he would drive from his door, will be almost sure to become a witness against him.

The enormous, the unutterable, the monstrous accumulation of all forms of evil called popery, originated in three very common evils. 1. A disposition among christians united in church fellowship to rule over each other, instead of leaving each other perfectly free. 2. A disposition to look at their own interests, instead of looking simply at the salvation of men, and the interest of Christ. 3. And thirdly a disposition in churches to control each other, instead of each church retaining its freedom and independence.

GOD'S PEOPLE SHOULD BE CHEERFUL.

There is but one thing, strictly speaking, that should occasion unhappiness, and that is sin, voluntarily persevered in. Sin brings unhappiness, and as long as we choose to be "servants of sin," we must and ought to suffer. But when we struggle manfully, does not the burden grow lighter? Are we not "strong in our weakness?" "saved through faith?" Sickness, poverty, disappointment, may and must bring suffering, to those whose hearts are fixed on the present and perishable things of time; but, of what real moment are they to those whose outstretched arms embrace eternity, and trust in Almighty power and goodness? We remember the words of Christ, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." We think of the perfect joy of such a promise, and looking upon time past and present, cannot refrain from exclaiming, "Man has sought out many inventions." Recall the idea of true life in earlier times. The sacrifice of every innocent enjoyment, an austere, unlovely, lonely life, the haircloth, the scourge, the penance, the weary pilgrimage! No question of happiness; they would have scorned it as a device of the "evil one;" no unfolding of natural affection, embracing all mankind; no love of the world of nature without, no reverence for the world of thought within. It was all debasement, all humiliation; man must be weary of life to be worthy of heaven; every true and innocent emotion stifled here, all reserved for heaven. Thus they learned Christ. Shall we so learn him? Their God was a "God of wrath." They saw him oftener in the storm than in the sunshine, in the whirlwind bringing destruction, than in the soft wind unfolding life and beauty. They forgot the "still small voice." Is not this the record of the life of many a canonized one?

With the memory of the great Reformer, Luther, we associate kindlier, more gentle thoughts. But where was the happiness in the doctrines of the dark and gloomy Calvin? Do we think of him as loving God because he was good, and not rather fearing him because he was mighty? And yet which of the twain has had the most influence? Alas for us! we know not what we want. Then the stern Covenanters of the Scottish Church, whose influence was so wide-spread and powerful; you admire their firm faith, their lofty courage. But now compare the gentle teachings of "the Saviour" with their fierce denunciations not only of the evil, (that was well,) but of the good that was in the world. We hardly think of them as having "joy in believing" Our Pilgrim Fathers, do you think of them as happy? "Tried, troubled, tempted" they were most sorely—and "sustained" too, they were. But do they not ever "groan in their earthly tabernacle," longing to be set free, because "the world is a weary place?" There is truth in all they say, but it is not all truth. Life is "a cross," a "struggle," a "strait and narrow way." But it is also a gift of God, and there is "a victory," "a crown," and "a laurel wreath." Christ says, "In this world ye shall have tribulation;" does he not add "in me ye shall have peace?" He was a "man of sorrows, and acquainted with grief;" but it was for *us* he sorrowed and grieved. Think you not that his communion with the Father brought to his perfect life happiness and peace? Paul, too, "groaned in his earthly tabernacle," but he tells us, "none of these things moved him;" and where was there ever a more cheerful disciple?

It seems almost childish to be advocating happiness, and yet we are, the happiness of a child of God. Any hope of enjoyment away from God and his love is folly. We confess ourselves weary of the spirit of complaint, of the heart and eye that go through God's world of light doubting and blinded to all its treasures of love and beauty. We long for Christians to be happy, and know of no reason why they should not be, "God their portion," what do they ask more?

Sin wearies them; let them remember that to attain perfection requires time. They must learn to "labor and to wait." Sorrow and bereavement are round them; yet while "grief tugs at the heart-strings" and tears fill their eyes, shall they forget that God has taken what they could not keep, but to restore it to them again, that He is their Father, they His children? If they truly believe it, can they be unhappy even when standing by the grave of buried hopes? Are their hearts heavy and the way long, and its end not seen, and their spirits faint? If they will but strive and trust and pray, will not God hear and answer them? "How can he murmur, who can pray?" We would ask not, why are not Christians happy? but, why should they ever be unhappy? It is in vain to say we were not meant to be happy. "Joy is the spirit's element." The whole visible world, redolent of life and beauty; the world of thought revealing our origin and our end; the world of affection, the invisible chain that links our spirits to heaven; are they not trumpet-tongued to tell us their mission, when we listen reverently to their thousand voices? He that made and careth for the flowers, that painted the violet blue and the rose red, to please the outward sense; the Maker of the bird—the emblem of happiness, with its glancing wing and thrilling song—the Creator and Preserver of every wondrous form, does he not care for our happiness? That he bade us call him Father, should silence every questioning thought. When our wills, subdued and submissive, are in unison with his, do not all things move in harmony?

God made us to be happy. Our sin, our selfishness, our artificial wants and ways separate us from the simplicity and faith of the Gospel. "To him that believeth, all things are possible." Let us then, in our hearts, believe that the path of right is the path of happiness; and whether it leads the way we would, or the way we would not, light from above shall beam on our footsteps, and "perfect peace" shall possess our souls.

ETA.

QUIETNESS AND PATIENCE.

Wherever God's laws operate, and operate freely, they work silently. There is no discord; no outcry; but with unruffled composure they move on harmoniously to the offices the Creator has assigned them. What a beneficent and beautiful influence is the dew—the dew that falls so gently, by night, from heaven! It descends noiselessly upon he dry and thirsty earth; the quickest ear cannot detect the sound, as the sweet drops gather themselves on the leaf and the grass-blade? yet their mighty agency renews and quickens and vivifies the whole domain of growing things. Stars, planets, worlds, move through their allotted spaces in the most complicated order, yet in undisturbed, undisturbing serenity.

If then, in the natural world the truest energy is the silent energy, much more so in the spiritual world. Virtue need make no noise; for it is the law of God, and all his laws are peaceful. It was the false company of Baal's prophets, that had to shout and make a hideous clamor that their god might hear them. Elijah, the true, was heard and answered, though he spake softly and in the accents of nature. No sound need go forth from the even tenor of the good man's life. It is only vice, only wickedness, only the breaking of the law, that makes disturbance. It is when passion strikes upon opposing principle, as the wind upon the forest oak, that there is a shock, a concussion, and a crash. Peevishness, quarrels, reproaching conscience, sensuality writhing in its remorse, shame, detected fraud, violated bonds, domestic infidelity, all sins, and their consequences—it is these that cause the friction—the wear and tear and waste of life; and were it not for these, all might go on as smoothly as the stars in their courses, as gently as the breath of spring in its invisible pathway over the hill-side. Goodness can afford to be silent. It does not need to make its way by advertising itself, and sounding a trumpet. It can leave those low arts to its enemies, and yet be the noblest power in the universe, and trumph everywhere.

Again, every human being should have his seasons of secluded silence, frequent and sure to him. He cannot live healthily without them. He cannot, without them, have clear-sighted views of his own course of life, the objects he is striving for, the interests of humanity, or any spiritual truth. He cannot well pray without them. He gets above the world by looking at it, a little while, from the distance of solitude. He removes himself from the whirl and play of selfish interests, where his perceptions are bewildered and misled. His eyes are set free from the glare of profit and of pleasure, and he sees vanities as they are, and weighs them in the right balance. He looks deeper than the surface then—he cannot help it—down into the solemn verities of eternity and God, and hears mysterious voices speaking of immortal realities. If he is under the spell of temptation, that delusion, for a moment at least, passes off; better purposes come back to him; he buckles on his Christian armor again, and returns refreshed to the conflict as if an angel from heaven had been strengthening him. It is like going to some shaded cavern, out of the fierce blaze of noon-day. To be constantly in the close atmosphere where a multitude breathe, diseases the mind, as it does the body. Our modern customs leave too little room, I am afraid, for thus replenishing the fountains of holiness. Society and business engross the waking hours, absorbing every active faculty into the vortex of their attraction. It needs a stern self-discipline to stand still, to be silent; to go apart and be alone.

The example of the Saviour is found, in this regard, to be peculiarly instructive. Not only is that beautiful language applicable to him, that declares him to be "meek and lowly of heart," and that "he shall not strive nor cry;" that "the bruised reed he shall not break, and the smoking flax he shall not quench;" but in the actual records of his life we find the truth of this description confirmed. Once and again it is written of him, that when the great themes of his mission pressed upon his mind, "he went up into a mountain apart to pray" and "was there alone." Repeatedly is it said of him, that he went aside privately into desert places. When the crowd thronged upon him, he passed out of the midst of it into retirement. Before his mighty work was begun, he was in the awful meditations of the wilderness forty days; and always he seemed to love the loneliness of Mount Olivet, and the quietude of Bethany, more than the thoroughfares of cities and the busy marts of Jerusalem. What a mild serenity characterized his eloquent instructions, too. Who can ever associate frantic passion with his heavenly teachings; raving excitement with that form of super-human dignity; fanatical and furious outcries with the tones of that celestial voice; or bitternes and anger even with his fearful sentences of holy indignation? All is calmness and tranquillity in the bosom of the Son of God. He uttered truth that flashed and struck upon the world like lightning; but he uttered it with the subdued and majestic earnestness of the divinest of prophets.

I have made these remarks on the subject of religious silence, and religious self-respect and delicacy, because they seem to me to be true, to be scriptural, to be important enough to be regarded both in our intercourse with our fellow-men, and in the culture of our own characters. They are confirmed, I think, by the dictates of sound sense, good taste, common courtesy, and Christian decorum.

HOMO.

THERE'S ROCK AT THE BOTTOM.

When my Willie was sixteen, he accidently dropped a valuable watch into the well. His father was absent from home, and without consulting me, he resolved to recover the treasure. Providing himself with a long-handled rake, he gave it in charge of his sister Jennie, two years younger, and bidding her lower it to him when he called, he stepped into the bucket, and holding fast by the rope, commenced his descent. The bucket descended more rapidly than Willie expected, and struck heavily against the side of the well; the rope broke, and he was thrown into the water.

"Mother, I shall be drowned!" was his despairing cry, which Jennie re-echoed with a wail of anguish. But I knew the depth of the water, and shouted to him as calmly as I could, "Stand upon your feet, Willie; the water isn't over four feet deep."

"But I shall sink in the mud," said the poor boy, still striving to keep himself afloat by clinging desperately to the slippery stones.

"No, Willie, there's rock at the bottom. Let go the stones and stand up."

The assurance of hard foundation and the impossibility of holding much longer to the slimy surface of the stone wall gave him confidence. He felt for the bottom, placed his feet firmly upon it, and to his great joy found that the water scarcely reached his shoulders. I sent Jennie into the house for a new, strong rope, and fastening one end securely, I lowered the other to be tied into the bucket, and we drew him up.

"Oh, mother!" said the dear boy, when he was rescued, "those were precious words to me, 'There's rock at the bottom.' I shall never forget them."

Two years after, in a commercial panic, my husband's property was swept away, and we were reduced to poverty. At first I bore bravely up. I did not prize wealth and luxury for my children. I chiefly mourned for my husband's disappointment and his crushed hopes, and strove by unflagging cheerfulness to chase away the gloom which settled so heavily upon him. I endeavored to assist him, not only by the utmost economy in household expenses, but by devising plans for the future. Willie and Jennie were old enough to earn their support, and even to assist in the education of the young children. I succeeded in putting them in the way to do this. I felt strong and brave, and wondered at my husband's despondency.

But new reverses came. The bank in which Jennie had deposited her quarter's salary, which might possibly meet our necessities, suddenly failed, and her money was lost. I could bear this too; she would soon be able to replace it. Next the school in which she taught was disbanded, and Jennie had to take much lower wages; but she still earned a little, and I said cheerfully,

"We will not murmur, half a loaf is better than no bread."

Next Willie's hand was disabled by an accident, and he lost his situation. My courage began to give way, but rallying myself for one effort, I resolved to brave the reproach of friends and the world's dread laugh, and seek remunerative employment for myself. It sorely tried my woman delicacy, yet it brought the needful aid, and I battled with my wounded sensitiveness and again screwed up my failing courage.

But the last blow came. Sickness suddenly laid me prostrate. "I shall give up now; we must sink together," was the language of my despairing soul.

"Dear mother," said Willie, when he heard my lamentation, "do you remember what you said to me when I was at the bottom of the well? I have often thought of it of late. I know we are in deep waters, but God has promised that they shall not overflow us. And is his word without foundation? Let us plant our feet on his promises and stand firmly. We cannot sink, for there's rock at the bottom.

I heard, and took the lesson to my heart. I saw that I had been clinging to the slippery stones of human strength and self-dependence, and when the providence of God bade me let go my hold, I was in despair. But the bank of heaven had not failed; and though I stood in deep water, it would not overwhelm me, neither would I sink, for "there's rock at the bottom."

So, from the chamber where pain and illness still hold me a prisoner, I send to each burdened and weary child of God who is tempted to feel that all is lost, the key-note of my new and grateful psalm. Whatever your sorrow or strait may be, plant your feet on the rock of ages and with me "thank God and take courage."

BISHOP SOULE ON DANCING.—Once in Alabama, in a parlor filled with an intelligent and refined company, while the Bishop was conversing with a group of friends, another group in a corner was discussing the innocence of modern dancing—most of them in favor of it. At length they agreed to leave it to the Bishop, and approaching, asked his opinion. (Silence.) "Well, I never saw dancing but *once*, and I must say I was pleased with it. (Great suspense and glances exchanged.) "I have been to Paris, and to London, and over most of our own land, but have never seen the exercise *but once*, (eager attention.) While I was in Paris, among other things, I saw several monkeys, taught to dance and keep time, and I must confess I was pleased with it, for I thought it became *them* very much."

VARIETIES.

SELECTED BY W. M.

A convention of Jews has been in session at Philadelphia, nearly every synagogue in the United States being represented. It was resolved to co-operate in the removal of the Jews of the Turkish provinces and the Barbary States to Palestine, and to encourage the development of agriculture and the arts there. A paper read by Rev. Mr. Leeser claimed that the Fallachiaux tribes of Abyssinia, and the people of the interior of China, are the lineal descendants of the lost tribes. As efforts are making to convert them to christianity, a messenger is about to be sent out by the universal Israelitish Alliance of Paris to counteract the movement.

The appropriations made by the Legislature of the State of New York in 1866 for objects and institutions under the control of different religious denominations have been published, and the statement is one which may well awaken the inquiry, Is the Roman Catholic the established religion of New York? The Roman Catholics comprise a comparatively small portion of the entire population of the State, but our Legislature in its munificent concern for the sustentation and propagation of Popery has actually given to the Roman Catholics more than nineteen twentieths of the charitable funds of the State.

One Robert Ottarson, who has been insane for 30 years, but recovered his senses on his death bed, died at Springfield, Pa, last week! On recovering he conversed intelligently about circumstances that transpired the day and week previous to his insanity, while the intervening space was a perfect blank in his memory.

That the advantages of caste privileges and the hardships of expulsion are beginning to lose their influence over the more enlightened natives of India, when they stand directly in the way of moral and intellectual advancement, is abundantly manifested by the many bers proceeding to Europe this summer to visit the Paris Exhibition.

Of Mr. Greeley's visit to Richmond to become one of the bail for Jefferson Davis, a newspaper of that city says that it is the first visit he has paid to the city for thirty-one years. In 1836 he passed through Richmond on his way to Warrenton, N. C., for the purpose of being united in matrimony to a lady, a school-mistress, born in the North, but then engaged in teaching in that place. He was married by a Richmond cl rgyman, and on Sunday last Mr. Greeley heard this clergyman preach in Richmond, and renewed an acquaintance begun so many years ago.

There is considerable excitement in the New Lebanon Shaker Family on account of the marriage of two of their members.

Vermont has but two distilleries, in the place of forty twenty-five years ago.

The effect of the late earthquake extended up the Mississippi valley as far as Dubuque, Iowa.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris-alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a wo-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

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C. D. LEET, Springfield, Mass., Vice President
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

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AND OF THE COMING KINGDOM.

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Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 179. | NEW YORK, WEDNESDAY, JULY 3, 1867. | VOL. IV.—NO. 37.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

THE LANGUAGE OF PROPHECY.

One of the principal difficulties in the language of prophecy is the determination of the true limits of the literal, symbolical, and figurative. Perhaps we ought to commence a little earlier, and define the distinction between these three different styles. I would distinguish them thus: If the language is used in its proper sense, and the idea is conveyed immediately, this I understand to be literal; but though the language be used in its proper sense, if a mediate idea be conveyed, this I suppose to be symbolical; lastly, if the idea conveyed is immediate, but the language is not used in its proper sense, this I apprehend is figurative. For example:

When our Lord says, "Foxes have holes and birds have nests," "fox" is used in its proper sense, and there is no mediate idea; thus the language is literal. But when He says, "Go and tell that fox," the language is used in its proper sense, but there is a *mediate* idea; the idea of a fox arises in the mind, and then by reflexion the attribute of a fox is made characteristic of Herod. But when it is said the floods lift up their voice, or the deep utters its voice, the first idea that arises in the mind is of the ocean, but the language is used improperly; this is figurative.

Symbols are not suited for eloquence, being too cumbrous; the ideas are presented too slowly, which is the very reverse of figurative language; the metaphor in the one instance is applied to the noun, in the other to the adjective; the emotions are immediately roused by the figure, the ingenuity is first exercised in the symbol.

As it is admitted on all sides that no language is so literal as to be entirely devoid of figure, and no prophecies so strictly symbolical as to be without some passages purely literal, it might be supposed that the chief difference amongst students of prophecy, is mainly a question of degree as to how much is literal, symbolical, or figurative. This, however, is not at present the state of the case; that which was only a question of degree has diverged into two distinct and essentially different modes of interpretation, which the advocates of each opinion severally denominate literal and spiritual.

The literal or grammatical method is based upon the assumption that there are certain determinate ideas of things attached to certain words, and consequently, that the words are employed as the medium to convey the ideas which usage and custom have fixed and connected with those words. That it is, therefore, the duty of the interpreter to divest his mind of any preconceived ideas which may influence the meaning he would attach to the words, the ideas not being admitted as ingredients in fixing the meaning of the words, but, on the contrary, the words originating in the mind those ideas which usage has connected with them.

Those portions of the Scripture which are not prophetical convey the same definite ideas which usage has fixed in other writings. And when God has been pleased to reveal to man, and through the instrumentality of man, somewhat respecting future facts, why should we not judge of God's meaning and of the facts which he states, though still future, as we should of man's meaning and of the facts which he states, when writing a history of the past? There is no necessary difference as to the mode of conveying the ideas of the future or the past. A history of the past may be sung in numbers, a prediction of the future may be without poetic ornament of figure; the only essential difference between a record of what has been, and a revelation of what shall be, is the divine foreknowledge, "which vieweth things which be not as though they were."

I will give an illustration: When our Lord spoke of his rising from the dead, the disciples questioned "one with another what the rising from the dead could mean;" and again, when he had most explicitly declared that he was going to suffer, "they understood none of these things." The literalist contends that while these assertions of our Lord were still prophecies, the disciples ought to have received the words according to their literal and grammatical meaning, just as much as that now they have become matter of history, all Christians do so receive them; and that no preconceived ideas respecting Messiah's abiding for ever, should have so possessed their minds as to make the previous idea reflect back upon the meaning of the words, instead of permitting the words in the first instance to impress upon the mind those ideas they were calculated to convey.

The mode of interpretation is no doubt liable to abuse by the extreme of literality; a man not perceiving the difference between the supernatural and the monstrous, may argue that, because a prediction that a virgin should conceive, has been literally fulfilled, therefore there shall be a beast with seven heads and ten horns; but with the generality of mankind "intuitive consciousness will lead us to decide whether resemblance of properties or identity of substance be intended."

As to the less obvious distinctions between literal, symbolical, and figurative, there will be degrees of difference. "Some," says Waterland, "will fancy the plain and obvious sense, unreasonable and absurb;" the man that will fancy that which is plain and obvious to be unreasonable and absurd, must be himself deficient, either in reason or in faith; but we must not run into the error of supposing the obvious sense to be necessarily the literal sense; when our Lord calls Herod a fox, the sense is obvious, but not literal; some put a literal sense upon "This is my body," but there are many who deny that to be the obvious sense. Some have attempted rules for deciding between the literal, figurative, and symbolical. I think there is a certain tact and discernment in seizing the spirit of a passage which is superior to any rules that can rigidly be laid down.

The question of spiritual interpretation is more complicated; its advocates should more rigidly define its nature.

Often there is a covert assumption of superiority in the claim for spiritual interpretation, which surely is not correct; for if the literal be the mind of the spirit, that undoubtedly is the most spiritual: our invention is not more free from dross than God's truth. There is also an injustice in the assumption: "spiritual" is ostensibly opposed to "literal," but the real opposite to spiritual is carnal; thus the claimant to spiritual views, whilst apparently opposing literal, does covertly and unconsciously to his opponent, fix the stigma of carnal on that which is literal.

Sometimes spiritual appears opposed to material, upon which I will quote some excellent observations of Mr. Brown; he speaks of "some tincture of that morbid spiritualism which shrinks from the very touch of materialism, as though separation from it in every form would be the consummation of happiness. May not," says he, "the gnostic element—of the essential sinfulness and vanity of matter—be found lurking beneath it? Certainly, the glorified bodies, both of the Redeemer and the redeemed, derive their elements from the dust of the ground." And if it be no degradation for the Son of God to take it into his own person. . . .if the dust of this ground is capable of becoming a spiritual and glorious meet vehicle for the perfected and beautiful spirit, the sharer of its bliss in the immediate presence and the instrument of all its activities in the service of God and the Lamb, there can be no essential sinfulness and vanity in matter.

I wish I could always approve as fully of Mr. Brown's sentiments; but among the many fallacies which lurk under the term spiritual, as describing a peculiar mode of interpretation, one of its most dangerous forms is, as far as I know, peculiar to Mr. Brown. He supposes that the inspired prophets use an expression in one sense, but that the equally infallible apostles apply another meaning to the passage. If this be a sound canon of interpretation, instead of deriving any aid from the New Testament in fixing the direct and immediate scope of the Old, it would be calculated to mislead us; instead of the context in the Old assisting us in discovering the recondite sense of the quotation in the New Testament, it would blind us.

Sometimes the spiritual amounts to nothing more than the undefined. "A spirit passed before my face". . . . "It stood still, but I could not discern the form thereof: an image [was] before mine eyes." Sometimes the spiritual means the allegorical, analogical, or anagogetical. The spiritual principle is, in fact, multiform, for its real intention and object is evasion. If the literal system is adopted, certain interpretations must be admitted: and this constitutes the essential difference between the two modes; in the spiritual method, the preconceived ideas form an ingredient in fixing the meaning of the words, instead of the words being the means of suggesting, or channel for conveying, the ideas.

Thus the real intention of spiritual interpretation and that which is its essential characteristic, is its real danger, for the same principle may be applied to the setting aside of any truth. There is, in fact, an end put to "the assurance of understanding," for the certainty of interpretation is derived from some necessity of signification, and the necessity of signification in words consists in the connection between the words and ideas which has been fixed and established by usage and custom.

"There cannot be a doubt, that, in proportion as sacred hermeneutics come to be more severely studied, and perversions of the word of God hereditarily kept up under the specious garb of spirituality and a more profound understanding of Scripture, are discovered and exposed, the necessity of abandoning such slippery and untenable grounds will be recognized, and the plain, simple, grammatical, and natural species of interpretation adopted and followed." *Henderson, Minor Prophets,* p. x.

DEFINITIONS.—The study of unfulfilled prophecy is divided into two distinct heads. One, the doctrine concerning the future; the other, the order and series of those events which occur during this dispensation as introductory to the next.

Passing events leave a very different impression upon the mind according to what the expectation of the final issue may be; they receive their hue from the clouds in the distant horizon. Those who expect the prevalence of the Gospel, see in the efforts of Missionary and Bible Societies, as in the rosy streaks of morn, the dawning of a day, lovely and serene; whereas, others, who believe the year of the redeemed will be ushered in by the day of vengeance of our God, discern that the sky is not only red but lowering, and they expect "a day of darkness and of gloominess, of clouds and thick darkness, as the morning spread upon the mountains." Hence, as the development expected has so great an influence upon the aspect of events which are in progress, the consideration of the end should be the first in order, as it is in importance.

[*To be Continued.*]

"BEHOLD! HE COMETH WITH CLOUDS."

It is evident that he will come as man; clothed indeed in the perfection of our manhood, but still its reality. It does not require much searching into scripture to establish this. In the first chapter of the Acts of the Apostles we are told that when Jesus had spoken his last words to his disciples, "while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, which said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "This same Jesus," then, who had arisen from the grave, who had been crucified, who had dwelt and ministered among the sons of men; who had been born of a human mother in Bethlehem;—this same Jesus, shall most surely come again "in like manner" as he went. Descending instead of ascending; the clouds unfolding to reveal his manhood, instead of closing round about to hide it from our sight.

But let us follow the Almighty Saviour by the steps of his descent. "The Man Christ Jesus quits the throne of intercession at the right hand of heaven, and advances toward the earth. The glory of the Father's majesty surrounds him. The holy angels bear him company. Thus, to an appointed place in heights above the world, he makes descent, and there a pause ensues. The trumpet sounds in the hearing of the dead in Christ, that they arise from vaulted tomb, and earth and stream, and sea, to meet him. It sounds moreover in the hearing of the living saints, that their frail mortal put on immortality, and that they ascend to be forever with the Lord. And they obey the summons.

But while the multitudes who have arisen and ascended to their Lord, are in his presence, what shall follow? Surely eye of man hath never seen, nor ear heard, nor heart conceived—the joy, the bliss, the glory! O think of the re-union of those loving ones the grave has so long severed! Husbands and wives, parents and children, friends and friends, united now to live and love forever! No more to shed a tear! no more to doubt, or sin, or suffer! No friend to cause another pang of grief to friend! The name of enemy unknown! All perfect peace, rest, joy, praise, glory, everlastingly. And then the brightness! O, the brightness of the hosts of heaven! those holy angels, close attendants on the King of kings, each one so beautiful, so good, so full of love. To have such beings for companions! To converse with them of all the marvels of redeeming grace! To hear their words declare the praises of their Lord and ours! How wonderful! But then again—more glorious still—the vision of the great Almighty King! "The King in his beauty!" "The altogether lovely!" To gaze upon his glory now, would be beyond endurance. We cannot look upon the face of God and live. But then we shall have power to look upon him, and beholding him arrayed in all the brightness of the Father's glory, shall have grace to praise him as the holy angels do, and love him with a love which those alone can exercise who once sin-ruined have been redeemed and saved.

But let us glance for a moment at ourselves as we shall be when thus we look upon, and love and praise him. Ourselves—in new array—how changed! how wholly changed! this frail corruption having put on incorruption, and this weak mortal, immortality, no longer shall we bear the stamp of sin, or its sad consequence, but we shall be like the Lord. It is not said we shall be like the angels, but we shall be like the Lord—like Christ! washed in his blood, clothed in his righteousness, made holy by his Spirit, complete in him. Not only so, but more—we shall be glorified together with him in his own transcendent glory. "Sons, moreover, in his Sonship; Kings, in his Kingship; Priests, in his Priesthood." O what a blissful sequel to the toils and griefs of earth! Can we now see our title clearly to this blessed state? Would this glory be our portion if the Lord were to come now? If not—O why not? Not because of any want of love or grace on God's part. Far from it; for there is a full and free salvation through the faith of Jesus offered to each sinner upon earth. Christ died for all, and God wills all men to be saved. O search the scriptures; see if such a thing can be as a believer in Christ Jesus lost. Nay, you will but search in vain. It cannot be, thank God. "As Moses lifted up the serpent in the wilderness, even so is the Redeemer lifted up, that whosoever believeth in him should not perish but have everlasting life." Let us believe, then, fellow travellers to eternity, believe in the Lord Jesus Christ, and we shall live, yea, life is ours, a life which cannot end, it is the present—the immediate—portion of the weakest child of faith."—*Rev. J. G. Gregory.*

CONVOCATIONS AND COUNCILS OF THE CATHOLIC CHURCH.

The immense convocation of Catholic priests in Rome at present to assist at the eighteenth centenary of St. Peter's martyrdom naturally makes the subject of the councils and convocations of the Catholic Church one of interest. The first great councils were epochs in the history of Europe, and their deliberations were regarded with the deepest attention by all classes, whether within or without the pale of the Catholic Church. It would be impossible to point out a society on history's page in which more assemblies have been held, combining in them everything distinguished by science and judgment. General, national, provincial councils and diocesan synods are to be met with on every page of the history of the church. Such an example held up during centuries to the view of the people of Europe had exercised considerable influence on all questions as well as that of religion. In the first ages of christianity councils were much more easily assembled than now, because the church was less numerous, and because the united powers accumulated on the heads of the emperors enabled them to call together a sufficiently great number of bishops to make at once such an impression by their deliberations as that nothing more was required than the assent of the rest.

A council, generally speaking, means, in the ecclesiastical sense of the word, an assembly of bishops legitimately convoked to determine questions relating to the faith, rites and discipline of the church. Councils are either provincial, national or general, according as they are composed of the prelates of a province, a nation, or of all christendom; and their jurisdiction is of corresponding extent. We shall speak only of the general or ecumenical councils. These are councils summoned by the Pope and consisting of all the bishops of christendom, and are designed to adjudge questions of schism and heresy, belief and discipline, which affect the universal church. The first eight General Councils were convoked by the christian emperors, at the request or with the consent of the Pope, because the church did not then extend beyond the limits of the Roman empire. Bishops and their representatives alone have a judicative right in ecumenical councils, although the privilege has often been extended to abbots and the generals of monastic orders. The Doctors of the church and the lower orders of the clergy have only a consultative voice, if they be invited and participate in the deliberations of the council. The Pope in person or by legate presides over the council. In some of the early Eastern councils the emperors presided only in an executive or protective capacity. The decision is usually according to the number of votes cast, although in the council of Constance, Italy, France, Germany and England each voted separately.

General councils do not create new dogmas, but interpret and declare what was originally contained in scripture and tradition, and according to catholic belief are infallible in matters of faith. Their infallibility, however does not extend to questions of discipline, history, politics or science, nor even to the grounds of their decision, nor to collateral observations. The disciplinary ordinances are usually termed canons (*canones*) and the decisions concerning doctrines, dogmas (*dogmata*). In the Council of Trent, however, the latter were called canons and the former styled *capita* or *decreta*.

The Catholic Church recognizes nineteen general or ecumenical councils. The Council of Jerusalem, held by the apostles A.D. 50 was the first. Then followed the first of Nice, in Bithynia, A.D. 325; first of Constantinople in 381; the first of Ephesus in 431; that of Chalcedon in 451; the second of Constantinople in 553; the third of Constantinople in 680; the second of Nice in 787; the fourth of Constantinople in 869; the four councils of Lateran, at Rome, in 1123, 1139, 1179 and 1215; the first and second of Lyons in 1245 and 1274; that of Vienne, in Dauphiny, in 1311; that of Constance in 1414; that of Basle in 1413 (till its dissolution by the Pope), and that of Trent in 1545. The Councils of Pisa in 1409, of Florence in 1439, and the fifth of Lateran in 1512 are also regarded by some as ecumenical. The Greek Church receives as authoritative the decisions of only the first seven General Councils. The Protestant Churches generally deny the full authority of any of them, and esteem only as ecumenical the six which directly followed the Apostolic Council of Jerusalem.

Ecumenical councils have been described by Catholic writers as "the Parliament or States General of the Church, assembled by the authority and under the presidency of the sovereign," for to the sovereign Pontiff alone belongs essentially the right of convoking General Councils. This does not, however, exclude the moderate and legitimate influence of temporal rulers. The number of prelates present at an ecumenical council varies a great deal. There were one hundred and eighty bishops at Constantinople in 381, one thousand at Rome in 1139 and ninety-five only in the same in 1512, including the cardinals.

The five apostles, Peter, James, John, Paul and Barnabas, with the priests and faithful, constituted the first council known as the Council of Jerusalem. It was called for the purpose of deciding on the obligations of pagan converts and abolishing the distinctions between Jews and Gentiles.

The Council of Trent opened its deliberations December 13, 1545, and was convened by the Sovereign Pontiff Paul III., for the purpose of refuting the doctrines of the reformation. In the first session there were, besides the cardinals, but four archbishops, twenty-two bishops, five or six heads of orders, with a great number of doctors, both secular and regular. It lasted eighteen years, during the successive reigns of four popes. Three patriarchs, twenty-one archbishops, one hundred and sixty-eight bishops and seven generals of orders, were present at the last session of this council.

A convocation of prelates like the present one in Rome differs from a general council in many respects. First, an invitation is sent to each prelate instead of an order; again, the object is not to decide on matters of faith and discipline, but to assist in the celebration of some great Catholic event, such as the canonization of martyrs or the centenary of the martyrdom of the first Pope. The conference of one hundred and ninety-two prelates at Rome in 1854, which proclaimed the dogma of the Immaculate Conception, was not a council; but judging from the importance of their deliberations and their decision on this grave point, it would seem as if a convocation may be resolved into a council at the summons of the Pope. The preparations for the present convocation at the Eternal City are of the grandest kind, and St. Peter's, the greatest of all temples, the imperishable handiwork of Michael Angelo, will be illuminated with myriad lights, shedding an effulgence over the tomb wherein repose the earthly remains of the first Pope. The festival will take place on Saturday, and the services and ceremonies on Sunday will be magnificent and imposing. There are already four hundred Catholic prelates assembled in Rome, and some thousands of priests. From every part of the world flock the faithful, all eager to be present on this eventful occasion. The convocation may not be without fruit in other respects than a religious ceremony, for we understand from reliable authority "that the Pope's object in convoking a council of all the bishops at the canonization is to procure the sanction of the church to an arrangement with Italy. The proceedings will be opened by an address to the Holy Father from the bishops of the whole world, referring to Italy in conciliatory language, and the Pope will thus be authorized to take the step which his heart has long prompted, but from which he has been forcibly kept back."

The bishops of the United States who have already arrived are made the recipients of the most particular attentions.—*N. Y. Herald.*

"THEN SHALL THE END COME."

The end of what? Thank God, the end of what is only evil; the beginning of what is only good. Not the end of this earth, for this earth is never to be destroyed; on the contrary, it will be snatched from the devil's usurping grasp, and placed in the holy hand of Jesus, and it will be one of the loveliest orbs that sparkle in the everlasting sunshine, and will be vocal with richer music than any orb besides; and sisterhoods of worlds will gaze through everlasting ages upon this once weeping, weary, but then regenerated and right royal earth, and they will say with no feigned lips, "Come, let us rejoice, for our sister earth was lost and is found, she was dead, but is now alive." What, then, will there come the end of? There will come the end of preaching; there will be no more ministers no more preachers, no more sermons; for the whole universe will be a whispering gallery, and all voices will be song, and the key-note of every song will be Christ once crucified, now crowned and glorified forevermore. "They shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord." There will be the end of sacraments. There will be no more baptism, for every heart will be regenerate; there will be no more eating of this bread and drinking of this cup, for we shall see Christ, and the Lord's Supper is to continue only "till I come;" but when He comes it will cease to be. We shall no more see through a glass darkly, but face to face. There will be the end of the aches that make the brow throb, and the greater aches that make the heart break; the end of sickness and sorrow, and sighing, and sin and death; the end that inaugurates that blessed state, the description of which the poet Burns said he never could read without tears, when it tells us, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are all passed away." There shall be no more of these. And there will be no more prayer. Pray while the time for prayer lasts. The prayer we now repeat, "Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven; give us daily bread, forgive us our trespasses, lead us not into temptation," will be then transposed out of this minor into the major and the more glorious key of praise; and we shall not then pray with bowed knee the Lord's prayer as earnest suppliants, but we shall stand before the Lamb with harps in our hands, arrayed in white robes, and we shall sing the Lord's Praise thus: "Our Father, which art in heaven, hallowed is thy name; thy kingdom is come, thy will is done on earth even as it is done in heaven; our living bread and daily bread are all given us, and our sins and trespasses are all forgiven us; we are led no more into temptation, we are delivered from all evil; and thine, now as then, always and forevermore, is and will be the kingdom, and the power and the glory;" and the "Amen" will be as the voice of many waters, and as the voice of mighty thunders, and as the voice of a great multitude praising God.—*Last Warning Cry, pp.* 199–201.

THE SUBSTANCE OF THE GOSPEL.

What a happy thing it is that the gospel comes into so little compass! Often have I felt this when visiting the sick and the dying. When I have found the mind incapable of vigorous, extensive or continous thought, how thankful I have been that the gospel is so short and so simple; that the elementary truths which give peace to the conscience and hope to the heart, can be stated in so few words. There is divine wisdom and divine kindness in this. There are short sentences which contain essentially all that a sinner needs to know to give him a sense of pardon and confidence toward God: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief." "This is the record, that God hath given to us eternal life; and that life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life." These, and others of a like description, are precious sentences. They are what the dying "man of God," Dr. McAll, so emphatically denominated the core, the very core of the gospel. Connected with this is the striking fact that in the hour which is common to all—the hour of nature's last conflict and most pressing exigency, the hour when the mind is shut up to one point, and that point peace with God and hope for eternity—that in that hour all minds come to be so very much on a level in regard to what imparts their confidence. It is the same truth in all its simplicity that gives it to the greatest as well as to the least, and to the least as well as the greatest. It is most instructive and interesting to see how minds of the largest grasp and mightiest power, when they come to this hour of trial and of final decision, when passing through the valley of the shadow of death, anticipating eternity, and conflicting single-handed with the last enemy, have recourse to the same simple elements of divine truth that are the springs of peace to the very weakest of the "babes in Christ." I have been struck with this in the biographies of some the most distinguished of our modern divines. Look at the terms in which they express the ground of their everlasting hopes. Although, from previously knowing the character of their minds, you of course conceive thoughts of a higher order associated with those terms, and although at times there may be coruscations of brilliant sentiment emitted, that indicate the undying light within, yet substantially they are the very same in which "poor Joseph" expressed the ground of his trust: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" and why not Joseph? What dying sinner can say more? I mean not the minds are equal—that were folly; but that, as the greatest and the least stand on the same ground of condemnation, they must stand also on the same ground of

acceptance; so that he who has traversed the whole round of theological learning, has explored its depths and scaled its heights—has argued with metaphysical acumen, and illustrated with matchless eloquence all its points; has read and has written volumes upon volumes, when he comes to the test of a dying hour, is shut up to all the simplicity of the "faithful saying." This is what he needs, equally with the least; and this is what the least, equally with him, enjoys. And the perfectly childlike submissiveness with which master minds in Israel have avouched their reliance on the rudimental elements of the truth, is among the marks of its divinity. It shows that, in the one point of need, in which all are alike, and which in all cases equally, the gospel is intended to meet, the adaptation of means to the end, is perfect.—*Dr. Wardlaw.*

"If I had thought it was Jesus."

A few days since a sermon was preached in D——, from the text, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The preacher set forth that Christ Jesus, the Lord, is represented in all his disciples. That if a man strike a disciple the Lord feels the blow. That if injustice makes even the humblest christian weep, tears of sorrow course down the Saviour's face. On the other hand, that whatever kindness is bestowed on a disciple, is all the same as if bestowed directly upon the Lord himself. Assuming this to be the doctrine of the text, the preacher exhorted his hearers to visit the poor in the spirit of liberality and kindness that would actuate them as if it were the Saviour who received their benefactions in person.

After the service was closed, a gentleman whose liberality is known in all the churches, remarked:

"A few days since I carried to a poor christian woman a comforter, warm, but well worn, and two loaves of bread—good bread, but a little stale. The weather was very cold, and the comforter was gratefully received. The poor woman was hungry, and the bread was better than she usually obtained. But while listening to the sermon to-day, I thought that had I reflected that it was Jesus I was visiting, in the person of one of his disciples, I would have taken a new comforter and fresh loaves of bread."

The remark is worthy of remembrance by christians when about to go on an errand of mercy, or perform a deed of good will to man.

When the wise men came from the East to visit the new-born Lord of the universe, they brought gold, frankincense and myrrh—rich and costly gifts. Now, we cannot visit the holy manger; we cannot pour costly ointment upon the Saviour's head; but God has placed it in our power to perform services equally acceptable to him. He sits in many a lonely hut with the children of misfortune and misery, and all our visits to him there, and all our benefactions, will be recorded upon his holy heart, and the record will be imperishable.

On the other hand, if any man hopes to secure the favor of God by professions of personal piety, while he is guilty of acts of cruelty, injustice, or neglect—even though the persons suffering thereby may be the least of all human creatures—let him read the concluding passages of the twenty-fifth chapter of Matthew. He will find the grandest and the most forcible exposition of the nature, necessity and importance of practical religion ever recorded in any book.—*Religious Telescope.*

More Nice than Wise.

The General Assembly of the Presbyterians, recently held, had up before it the case of a minister of their denomination for publishing in a book that christian ministers "are bound to receive into church fellowship every one who gives evidence that he has saving faith in Christ," though he may not be ready to give assent to every article in the standards of the church. This was regarded as conflicting with the discipline of the United Presbyterian Church.

Mr. McCune, the accused, had been tried by Synod and acquited of the charge. An appeal was taken from the Synod "to the General Assembly, and after a protracted and excited discussion, it was decided by a large majority to sustain the appeal, and censure Mr. McCune as guilty of determined opposition to one of the principles of the Church, and guilty of fundamental error in respect to church fellowship. Presbytery was also directed "to admonish him that he must respect the authority of the Church in this matter and abstain from diversive courses, and follow the things that make for peace."

"Hallowed be Thy Name."

If the incommunicable name has by diligent research been found out, a familiar use of it as appears to me must surely incur the Divine displeasure. How impertinent for a child to call its parents John or Mary. How infinitely more impertinent for a mortal man to call our Father in heaven by his name. A liberty never taken by even Jesus himself. I find among some extracts from ancient rabbinical writings this remark, "He shall have no part in the world to come who pronounces *the name* in the exact form in which it is written." The Jews, I believe, are reverently cautious in this respect, using *the name* in its form Jehovah (the permanent one), but never (I think) in its other form. The Saxon word God, or good (the Good One) if reverently used will do. J. A. P.

Books, Pamphlets, and Tracts can be had at the Editor's residence; of Geo. W. Young, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 98 White St.; and likewise at 87 Park Row, Room 40.

The Herald of Life.

NEW YORK, JULY 3, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"The Wills."—The *second* sermon on this subject, by Br. Day, we have not received, or it has been mislaid so that we cannot find it; hence the subject is not continued this week.

"Eternal Torments, Annihilation."—The article on this subject last week was the conclusion of the letter of Rev. Samuel Bourn, commenced the week previous.

Immortality as an offered benefit, through Jesus Christ, is the most powerful motive to a life of holiness, and devotion to God, that can be thought of. This motive the notion of inherent immortality entirely removes from man, and thus deprives him of a mighty influence for good. This consideration writes condemnation on the popular view of immortality, and makes it justly chargeable with being the betrayer and destroyer of men. It wrests from their hands the most powerful engine that infinite wisdom has provided to lead men to "*seek for* honor, glory, immortality, eternal life." Can any reflecting mind believe that God is the author of a doctrine whose legitimate result is to abrogate all the promises of a future and endless life? Can we believe that God has sworn by himself that he has "no pleasure in the death of the wicked," and yet has so constituted man that his death is an impossibility? What mockery thus to address man, if he is, by his constitution deathless. Let the truth be proclaimed that deathlessness is an object to be secured and that it can only be secured by a resurrection, and a resurrection can only be obtained through Jesus; and hence a union with him is essential to this end; which end is only arrived at by having our "fruit unto holiness." Such is God's order to arrive at immortality. Let men beware of all attempts to "climb up" some other way, to an endless life, than that which the King of glory has opened; for all such attempts will prove a failure. "There is none other name given under heaven whereby men can have life" except the name of Jesus. All the honor of bestowing eternal life or immortality must be given to him, or we are a "thief and a robber."

A New Proof of Inherent Immortality.

This is an age of discovery. In a Philadelphia paper there is the following announcement:

"Colonel Forney has gone to Halifax, the English carpet-weaving town, and he says, 'to see mere machines performing the work of human beings, assorting delicate threads, producing the most beautiful colors' is 'another proof of the immortality of the soul.'"

There, is not that a new proof of a soul entity, which is immortal? We suppose the "machines" must have immortal souls! How else could they act so wisely and discriminate so as to "assort" so nicely? Truly, we shall doubtless soon learn that these "carpet-weaving machines" are possessed of undying souls. The sun, the moon, and the stars, also, must have the same; else, how could they run their courses so regular through so many thousand years?

Now, we judge, the fact that "mere machines" can be made to perform their work so well without immortal souls, proves that God can make machines to perform more wonderful works without their possessing immortality. He can make machines and endow them with self-propelling powers for their own benefit, which, if used under the divine instruction, he may see fit to bestow on them, as a free gift, perpetual existence; but if they will not accept his teaching and harmonize with his will, he may cut short that existence, and blot them from being.

Such we believe to be the divine purpose in relation to man; and that Col. Forney's inference, from the fine machinery he saw, is about as philosophical as if he had said it was "proof" man is a self-existent being; or, that there is no other God but man himself. When men can invent a machine to keep themselves from dying, then we may give them "credit for inherent immortality. Till then, their boasts of such a possession are vain, and the result of that pride which said, "I will be as God." An unholy ambition to be independent of God lies at the foundation of all those attempts to prove man inherently possessed of immortality. It is to those "who by a patient continuance in well doing *seek for* honor, glory, and immortality," that God will *give* "eternal life." All others will come short of immortality, and "utterly perish in their own corruption" and pride.

The following is a specimen of the pride and denunciations of those who hold inherent immortality. May the writer live to be ashamed that he ever gave utterance to such sentiments. He says:

"The immortality of the soul is an acknowledged principle of christian theology, a cardinal feature of religion, a firmly established truth. This sublime truth is the base and battlement of the stupendous structure of christianity. Every page of holy writ overflows with this great truth, and if there be no immortality of the soul, the Bible becomes a falsity, Jesus Christ an impostor, and God the Father a profound myth. This doctrine of immortality cannot be impeached, and the united thunders of infidel sophistry have ever been powerless to scathe or mar its beauty, lessen its magnitude, or diminish its power."—*Corn Sab. Rec.*

Our readers will see that this writer deals in wholesale assumptions. If "every page of holy writ overflows with this great" lie, will he please furnish one text—always excepting "Ye shall *not* surely die"—where such an announcement is made? Where does the Bible once say, "The soul is immortal?" Give us one "Thus saith the Lord" for it. Till then the doctrine is "impeached," tried, condemned and rejected by "holy writ" itself. "The *soul* that sinneth *it* shall die;" and all the "sophistry" of "orthodoxy" can never reverse the decree of Jehovah thus emphatically proclaimed. Who now are the *infidels*? Think of it: "I am right, or Christ is an impostor!" Alas, for such!

The Second Death.

"The second death" is a phrase which denotes a death from which there is no recovery—no revival into life again; and has no such sense in Scripture as that of dying twice; and hence the phrase can never be claimed in proof that the wicked dead will live again: they die in their sins—soul and body; or all the life they have perishes by the judgment of God, and "they shall never see light"—they are "like the beasts that perish." See Psa. lxix. throughout. They die a death from which there is no recovery, and hence called the second death.

Prof. C. F. Hudson, in his work, "*Debt and Grace*," page 178, gives various examples of the use of the phrase "second death," among early Jewish writers. One of those writers says, "We learn from this place (Numb. xiv. 37) that they died the second death." Let us see how that "place" reads: it is as follows, "Even those men that did bring up the evil report upon the land, died by the plague before the Lord."

Does this text sustain the notion that these men died a second time, and after a resurrection from death by the plague, by which they "fell in the wildernes?" Surely a mind perfectly open to conviction must see, the phrase "second death," used by this Jewish writer, means no such thing as *twice* dying: it is just the reverse, indicating that to die in one's sins is to die the second death, because, "they shall not live in the world to come"—"they shall die the second death so as *not to enter* into the world to come," as other Jewish writers express it. The writer saith of those wicked men who brought up the evil report of the land, "They *died* the second death:" not, they *shall* die it, or they *will* die it; but "they *died*" it. The event was past, whatever the prase imports, and therefore cannot embrace life from the dead to die a second time.

In a note on page 178, Prof. Hudson quotes from Julius Africanus (A. D. 221), that "Adam being one hundred and thirty years old begot Seth: and living thereafter eight hundred years he died, to wit, the second death." Did Adam have a resurrection to die the second death? Or, is it not evident this writer counted Adam's death "the second death," because there was no ground to hope he ever could have a resurrection into life; his dispensation ended without having ever made any provision for his personal recovery; and his doom to death was final. Such seems to be the fact: his death was penal, or the punishment justly due him for his sin.

Hence it is manifest, the "early Jewish" writers understood by the second death, a death which excluded a revival into life by a resurrection—"They understood by this death exclusion from life." Dr. Adam Clarke states in his notes on John vi. it was the opinion of the Jews, their fathers who died in the wilderness would never have a resurrection; they were dead past a revival. The doctor did not agree with them in opinion, but that does not alter the fact that such was the Jewish belief.

This truth stands out distinctly, in view of all the facts, that the second death is not dying *twice*, but is *so* dying as to have no revival from death. No man "suffers" a *penal* "death for Adam's sin," though such a sentiment has long been maintained. God "subjected" Adam's posterity to death, not as a penalty, [illegible] but as part of their discipline in their [illegible] condition, with the promise of resurrection from it, to another and better life, if they improved their day of trial; otherwise their death was to become penal to themselves; not by Adam's sin, but by their own; so that they are "twice dead," or have died the second death, by dying in their *own* sins; and hence death holds them eternally in his power: there is no revival of them into life at the day of resurrection. Not one text from Genesis to Revelation affirms that an unpardoned sinner shall ever *live* again from the dead. Of this fact we are just as thoroughly convinced as that the phrase "immortal soul" is never found in the Bible. This truth we shall maintain in our writings, and in preaching, go where we may; nor do we expect to abandon it, unless we abandon the whole theory of "Life only through Christ."

The members of Christ's body have a life union with him and in him. They have the Holy Spirit of God dwelling in them; by which they have become "partakers of the divine nature:" a new nature, in embryo, is implanted in them, which forms the basis of the new creation from death; and though their animal life is extinct by dying, their divine life remains untouched by death's power, they "sleep," but it is "in Jesus," to wake at his call. That new life is the "main spring": it never dies, though for a season it "is hid with Christ, in God," but will in due time manifest itself.

Let the wicked, and heartless professors, cry out, if they will—"Let us eat and drink for to-morrow we die." If they are willing to die like brutes, "let them take their course, and choose the road to death." "If there is *no* resurrection" that can be obtained, then they do well to "live like brutes." But if we may live again, and live eternally, by him who is "the resurrection and the life," is there any occasion for any man's saying—unless he is a brute—that we teach or countenance the doctrine of the Epicurean? No; the imputation is a slander. "Fight the good fight of faith; lay hold on eternal life." That is our cry, as it was the cry of the apostle. He that will not do it, "shall not see life; but the wrath of God abideth on him."—John iii. 36.

Will the Wicked Dead be Revived?

It is urged by the affirmative of this question that Math. x. 28, and Lk. xii. 5, together with the idea that the wicked are to be "cast into a furnace of fire," is proof that the dead wicked will live again. In response, we say:

Usually nothing was cast into the literal gehenna that had life. But whatever was the state it was in at the time, it was so dissolved that its reconstruction was impossible; hence to cast into gehenna became a figure of speech to denote destruction without recovery. Jesus taught his "friends" not to fear men who might deprive them of the present life but could not prevent their living again—men could not cast them into gehenna; or prevent their reorganization; but God could, for he only had that power: therefore, fear him and not men. The fear commanded was to be exercised now, not after death: and the fear was, that God would so fix the seal of death upon them that they would not live again—i. e. seal their disorganization so that a future life would be impossible. Men could not do this, but God could; therefore, "my friends," fear not men but God. These solemn warnings were addressed to Christ's "friends," and to them alone; see Lk. xii. 4; and that to preserve them from apostatizing under their persecutions from men. The fear of not attaining to the resurrection life that Christ promised to give his followers "at the last day," is the fear inculcated in Math. x. 28 and Lk. xii. 5. Of this fact we have no doubt: and it relates not to a fear to be realized after death, but in the present time and life.

That the living wicked, who remain unto the coming of the Lord, will be cast into a furnace or lake of fire, we do not question, any more than we question the fact that the living wicked were submerged in a lake or flood of water in Noah's day. *That* was "the day of judgment and perdition of ungodly men," but none were the actual partakers of that lake of water but the then living wicked, whom Peter calls "the world of the ungodly;" and he says, "The world that then was perished;" and he adds, "The heavens and the earth which are now, by" [or according to] "the same word" [or testimony of God] "are kept in store, reserved unto fire against the day of judgment and perdition of" [these] "ungodly men," of whom he had spoken in the previous verses, viz., the "scoffers" of "the last days," who scoffingly inquired, "Where is the promise of his coming?" and who, despising the idea of Christ's return from heaven would, at that time, be "walking after their own lust." These will meet with an awful perdition or destruction by the fire of that day, as the sinners of the old world did by water in the days of Noah.

Such we regard as the true teaching of Peter, and he never utters one word in all he saith, of the ungodly who are dead being made alive to come under the fire of that day; but he does state that God "is long suffering to usward, not willing that any should perish;" and that "he knoweth how to deliver the godly out of temptation," or trial, as Noah, Lot, and others were, while the wicked should not be suffered to escape, as "they escaped not" who mocked in Noah's and Lot's days; for while God delivers his faithful people his knowledge is fully equal to his power to reserve the unjust to the day of judgment to be punished; and the day of judgment spoken of is that judgment in which God executes whatever he has threatened to those living in any age, or under any particular dispensation. This punishment, Peter saith, came on the old world of the ungodly and on Sodom; and that it will come especially on those worst of all sinners—the scoffers of the last days. They may think to escape, but God by the judgments on Sodom and the old world has shown that he knows how to reserve them to the day of their judgment to be punished. They may scoff when the "promise of his coming" is declared, but they shall know, as certainly as the ungodly world of old were made to know, that "God is not mocked," though he "is long-suffering;" for "the day will come as a thief in the night, in the which" these ungodly scoffers will find God's word is no more to be trifled with now than in the days of Noah or of Lot. But whom does all this concern? We answer, in our opinion, and from the best judgment we can form from the word of truth, it concerns the ungodly of "the last days," who are alive at the time; and has nothing to do with the ungodly dead, except as it seals their doom to eternal night and death.

To remove our doubts of the revival into life of the wicked dead, we must see argument more potent than any we have yet seen. In other words, the evidence must be more clear to our understanding before we can believe the coming of Jesus Christ into this world was to bring the greatest curse upon a large portion of Adam's posterity that it is possible to conceive, short of eternal sin and suffering. And it may well be a matter of doubt, if those who hold that the wicked dead are to live again have the truth, if Adam the second did not entail a heavier curse on a very large part of men than Adam the first. But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." No other life comes by the Son of God. So the word of truth seems to teach us.

Perished—Die.

These two words, as they occur in 1 Cor. xv., the one in verse 18, the other in verse 32, may be likened to the upper and the nether millstone, between which the doctrine of consciousness in death and everlasting torture is ground to powder. Dr. Hawley, having ventured upon the task of vindicating the orthodox view of man's nature and destiny, found it necessary to define his position on the import of the terms in question. Our readers shall see the proof of his utter helplessness; and they may as well conclude—what we have long ago settled upon as a "fixed fact"—that this helplessness will be manifest in every attempt, be its source eminent or obscure, that may be made to reconcile Paul's resurrection argument in the Corinthian epistle with popular theology on the same subject. It was an instructive spectacle, in our Brooklyn debate with Rev. Mr. Henson, to see that gentleman's struggles with the terms we have placed at the head of this article. He was too intelligent not to perceive that they could not properly be evaded. And yet he did not know what to do with them. When pressed by the affirmative as to what would be the doom of the race if Christ had not risen from the dead, he would appear to attend to the point by telling the audience that the whole system of christianity was based on the fact of our Lord's resurrection—that on the contrary supposition (i. e., that of the unrisen Christ) the condition of believers would be the same as that of the heathen world, etc. But at this point we insisted that he should tell us what was that heathen world condition. And the best answer we could draw from our opponent was, that if Christ had not risen man would be obliged to "grope his way in darkness through the world." All very true, brother Henson; but *that does not meet the point.* Paul undertakes, in 1 Cor. xv. 18, to tell us what happens *after* the groping tnrough this world is *ended*, and the term he employs to describe this *post*-groping state is "*perished.*" Tell us, Brother Henson, *what he means by that word.* To this demand the best response we could get from our opponent was that he *did not know!* Well, there are thousands of people to bear witness that an earnest effort was made to enlighten his mind on the subject. We fear, however, that our friend appeared night after night at the Brooklyn Institute not so much to receive light as to maintain orthodoxy at every hazard.

But to Dr. Hawley. His position is a novel one indeed. After he had heard our sermon of May 8th, he assented distinctly to an explanation of the term "*perished*" in 1 Cor. xv. 18, which is also that of John Wesley, viz., that it means "have lost life and being to-[illegible]." In our later interview, however, he took the ground that such a sense of the word was allowable only on the supposition that the "some among you" of 1 Cor. xv. 12, means Epicurean infidels. What *is* the right application of that phrase the Dr., as we state in another article, does not know. If it refers to persons who were of the church, then he maintains that the term "*perished*" describes a miserable immortal existence beyond the grave. Now this attitude of doubt is certainly a very singular one. The term "perished" is made to teach extinction on one supposition, and immortal woe on another, when neither the one supposition nor the other is the hypothesis of which the apostle predicates the perishing of believers. *His* hypothesis is that of an unrisen Christ; and the meaning of the word "perished" depends not at all upon the personality of the deniers of the great truth contended for in the chapter before us. We will do Dr. H. the credit to admit that to him alone, so far as we know or believe, belongs the distinction of having burdened the interpretation of 1 Cor. xv. 18 with the consideration which we have stated. His position as a man of learning seems to be no certain protection against the assumption of sundry doctrinal positions which crumble before the lightest assault of sound criticism.

We have shown in another article that the deniers against whom Paul writes were of the church, and if Dr. Hawley shall be forced to admit the cogency of our argument founded on Paul's use of the phrase "among you," he will then—unless he modifies the grounds he has assumed—be obliged to affirm that "*perished*" in verse 18 means a miserable immortal existence, or misery in an immortal existence. But he is prevented from taking this position *logically*, for the reason that *he admits* that "*to-morrow we die*," in verse 32, teaches a cessation of existence. Now, unless he can show that the destinies hypothetically announced in verses 18 and 32 are not predicates of substantially the same supposition, he must perceive the utter fallacy of finding a future life in one passage and extinction of being in the other. Besides all this, he ought to see that since the term "perished" in verse 18 is applied to a personality that can *fall asleep*, that personality cannot be a deathless entity of any kind. And because this is so, the doctrine of the immortality of the soul cannot be a doctrine of the word of God. It is a true remark of the eminent expositor, Olshausen, that "the apostle by no means recognizes the possibility of existence as a pure spirit without bodily organs; the doctrine of the immortality of the soul and the name are alike unknown to the entire Bible; and indeed with justice, because a personal consciousness in created beings necessarily presupposes the limitations of body." Again he says: "We may observe that the apostle sets completely aside the possibility of a pure spiritual existence; if there is no resurrection of the dead, the destruction of the individual is unavoidable." (Commentary on 1 Cor. xv.)

R. W.

"Some Among You."

This phrase is found in 1 Cor. xv. 12: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead." Dr. Hawley, of Fort Plain, N. Y., makes a very important interpretation to turn on the question whether the deniers named in this passage were of the Corinthian church or whether they were infidel, Epicurean outsiders; and he nevertheless was unable, in our late interview with him, to determine to his own satisfaction to which class they belonged. He had a few weeks previously (i. e. immediately after hearing our discourse which he subsequently reviewed) affirmed dogmatically that they were infidel Epicureans; but it would seem that when he made this assertion he did it without having given the point much attention. Be this as it may, he was without any positive opinion on the subject very soon afterward. In conversing with him about the matter we stated our belief that the "some among you" of our passage were not outsiders, but of the church; and we also suggested our partial conviction that the apostle's allusions in the former part of the chapter show them to have not been deniers of the resurrection of Christ. This latter opinion of ours was not a matured one, and we are not prepared to affirm it now. But the scriptural proof of our position, viz., that the phrase "some among you," in 1 Cor. xv. 12, refers to persons who were of the church at Corinth crossed our pathway afterwards, at an unexpected moment, when we were consulting Paul's writings on another point. This evidence was found in season for use in our public reply to Dr. H., and we now present it here.

What is called the *usus loquendi* is often a very important help in settling the meaning of Bible words and phrases. In this instance it is perfectly decisive against the assumption first put forth by Dr. Hawley. Of this every reader can satisfy himself by simply glancing at Paul's application of the expression "*among you*" in not less than eleven places in 1 Cor. prior to its occurrence in chap. xv. See the following passages, where "*among*," as in the text we are considering, is uniformly rendered from the Greek preposition *en*:—1 Cor. i. 10, 11; iii. 3, 18; v. 1; vi. 5, 7; xi. 18, 19 (twice), 30. No one who reads these passages can fail to see that the "some among you" of chap. xv. belongs unerringly to persons connected with the Corinthian church.

R. W.

The more we contemplate the greatness of God, the greater will our love be toward him.

The River of Life.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii. 1.

There are some expressions which always give us a pleasurable sensation; or at least move us in the right direction, if indeed they move us at all, such as these, Order, Purity, Love, Holiness, Sanctification. The idea contained in our text is of this character. Let us examine it a little. A *river* of water, a *pure* river, a clear river, clear as *crystal*, and its holy origin too, out of the throne of God and of the Lamb. If this group of excellences has for us no attractiveness, what can move our stupid, sin-bound souls? I find the gospel of God a plan having its foundation in love: God's supreme love to his creature man. Love commences, continues, and consummates the whole, permeating every part, and blending each dispensation of his grace into one beautiful and most transcendently glorious plan for man's exaltation and glorification to a companionship with the angelic retinue who ever see his face and share his refulgent glory.

By what process is man brought to this most desirable position? Jesus saith, "*I* am the way, the truth and the life." John xiv. 6. How is this? By the doctrine he taught. The words that I speak unto you they are spirit and they are life. John vi. 63. The word, being the seed, must needs find a good soil in order for a profitable harvest; it must be received into the *heart*, or become incorporated into our nature as the leaven is mixed into the meal that a thorough leavening of the whole lump or mass may be the result.

Some who think superficially, and so think because of false fear, perhaps, induced by erroneous and sectarian teaching (by sectarian I mean *all* teaching which confines, or inclines the learner more to *my* theory, or opinion than to the word for a reason of his faith and hope,) see not the importance of every new doctrine which may come up, (*new* as they call them, though all bible doctrine is old as its author,) they seem not to be aware that truth is like water, composing as a whole one mighty sea, yet divisible into innumerable particles, a greater or less proportion of which we receive according to our capacity of appreciation.

The excellency of Christ's doctrine consists in its purity; while man's are foul and muddy, like the swollen river after a rain: It may be impetuous, and its impetuosity and muddiness generally coincide, while the river of our text, which proceeds from God, is pure; pure as crystal! Much as man has by his unhallowed hands and feet discolored the divine record by mis-translation, interpolation, &c., yet let us remember, when we find it as the Holy Ghost indited it, when we possessing much of the selfsame spirit, and all other aids given us of God for its understanding, search it, we shall find a loving, holy doctrine, pure and clear as crystal. One accustomed to drink of a pure spring turns with disgust from dark muddy waters. So the christian, who has learned to receive Christ's pure words, words which always enlighten, cheer, and warm the heart, has learned to drink from the life river, there to slake his thirst, and his eyes are thereby enlightened more and more, his energies are invigorated, his step quickened to run in the road to glory and to God.

Man is so constituted, and by nature so inclined, as ever to be seeking help from another; so that despite the fearful declaration, "cursed be the man that truseth in man and maketh flesh his arm, and whose heart departeth from the Lord," (Jer. xvii. 3,) he is ever doing this same thing. He seeks help because of a feeling of need, yet he seeks it in another because he walks by sight or sense and not by faith. Jesus says, Come unto *me* all ye that labor and are heavy laden, and *I* will give you rest. Math. xi. 29.

Having brought Christ, the second Adam, to view, we will, for the better understanding of his work, compare the two Adams and their work together. Paul says, There is a natural body, and there is a spiritual body; the natural first, the spiritual afterwards, 1 Cor. xv. 44–46. The first had his origin in dust, and can never rise above an animal, earthly or dust life. His end also must be the same as all other dust-made creatures or things—dust. But that was not the ultimate of God's purpose; for in or by the second Adam he proposes a second birth to all who comply with certain specified conditions.

The bible is given us to show our relation and its consequences as connected with the earthly father, and also the process of relationship and its results as connected with our heavenly Father, or "the Lord from heaven."

We understand the laws by which man is developed, and through which his individuality is attained; and he stands forth a creature of God, a subject of divine government. Now remember what Christ said to Nicodemus, "ye must be born *again*." This is a necessity equal with the first, and the process of development not verp discimilar, either. A gross material is the effect of the first birth; a refined spiritual being the result of the second, a manifested son of God being the production or fruit of the Spirit of God. The reception by faith of Jesus as our Saviour, or second father, (by faith, I mean that act of the mind which accepts divine truth relating to this work, first a feeling of its necessity, second a confidence in the ability and willingness of a Christ father to commence and complete this work, and third, an acceptance of the Holy Spirit or divine energy by which this work of salvation is commenced and completed, is what Peter calls being begotten again. 1 Pet. i. 3. James also speaks thus, "Of his own will begot he us with the word of truth.... receive with meekness the engrafted word, which is able to save your souls." Jam. i. 21. "This is the living water" spoken of by Christ at the well of Samaria. John iv. 10; and explained to be "the Spirit" John vii. 39. The operation or working of this is in another place likened to leaven hid or mixed with meal, gradually changing the whole mass, like the holy oil poured on the high priest's head, scenting all his raiment and making the whole room fragrant with its odors.

The operation of this Spirit is known by its medium or rule of operation, *the word*. This is why Christ prays, "Sanctify them through thy truth, thy word is truth." This word and Spirit blending, is the divine inflatus which imparts spirituality and causes the countenance of its possessor to beam with love, and his lips to utter forth the high praises of his God and Saviour. This principle does not change man physiologically; or in other words, does not make him anything but a man; yet it refines his nature, changing, elevating, and purifying his affections, appropriating all to a holy use which before was devoted to an unholy one; a holy use, because according to the mind of God; and unholy, because after or for a fleshly or selfish purpose only. Hence actions of men after the same change in their character according to the motive or principle inducing that action. As a man thinketh so *is* he. To the impure all things are impure; the spring issuing through a bed of minerals receives therefrom its mineral impregnation, and is only fit for specific uses, while the pure fountain is ever life-imparting and healthy. As the pure elements of nutrition, properly used, work life and strength, so the bread of God works for he development of the spiritual man. Remember the gospel appliances are all calculated to bring forward this begotten or hidden man of the heart; every promise believed, every duty performed, furthers this blessed work, this is our *life* business to develop the spiritual nature. They that are after the Spirit do mind the things of the Spirit; and they that are after the flesh the things of the flesh; hence an uncompromising warfare is waged, called in scripture, a fight of faith.

While the works of the flesh are carnal, and end in death; faith works by love, purifying the heart.

This pure river of water of life, this tree of life, Rev. xxii. 14, and this taking of the water life *freely*, verce 17, are all representations of that pure divine nature, of that fully developed life, or immortality, received by our second Adam when he comes from heaven the second time without sin (a sin offering) unto (or for) salvation.

S. Boynton.

West Batavia, N. Y.

Days of Judgment.

"God hath appointed a day in the which he will judge the world by that man which he hath ordained." It is thought that the good and bad deeds of the entire race are referred to that day for adjudication; to which we reply, God has made several such appointments in the past. He appointed one hundred and twenty years to the people of the old world, at the end of which time he entered into judgment with them. God told Abraham that the Egyptians should oppress his children four hundred years, afterward will I judge that nation. He kept his word with Abraham. The Jews were to serve the king of Babylon seventy years, at the end of which time God pledged himself to judge that people. Seventy weeks, or four hundred and ninety years, were determined upon Jerusalem or the Jewish nation as their day of grace. Near the close of that period Jesus Christ stood before that people and declared, "Now is the judgment of this age." Paul adds that wrath came upon them to the uttermost. God hath appointed a day of judgment for Rome. She was to waste the church of Christ many days. The abomination of desolation was to have things her own way for 1,260 years; those days ended A. D. 1792, when God commenced the judgment upon that power. The cup has been held to her lips; she is drinking the dregs thereof, and shall wring them out. God will judge or rule the world by that *man* Christ Jesus, according to his oath made to David. "Of the fruit of thy body will I sit upon *thy throne*;" as he has said in another place, "I will restore thy judges *as at the first*." "When a king shall rule in righteousness and princes decree judgment." "Behold, I come quickly; hold that fast which thou hast that no man take thy crown."

W. H. Hanford.

New York, June 26, 1867.

A Pleasant Surprise.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the students' friend, such was his kindness to the young men whom it was his office to instruct. While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path which they supposed to belong to a poor man who was at work in the field close by, and who had nearly finished his day's work. The young student turned to the professor saying:

"Let us play the old man a trick: we will hide his shoes and conceal ourselves behind those bushes and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor; but you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path, where he had left his coat and shoes. While he put on the coat he slipped his foot into one of the shoes; but feeling something hard, he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it round, and looked again and again at it; then he looked round him on all sides, but could see no one. Now he put the money in his pocket, and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes. "Now," said the professor, are you not much better pleased than if you had played your intended trick?"

"Oh, dearest sir!" answered the youth, "you have taught me a lesson I shall never forget. I feel now the truth of the words which I never before understood, 'It is better to give than to receive.'"

We should never approach the poor but with a wish to do them good.

A Christian Woman.

The following touching, simple, sorrowful memorial of his wife, was written by one of the great statesmen of England—Sir James Mackintosh—in a private letter to a friend: "She was a woman," he writes, "who by tender management of my weaknesses gradually corrected the most pernicious of them. She became prudent from affection; and, though of the most generous nature, she was taught frugality and economy by her love for me. During the most critical period of my life, she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation, she propped my weak and irresolute nature, she urged my indolence to all the exertions that have been useful and creditable to me, and she was perpetually at hand to admonish my heedlessness and improvidence. To her I owe whatever I am,—to her whatever I shall be. In her solicitude for my interest she never for a moment forgot my character. Her feelings were warm and impetuous, but she was placable, tender and constant. Such was she whom I have lost; and I have lost her when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor. I seek relief, and I find it, in the consolatory opinion that a benevolent wisdom inflicts the chastisement, as well as bestows the enjoyment of human life; that superintending Goodness will one day enliven the darkness which surrounds our nature and hangs over our prospects; that this dreary and wretched life is not the whole of man; that a being capable of such proficiency in science and virtue, is not like the beasts that perish; that there is a dwelling-place prepared for the spirits of the just; that the ways of God will yet be vindicated to man."

We would say, "That a being capable of such proficiency" should make himself so much "like the beasts that perish," as men often do, is deeply to be lamented, when they might rise, through a "resurrection from the dead, to be the children of God," and to die no more, but "be as the angels of God in heaven." "That there is a dwelling-place" preparing for "the just" is an undoubted truth. How happy those, who, like the "wife" spoken of in the foregoing, have used all their influence and power to help others to the attainment of the inheritance of the saints glorified in Christ, by the resurrection or change coming "at the last day." May it be our happy lot to be such helpers and to be thus helped.

Harmony of Redemption in the Bible.

The very fact that the Bible has but one great subject running through all its histories and prophecies—that salvation by blood is the focal point in which all its various lines of light converge, is to me one of the strongest evidences that it came from God. When I consider that the writers lived hundreds and thousands of years apart, and they were found in all walks of life, and that they wrote in different languages, I can find no way to account for the unity which pervades it but by admitting that these various writers were all moved and guided by the same high intelligence. No matter who held the pen, whether Moses in Midian, or David in the mountains of Israel, or Ezekiel lying on the river's bank, or Daniel in the palaces of Babylon, or Paul in a prison at Rome, or John in the solitude of the bleak isle of Patmos, the records are all essentially the same, and blend together as one great whole. Just as the various notes and chords of the musician's oratorio express the one great thought of the composer, so the great hymn of revelation presents but one central idea; whatever chords in the harp of inspiration are touched by the chosen hands, they ultimately settled upon the key-note, "Salvation through the blood of the Lamb."

An International Congress will soon meet in Paris for the purpose of fixing a uniform standard of gold and silver coinage in Europe. It will be presided over by Prince Napoleon.

Letters and Extracts.

From J. Holt.

Fayetteville, West Va., June 20, 1867.

Br. Storrs:—I left Mode, Ill., April 15th, and arrived here May 4th, myself and wife. Thank the Lord for his kindness. I find some who contend against our faith of Life only through Christ, and death as the wages of sin. Some said my faith would ruin me. Do they suppose God cannot uphold those who put their trust in him? They thought I could not get a school; that being the employment by which I have had to obtain my living. I told them I would not forsake the Bible for any man, or any of the things of this life; for to follow the truth is the road to life eternal, and to follow man or their traditions is death. I have been contending for the faith as delivered to the saints; and glory to God, the gospel light is beginning to shine here in its purity, so that some begin to say, "Let God be true and every man a liar." I tried to start a Sunday school in a church, but they would not let me have the house, as I did not go with their ideas about the destiny of the wicked: but the people have me teach Sunday school in their dwellings, and I have good attendance and help in teaching, and I hope it will increase, and that God will enable me to carry on the work to the glory of his name. I wish my Herald of Life, changed from Mode, Ill., to this place. By the time this year is up, I think I shall send you some new subscribers. I long to see the paper again that I may hear from the Brethren and get words of encouragement. May the Lord bless those who are ministering the word of truth unto the people; may that word be proclaimed in all its purity and fulness to all the world. May we all receive an immortal crown at the coming of our elder Brother, Jesus the Life-giver. Yours, in hope of eternal life.

Summary of News.

BY W. M.

DOMESTIC.

The government is just now engaged in one of our periodic Indian wars. This time it is of a very serious character, embracing nearly all the tribes in the great far West, who have united in a desperate effort to stay the improvements pushing out through their grounds. They have been provoked into this opposition by the bad treatment to which they have been subjected, says Gen. Sherman, commanding the department covering that region, by the traders and speculators on Indian misery and suffering. A large number of massacres have already been reported, of emigrants and parties of soldiers. A report was current at Fort Harker last week that General Custer, with a small body of cavalry, had been overpowered by a large force of Indians, and the General killed. The report is not well authenticated, but some credence is placed in it on account of so little having been heard of Custer's command for some time.

The Treasury Department has given notice that seven-thirty notes can now be exchanged for five-twenty bonds issued under act of March 3, 1865.

The reports are still favorable for the greatest crop ever harvested in this country. Business men are therefore looking forward hopefully for a resumption of active trade the coming season.

FOREIGN.

The most important event of the week in Europe is the great conclave of Catholic dignitaries at Rome. On Saturday last the ceremony of commemorating the martyrdom of Paul and Peter took place, at which the Pope, 500 Cardinals, Archbishops and Bishops, and 40,000 priests were in attendance, besides a concourse of 100,000 spectators. It was a brilliant display of Catholic pomp. But nothing came of it in the way of disaster, as many were led to expect. Too much importance is attached to the city of Rome by many writers on prophecy. While it is the central spot where a great decaying system of superstition has its head, yet if it would meet with the fate laid out for it by those writers, and it should be consumed and sunk down to where the fires of Vesuvius start from, the world would not be so distressed as they suppose. A large number of beggarly priests and a horde of poor ignorant creatures might regret such a calamity, and the tender-hearted be pained; but the kings of the earth, the merchants of the earth, every ship-builder, and all sailors and all that trade by sea, could not mourn over it as do those represented by the destruction of Babylon—that must be an entirely different affair.

The Mexicans, notwithstanding the great efforts made by every civilized nation to save him, executed Maximilian on the 19th of June. His tragic fate is being warmly discussed, some bewailing it as barbarous cruelty, others deeming it political justice. But as pity is awakened in the breasts of so many for the fallen monarch it must in the end bring loss of good will to the Mexican republic. The people there are a degraded and superstitious, and therefore cruel and vindictive, race, and their forbearance in such a case as this would have relieved them of much of the odium under which they are held in this country and elsewhere. Beside being possessed of many estimable characteristics, Maximilian had the semblance of justification for his assumption of authority in Mexico. He was solicited by a deputation of notables who claimed to represent all the leading interests of their country, and was assured by them if he would leave his home in Europe the people would receive him as a blessed deliverer from the state of anarchy and misrule under which they had so long groaned. On this ground, as he publicly announced in reply, he would accept the call provided the people would ratify their offer. After a form this was all gone through with. He dauntlessly carried out his part of the stipulation under many terrible trials, and especially the desertion of Napoleon who was mainly instrumental in getting him to accept the dangerous mission. He was finally betrayed and sold by one of his own generals—a fair specimen of the whole tribe of Mexican officials and leaders. Whether the terrible retribution for his assumed crime will be accepted as a sufficient warning by others, or whether it will not provoke anger and renewed agression is yet to be seen.

The prizes of the International Exposition were distributed on Friday last at Paris. The Americans came in for a very large share. When the initiatory ceremonies were concluded, the emperor rose from the throne and made a speech, in the course of which he said: "Peoples and kings have come here to crown the ideas of peace and conciliation. France is proud to be great, prosperous and free; yet she is not unnerved by her material joys. The thoughtful can see the national fibres vibrate for the honor of France. But this noble susceptibility should not create fear for the world's repose, as we here prove our anxiety for peace." The Emperor closed his speech by saying: "This Exposition marks an era of harmony and progress, and the triumph of grand moral principles, which with justice can alone establish thrones, and ennoble humanity." Great enthusiasm followed the Emperor's speech.

The affairs in the East continue very stormy. Accounts of battles in Candia, at one time favorable to the insurgents then to the Turks, are daily received. The trouble is growing every day worse for the Ottoman Empire. England has at last consented to interfere in behalf of the christians. Servia is again in rebellion, too, to complicate the misfortunes of the Sultan.

The credit of Austria is rapidly rising in the financial world, owing to the reconciliation of the government with the Magyars, and to the introduction of thoroughly liberal reforms. It is a very common belief that Baron von Beust, the now Prime minister, to whom the great improvement in the condition of Austria is due, will prove the Austrian Bismarck, and reorganize the tottering empire on a sound and lasting basis.

Garibaldi has recently shown fresh signs of life on the Roman question. Several letters have been published addressed to different societies and personal friends, written within a month past, in which he renews the expression of his undying hostility to Rome and the priesthood in Italy generally. With the latter he will have no truce, no compromise. To use his own words, he would have the people "utterly sweep away the abominations of the priestly shop." In one letter he exclaims, "When shall this people cease to kneel at the feet of impostors, and when shall they lose the fear of hell and become worthy of the great destiny to which Providence has called them?"

BUSINESS MATTERS.

One Dollar each from—Albert White, Geo. H. Fisher, Peter Bogardus, Wm. V. Glenn, Mrs. R. Harrison, W. N. Houghtaling, A. B. Loomis, W. F. Gardner, C. C. Tuck, Joseph Laciar, Jas. H. Morgan.

Two Dollars each from—Jas. W. Purdy, J. Roberts, John Reynolds.

Various Sums.

B. H. Couch, 50 cts; Zalman Grovier, $2 50; Julia A. Pearce, $5.

Pledged for Hanford's Mission West.

Previously pledged	$30
R. E. Ladd, Springfield, Mass	10
Wm. Roworth, Brooklyn, N. Y.	5
Thos. M. Redhead, " "	5
W. M., New York	5
Jacob Grim, Philadelphia, paid	5
W. Houghtaling, Seymour, Conn., paid	1

Advertisements.

Meadville Theological School.

THE NEXT TERM begins September 2d, 1867. The Faculty of instruction consists of four resident and four non-resident Professors, and a Tutor. The object is to educate young men for the Christian Ministry. Beneficiary aid is given to indigent students. The tuition, use of library, and text books are free to all. The school was founded by the Unitarian and Christian denominations, but is open to all who believe in the divine origin of Christianity. The library consists of nine thousand five hundred volumes. Application may be made to Rev. A. A. Livermore, President of the Board of Instruction, Meadville, Pa.

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Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These question are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5, Moral Depravity: by Geo. Storrs Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $8 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, New York.

Special Notice.

It will be seen that we have withdrawn from our Catalogue our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are thereby revoked.

Poetry.

WAITING FOR CHRIST.

(From the German of Hiller.)

We wait for Thee, all-glorious One!
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow
And sees the Lord descending,
And with him bliss attending.

We wait for Thee, through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne
Upon the cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for Thee; already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision;
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for Thee with certain hope—
The time will soon be over;
With childlike longing we look up,
Thy glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

Children's Department.

A PROVERB ILLUSTRATED.

"Willows are weak; but they bind other wood."

There was a tumult in the city, and darkness and sin; for those who had bread gave it with malignant pride, and those who were starving ate it and cursed them.

The proud ones were led by a rich weakling, who knew nothing, and scorned the wise if they were poor. And he pampered his dogs and kicked the dying philosopher at his gate. He laughed loudly, and flung coin to the foolish, and they called him "My lord omnipotent," not knowing exactly what that meant, but that the title could not belong to a poor man was certain.

And so it was that among the poor of the city, there was the deepest hatred against those who wasted or withheld the treasure according to the moment's fancy; and they had sworn that they would not sleep until they had made a feast, with music and dancing, in the storehouses of their oppressors.

When a rumor of it reached the ears of the Weakling, he laughed a scornful laugh; but his knees shook.

Far away in a garret of the city, a woman was praying. It was a sad story, and the Weakling was to blame.

Her father had been a prosperous citizen and a God-fearing man, and he had influence in the city. And that proud one, moved by jealousy, had stirred up the rich against him, and they brought against him untrue accusations. His defence they would not allow to be heard openly, but they had him driven from the city, and he had been heard of no more. Two daughters bore his name, and they went with their father to the seashore and there took leave of him, for those cruel ones would not let them go with him into exile. When they returned, poor and desolate, to the city, where had been their stately home, they came to this tiny garret. The neighbors, to comfort them, would say, "Ah! you will get used to this. You will make new friends and be happy." Then Sara, the elder, stood erect, pale and motionless. The fire of her black eyes was quenched by no "foolish tear." No complaint lengthened the long day. But on St. Peter's eve, she said, "I may be *broken*; I cannot *bend*." And that night she died. Thus Monica was left alone. But she had a golden secret which enabled her to bend and not be broken. She visited the sick and the prisoners. She sought out the erring, and told to them glad tidings. She shared her scanty food with the starving, and her tears flowed with those of the sorrowful. For all her prayers ascended to him for whose sake she did it, him whom she loved much, and he gladdened her heart with the assurance, "Thou hast done it unto me." Thus she was "as sorrowful, yet always rejoicing: as poor, yet making many rich" (in bidding them take of the unsearchable riches of Christ); "as having nothing, yet possessing *all* things." To every sorrow, every joy, every duty, she bent.

And now she was praying; her heart was burdened. She had influenced individuals, but how should she sway the multitude. She had never thought herself "sufficient" for the least of these things; her "sufficiency" had been of God. Yet now, in the face of so great a need, she had forgotten that He is all-sufficient, and was burdened with the overwhelming sense of her own weakness.

"Ah! Lord God," she had been saying, "I cannot speak, for I am a child." But the Lord said unto her, "Say not, I am a child, for thou shalt go to all that *I* shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of them, for I am with thee to deliver thee."

Then she cried, and her inmost soul listened, "Speak, Lord, thy servant heareth." And as she arose, she was saying aloud, "I am the vine, ye are the branches; without me ye can do nothing." And again, "When I am weak, then am I strong." "Most gladly [illegible] the power of Christ may rest upon me."

* * *

In the market place the bell was ringing, and the citizens came flocking there. In an hour the barns would be in their power. There stood Monica, and she was singing this psalm,—

"Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the sea and all that therein is; which keepeth truth for ever: which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: the Lord preserveth the strangers; He relieveth the fatherless and widow: but the way of the wicked he turneth upside down. The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord."

And before she ended the whole multitude was singing with her. Then, in a clear voice, she read these words, "Thus saith the Lord Jesus, Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" "Consider the lilies of the field, how they grow; they toil not, neither do they spin.... If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith.... Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." "Casting all your care upon Him, for He careth for you."

There was silence for a little space. Then said one of the citizens, "What shall we do, Monica? We see plainly that you would not have us seize upon the storehouses."

"No, Gaspard; for he has said, 'Thou shalt not steal.'"

"What, then, can we do? If we cannot work we must starve."

"It were better to starve than to do wrong. Shall we who know in whose hand is all power, and that He is love, disobey his command, and not rather trust his promise? Hear what He says, 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.'"

"Who will give it up for Monica?" shouted the old man.

"I will," chorused a hundred voices. "I will, for Monica shared her last loaf with me." "I will, for Monica wept with me when I lost my little babe, which few thought worth minding about." "I will, for Monica helped me when others scorned." "I will, for Monica told me about One who helpeth all our infirmities, and he helps me now."

But when Monica's voice could be heard, this was what she said: "Not for my sake, I pray you, but for his who is *love*, and who worketh in poor weak ones both to will and to do, of his good pleasure. For His sake give up this wild scheme of sin and hatred, considering how great things He hath for Christ's sake forgiven us. But we must go and speak to these great ones."

Then cried they all, "Monica, will you go?"

Then Monica put away the remembrance of the cruel wrong, and went and stood before the Weakling. And she told him that the men would gladly work if he would give them bread for wages. Then he cowered; and she said, "They will do you no harm, I will answer for it, though you are in their power. Give them only what they ask."

And he said, "They will scorn me."

Then she pitied his degradation, and said, "They scorn you now. Give them love instead of hatred, and they will scorn you no more: they will give you their confidence and their respect. They scorn you now in your power, but when love and power are united they will revere you. The Omnipotent One is love. For his mercy's sake, who still loves you, whilst he has power to destroy you as you deserve, begin now, and the reward of loving, you will find to be—increased willingness and power to do so."

* * * * *

So the citizens worked each day, and at evening, in the market place, he stood and gave to them the money that they had earned. And Monica came there with her townfolk to receive the mony due for her works. But to each she gave, and from all received, of the priceless heavenly riches of love.

By the prince there stood one day an old man. He had come, he said, from a land of exile. And as Monica drew near, and beheld his out-stretched arms, she knew that her father was not dead, and that the prince had brought him home again.

"Ah! my child," he said, "I have had tidings of you even in that far-off land—tidings which rejoiced my heart. I worked daily in the forest, and I thought all the long day of my child, and prayed that I might see her again. And as often as I made up my bundles at eve, I remembered the work my daughter was doing, and said, 'Yes, willows are weak, but they bind other wood.'"

What is the secret of strength? Pliability! Adaptation to circumstances and duties. And what is the secret of this? LOVE; the sap which flows through the weakest twigs, and makes them strong to bind, tender to hold. This sap is derived from the root, and flows to the branches; and those that are most full [illegible] bind together diverse [illegible] of wood, rugged, gnarled, smooth and tender.

Those whom Love encircles are brought near to each other. She lays the weak and the sorrowful, the poor, and the erring, side by side in her bosom; and they clasp each other's hands as she folds her sheltering arms around them.—*Selected.*

PROPHECY.

While so many in this degenerate age seem to regard the study of prophecy as not only "uninteresting and unimportant, but improper, presumptuous and injurious," we have reason to rejoice that not a few now rising up, of a very different spirit, whose fervent prayer often ascends on high—like that of the Psalmist of old, "Lord, open thou mine eyes that I may behold wonderous things out of thy Law."

An over-confident objector boldly asserts that "the days of miracles being past, it is worse than useless to be looking for these wonderful things for which the strict constructionists are so fondly longing." But this is merely begging the question? For what authority is there for saying that "the days of miracles are over?" Are we not informed in terms the most explicit though general,—in addition to the many stupendous signs and wonders specifically predicted,—that so marvellous will be the miracles performed on the restoration of Israel, that those formerly wrought shall "no more be remembered;" and that "the nations shall see and be confounded at all their might!" Surely, then, such objectors "do greatly err, not knowing the the scriptures nor the power of God." "Oh that God would speak," says the Patriarch of Ur, "and show them the secrets of wisdom, that they are double to that which is!" And, strange to say, many of those who thus discredit a literal construction of prophecy, under the pretext that miracles are forever ended, fully believe in that most stupendous of all miracles—the resurrection and rapture of the saints,—for, few indeed are there, nowadays, of the Sadducean non-resurrrection school of Hymeneus and Philetus.

It is also seriously, however strangely, alleged in opposition to the study of prophecy, that in consequence of the inherent obscurity with which it is charged, "so little can be really understood, that it must necessarily be devoid of all practical utility." But has not this objection been urged by skeptics of every hue, in all ages, against the whole Bible? Never, however, was there a greater mistake. Such studies, by acquainting the mind with the nature of the "things to come,"—even should they impart to us no tangible and satisfactory information, still give us a realizing sense of invisible things, strengthening faith, confirming hope, weaning us from earthly trifles and fleshly lusts, and securing a closer walk with God. No surer preventive of worldly mindedness, frivolity, lukewarmness, and indeed all the fruits of the flesh, the allurements of the world, could well be devised than the elevating reflections enkindled by a knowledge of "the things that shall be hereafter." The soul-elevating influence of a knowledge of "the powers of the world to come," is peculiarly well calculated to invigorate the church and restore it to its former state of purity, zeal, and efficiency. Let any one read the Bible with the confident assurance that the Lord really means what he says, and will perform what be promises; and if that blessed book does not afford him a hundred fold more delight as well as a thousand fold more information than all the productions of men, then let me be accounted both a simpleton and a knave. Indeed, what could possibly tend to cheer our pathway through this benighted world more than the illumination shed by the "sure word of prophecy that shineth as a light in a dark place till the day down, and the day star arise in our hearts."

To neglect the subject of prophecy, therefore, is to neglect the cause of one's own best interests and highest enjoyments; and of course involves no little culpability. For so unambiguously do the "signs of the times" indicate the near approach of "the time of Jacob's trouble," that however leniently the Lord may be disposed to wink at the ignorance and inattention of Christians of prior days, the farther neglect of this important study in the present day cannot but be regarded as culpable in a high degree. Not only are we encouraged by "the blessed Comforter," the divine Author of all prophetic communications, to take heed to prophecy, even to the visionary prefigurations contained in the most obscure of all prophetic books, but are plainly admonished that "if any man shall take away from the words of the book of prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in the book." (Rev. xxii. 19.) Now, if it be thus hazardous to subtract from the "words of the book of this prophecy,"—the apparently most unimportant and unpractical of them all,—how fearfully dangerous must it be to neglect the whole of it! And does it not look too much like taking away the whole of it when we thus ignore and virtually nullify it?

It is charged upon those who give respectful heed to prophecy, that "sooner or later they become unsettled, both in the theory and practice of the gospel:" but does not the prophet-apostle Paul (and surely he ought to be good authority), inform us in closing his Epistle to the Romans, that, on the contrary, we are "established by the scriptures of the prophets, as well as by the gospel?"

"Let us not peer into these things," says another objector, "for God in his good time will reveal them by his Spirit." But did he thus reveal and herald forth the former advent of his Son just before the expiration of the [illegible] why should he give us any farther explanation of the prophecies relating to the on-coming Advent, or of the accomplishment of any other prophecy whatever? Instead of thus waiting in supine indifference, are we not bound to imitate the examples of the worthies of old, "searching diligently what or what manner of time the Spirit of Christ did signify when it testified these things?"

Many there are, perplexed by the antagonistic claims of rival schemes, and disgusted by the absurdities, inconsistencies, and extravagances of incompetent commentators, are conscientiously deterred from entering upon a subject apparently so hopelessly abstruse and inexplicable, as if that were a sufficient justification for such neglect. For what subject would ever be examined, were that an accepted rule of action! Besides, the promised blessing is not made dependent upon our comprehension of them but attention to them.

But most of those whose attitude is that either of indifference or of opposition to the claims of prophecy, take refuge under cover of the objection that "inasmuch as the views of the wisest and best of critics and commentators in all ages are so discordant and unsatisfactory, prophecy must necessarily be a subject too difficult for ordinary apprehension." But if this allegation be at all true in relation to prophetic subjects, is it not equally so in relation to all the contents of the Bible? a conclusion surely from which every rational mind will instinctively recoil; for what subject is there in the whole range of divine communications upon which sectarian commentators and interpreters have not disagreed, and palmed off speculations the most absurd and dangerous as well as diverse and unsatisfactory? How diverse, unsatisfactory, absurd, and even injurious, for example, are many of the views advanced on such plain topics as the ordinances themselves,—the so-called "sacraments." If we wait for unanimity of sentiment in relation to any one oracle of eternal truth whatever, before we give heed to it, never will it be heeded. But surely to make either prophecy or the student of prophecy responsible for the *non sequiturs* and fanciful interpretations of even the most learned of critics and interpreters, if given to speculation, is as unfair as it is illogical,—how much more unjust, then, to lay to their charge the wild vagaries and ridiculous crudities of mountebank interpreters, deluded speculators, and hyper-spiritualizing allegorizers!—*Selected.*

ROME STILL THE BEAST.

The Roman Catholic organ, *Universe*, of Philadelphia—a sort of semi-barbarian sheet—is jubilant over the Protestants who have gone over to Ritualism, it says:

"This tendency to the Pope, far, far from decreasing, is growing very rapidly. A new, a long and a bold step is made by it every twenty-four hours. It wears a seven mile boot, and is giving constant use to that boot in kicking Protestantism dead, and in marching gayly to the Eternal City. Dr. Dix, of New York, appears to be the captain in the movement in this country. He plays Catholic every Sunday and every festival with great ability, and with admirable success."

The Flora McFlimsey church the *Universe* acknowledges tends to the Pope, and no one wide awake would doubt that observation. But such as leave the chaste plainness of pure christianity for outward demonstrations of pomp and show, are of no more account to evangelical christendom than would be so many Roman Catholics. Such are neither ornaments to the church nor desirable members to have within its pale.

Rome receives them with open arms, and we can well imagine the beautiful addition they will make to the church of the Eternal City. The *Universe* is welcome to this class of people, for being no benefit to us they are quite well adapted to adorn Catholicism. The *Universe* thinks they will sweep Protestanism away, as when Ritualism seizes a Protestant "it never lets him go." But it ought to be remembered that it is only the weak it seizes, that never for a moment is it to the rest but an abomination to look upon. The Roman Catholics have tried the effect of the stake and sword to demolish the Protestant religion, but now seem to have more faith in this new heresy in the churches themselves; they "shout to the leaders of this movement to hasten their work and reach the end speedily."

So elated with the idea of having "fashionable people" to fill up St. Peter in lieu of the lower classes, with their humble Peter's pence to fill up the coffers of the church, that it exclaims—"All the polite, well-educated fashionable people in New York attend the Roman Catholic church. We happen to know some of the wealthiest congregations in New York, of which two are on and near Fifth Avenue, and not a member has once thought of marrying Flora McFlimsey. But the *Universe* is dreaming now, and visions become reality.

"Even the Methodists are tainted with the 'new paganism.' In a new Wesleyan church in Cambridge, Maryland, they have Latin crosses, Maltese crosses, I. H. S.'s, and other Catholic symbols, and they chant the *Te Deum*, the *Gloria Patri*, and other hymns. This is acknowledging the Pope, and throwing abomination upon abomination on the founder of Methodism. Where is the ghost of Wesley? We should be sorry to make any objection to the proceeding."

Perhaps if *Universe* looks a little nearer home it will find reason to call out, "Where is the ghost of St. Peter?" or greater than he, "St. Mary?" The next day after the proclamation of liberty in Italy, and celibacy was no longer a law, "twenty-five priests" so departed from the faith of the Pope that they forthwith took wives. The greatest of great men in the Roman Catholic church, who drew up with so much care the article defending the "Immaculate Conception," was con[illegible] many priests—these heretics, how they would have fared under St. Peter's *temporal power*! In South America "five hundred" of the more faithful were expatriated at one time for being obnoxious to the common people. What Papal Rome gains in one place she loses in another, and she will probably never rise in numbers above her present level. The "polite, fashionable, well-educated people in New York" cannot save St. Peter from sinking.

But let us see now what is "sport" for Catholics:

"It is rare sport for Catholics to see multitudes of men like Pusey, Dix, and Hopkins, assisted by multitudes of admiring people, throwing stones, and abjurgation, and spittle on all that to Protestantism is dear. It is common, constant sport too. There need be no apprehension that the thing will be given up. Ritualism is a power which, when it once seizes a Protestant, never lets him go, but lashes him on every day to new action in its favor."

It is sport to see the principles of Protestants and all they hold dear "spit upon;" so it was from the beginning, as the martyrs' blood testifies, and so it will be to the end. Sin in any form is to some like a "sweet morsel under the tongue." It was "sport" to the soldiers to crucify the Man Christ Jesus; and to the tempter to deceive the mother of all living, but they and he shall one day "behold him whom they have pierced." Rev. i. 7.

For the benefit of the *Universe* we will say that the most evangelical class of christians are those who have not the "mark of the beast," and whose spirit is the same with the souls crying under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Rev. vi. 9.

There is no trouble in seeing that the church of Rome is apostate as clearly now as Paul saw it prophetically; for its abominations are most plainly defined—when in the face of the whole world it can utter such unblushing sentiments as these, and affirm that "no form of Protestant worship has any right, either by nature or by theology, to a moment's existence within the jurisdiction of St Peter." "A Presbyterian" house of worship in Rome was an "outrage." We say, Alas for civilization and humanity—Rome is "still the beast."—*Advent Herald.*

THE SABBATH QUESTION.

We shall never have done with the vexed question as to whether the church of God should keep sacred the First-day, the Seventh-day, or No-day. That one day in seven ought to be observed in solemn assembly and religious worship, and comparative rest from secular toil, is the general conviction of christendom. And the day so observed by ninety-eight one-hundredths of the christian world since the time of the apostles is the first day of the week. No small attention did we for ten years devote to an investigation of this subject. The largest Sabbatical library in the world was collected by us, and is now in the hands of the New York Sabbath Committee. It embraced four hundred and twelve separate works in this special line of doctrine. Our purpose in gathering it was to form a complete Sabbatical Cyclopedia; but the task was too great for our health and we abandoned it.

Since reading on the subject, we have had but one unvaried opinion touching holy time; and that opinion is, that under the gospel dispensation no one day is divinely sanctified or appointed as sacred and sabbatical time, above another. But an opinion that gained sanction in the christian world very near the times of the apostles, and which is confirmed by universal church custom and national legislative enactments, induces us to favor the first day of the week as the proper one for partial rest, assembly, and religious worship. And in this view our conscience is at rest, and none the less is our judgment convinced. In this opinion we follow the entire body of first christians, from Ignatius to Gregory the Great, with the exception only of the christian Israelites, who fondly clung to the old Sabbath and observed seventh day. And the great body of the Waldenses and Anglican and Continental Reformers also held our view. So they read the scriptures, regarding them as teaching the utter abrogation of the sabbatical rest of the seventh day as observed by the Hebrew church before the cross. Of this there is ample proof.

But while the early church and reformers eschewed the seventh and preferred the first day instead, none of them (save a very few) transferred the exact obligations and nature of the old Sabbath to the new day of assembly and worship, but regarded it as a gladsome church festival-day, a day made sacred not by divine law or transfer of fourth commandment authority, but by pleasant memories of a resurrected Christ, by the proprieties of hallowed convocation and sacred worship on some premeditated day, and by general ecclesiastical consent and approval of christians; while neither Puritanism, nor rigidity of practice, nor sanctimonious ascetism obtained among them in regard to it.

NOTE BY THE EDITOR:—The foregoing is by Eld. D. T. Taylor, extracted from the *Crisis*. Our views harmonize with Br. T.'s on this subject. The best thing we have yet seen on the question is a sermon by Rev. H. H. DOBNEY, England; which we published in the BIBLE EXAMINER in 1861.

"None ever saw this world as it was in its first creation, but only Adam and his wife; neither shall any ever see it until the manifestation of the children of God, that is, until the redemption or resurrection of the saints .... Adam, therefore, as a type of Christ, reigned in the Church almost a thousand years. The world, therefore, beginning thus, doth show us how it will end, viz., by the reign of the second Adam, as it began with the reign of the first. These long-lived men, therefore, show us the glory that the Church shall have in the latter day, even in the seven-thousandth year of the world, that Sabbath when Christ shall set up his kingdom on earth. According to that which is written: 'They lived and reigned with Christ a thousand years.' .... Hence, therefore, in the first place, the dragon is chained for these thousand years."—*Bunyan.*

A WORD IN SEASON.

The following is from the *American Baptist*, and is worthy of serious consideration by all:

THEATRICAL EXHIBITIONS IN THE CHURCH.

We do not, as a society, profess to believe in the catholic dogma that "the end sanctifies the means." All such worldly methods as theatres, fairs, games of chance, lotteries, etc., to raise money for religious purposes, are inconsistent with the genius of christianity, as taught by Christ and the apostles. It is true that by being conformed to the things of this world, and imitating the devices of Satan we can draw money from the pockets of the worldly man to apply to religious purposes, but at the same time we give him no moral equivalent. He does not give his money because he loves the cause of Christ, but merely to see the amusements of the exhibition as he would at any other theatre. If he gets his pay in fun, it is immaterial what becomes of his money afterward. You have robbed him of his money but have not benefitted his soul. By taking such a course to raise funds you place the church on a level with the theatre, and it will be very absurd to protest against your members attending the theatre when at the same time you countenance and imitate it in the church. Aside from the immoral influence such exibitions have upon the minds of the impenitent, the members themselves always suffer a corresponding decline in their spirituality, and every pastor will bear me out in saying that it generally takes months of hard pastoral labor to bring the church back after having gone through such a retrograde movement as a religious theatre. If there is any place where Shakespeare ought to be performed, it is in the theatre and not in the church of our blessed Lord, who says, "Make not my Father's house a house of merchandise," This conformity to the things of the world in order to raise money has had a very bad tendency in alienating the minds of God's people from the true object of the gospel, the salvation of immortal souls. It is not always the church which raises the most money that does the most good in the world, but the church whose members are striving to do their Master's will in a humble, spiritnal manner, and to keep out of the church every unworthy and unhallowed means of supplying its treasury.

In connection with this subject I wish to remark that the practice of taking up collections in the sanctuary on the sabbath has obviously a bad influence on the congregation. It is necessary that we have money to defray the expenses of the church, but this should be done in an unbobtrusive manner. Would it not be better to let the executive committee attend to this, and solicit individual donations, or else lay a tax on the members sufficient to meet the expenses?

OUR MOTHER.—Alas, how little do we appreciate a mother's tenderness while living! How heedless are we in youth of all her anxieties and kindnesses! But when she is dead and gone; when the cares and coldness of the world come withering to our hearts; when we experience how hard it is to find true sympathy, how few love us for ourselves, how few will befriend us in our misfortunes; then it is, that we think of the mother, the good mother we have lost.

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Poetry.

WAITING FOR CHRIST.

(From the German of Hiller.)

We wait for Thee, all-glorious One!
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow
And sees the Lord descending,
And with him bliss unending.

We wait for Thee, through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne
Upon the cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for Thee; already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision;
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for Thee with certain hope—
The time will soon be over;
With childlike longing we look up,
Thy glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

Children's Department.

A PROVERB ILLUSTRATED.

"Willows are weak; but they bind other wood."

There was a tumult in the city, and darkness and sin; for those who had bread gave it with malignant pride, and those who were starving ate it and cursed them.

The proud ones were led by a rich weakling, who knew nothing, and scorned the wise if they were poor. And he pampered his dogs and kicked the dying philosopher at his gate. He laughed loudly, and flung coin to the foolish, and they called him "My lord omnipotent," not knowing exactly what that meant, but that the title could not belong to a poor man was certain.

And so it was that among the poor of the city, there was the deepest hatred against those who wasted or withheld the treasure according to the moment's fancy; and they had sworn that they would not sleep until they had made a feast, with music and dancing, in the storehouses of their oppressors.

When a rumor of it reached the ears of the Weakling, he laughed a scornful laugh; but his knees shook.

Far away in a garret of the city, a woman was praying. It was a sad story, and the Weakling was to blame.

Her father had been a prosperous citizen and a God-fearing man, and he had influence in the city. And that proud one, moved by jealousy, had stirred up the rich against him, and they brought against him untrue accusations. His defence they would not allow to be heard openly, but they had him driven from the city, and he had been heard of no more. Two daughters bore his name, and they went with their father to the seashore and there took leave of him, for those cruel ones would not let them go with him into exile. When they returned, poor and desolate, to the city, where had been their stately home, they came to this tiny garret. The neighbors, to comfort them, would say, "Ah! you will get used to this. You will make new friends and be happy." Then Sara, the elder, stood erect, pale and motionless. The fire of her black eyes was quenched by no "foolish tear." No complaint lengthened the long day. But on St. Peter's eve, she said, "I may be *broken*; I cannot *bend*." And that night she died. Thus Monica was left alone. But she had a golden secret which enabled her to bend and not be broken. She visited the sick and the prisoners. She sought out the erring, and told to them glad tidings. She shared her scanty food with the starving, and her tears flowed with those of the sorrowful. For all her prayers ascended to him for whose sake she did it, him whom she loved much, and he gladdened her heart with the assurance, "Thou hast done it unto me." Thus she was "as sorrowful, yet always rejoicing: as poor, yet making many rich" (in bidding them take of the unsearchable riches of Christ); "as having nothing, yet possessing *all* things." To every sorrow, every joy, every duty, she bent.

And now she was praying; her heart was burdened. She had influenced individuals, but how should she sway the multitude. She had never thought herself "sufficient" for the least of these things; her "sufficiency" had been of God. Yet now, in the face of so great a need, she had forgotten that He is all-sufficient, and was burdened with the overwhelming sense of her own weakness.

"Ah! Lord God," she had been saying, "I cannot speak, for I am a child." But the Lord said unto her, "Say not, I am a child, for thou shalt go to all that *I* shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of them, for I am with thee to deliver thee."

Then she cried, and her inmost soul listened, "Speak, Lord, thy servant heareth." And as she arose, she was saying aloud, "I am the vine, ye are the branches; without me ye can do nothing." And again, "When I am weak, then am I strong." "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me."

In the market place the bell was ringing, and the citizens came flocking there. In an hour the barns would be in their power. There stood Monica, and she was singing this psalm,—

"Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the sea and all that therein is; which keepeth truth for ever: which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous; the Lord preserveth the strangers; He relieveth the fatherless and widow: but the way of the wicked he turneth upside down. The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord."

And before she ended the whole multitude was singing with her. Then, in a clear voice, she read these words, "Thus saith the Lord Jesus, Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" "Consider the lilies of the field, how they grow; they toil not, neither do they spin.... If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith....Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." "Casting all your care upon Him, for He careth for you."

There was silence for a little space. Then said one of the citizens, "What shall we do, Monica? We see plainly that you would not have us seize upon the storehouses."

"No, Gaspard; for he has said, 'Thou shalt not steal.'"

"What, then, can we do? If we cannot work we must starve."

"It were better to starve than to do wrong. Shall we who know in whose hand is all power, and that He is love, disobey his command, and not rather trust his promise? Hear what He says, 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.'"

"Who will give it up for Monica?" shouted the old man.

"I will," chorused a hundred voices. "I will, for Monica shared her last loaf with me." "I will, for Monica wept with me when I lost my little babe, which few thought worth minding about." "I will, for Monica helped me when others scorned." "I will, for Monica told me about One who helpeth all our infirmities, and he helps me now."

But when Monica's voice could be heard, this was what she said: "Not for my sake, I pray you, but for his who is *love*, and who worketh in poor weak ones both to will and to do, of his good pleasure. For His sake give up this wild scheme of sin and hatred, considering how great things He hath for Christ's sake forgiven us. But we must go and speak to these great ones."

Then cried they all, "Monica, will you go?"

Then Monica put away the remembrance of the cruel wrong, and went and stood before the Weakling. And she told him that the men would gladly work if he would give them bread for wages. Then he cowered; and she said, "They will do you no harm, I will answer for it, though you are in their power. Give them only what they ask."

And he said, "They will scorn me."

Then she pitied his degradation, and said, "They scorn you now. Give them love instead of hatred, and they will scorn you no more: they will give you their confidence and their respect. They scorn you now in your power, but when love and power are united they will revere you. The Omnipotent One is love. For his mercy's sake, who still loves you, whilst he has power to destroy you as you deserve, begin now, and the reward of loving, you will find to be—increased willingness and power to do so."

* * * * *

So the citizens worked each day, and at evening, in the market place, he stood and gave to them the money that they had earned. And Monica came there with her townfolk to receive the mony due for her works. But to each she gave, and from all received, of the priceless heavenly riches of love.

By the prince there stood one day an old man. He had come, he said, from a land of exile. And as Monica drew near, and beheld his out-stretched arms, she knew that her father was not dead, and that the prince had brought him home again.

"Ah! my child," he said, "I have had tidings of you even in that far-off land—tidings which rejoiced my heart. I worked daily in the forest, and I thought all the long day of my child, and prayed that I might see her again. And as often as I made up my bundles at eve, I remembered the work my daughter was doing, and said, 'Yes, willows are weak, but they bind other wood.'"

What is the secret of strength? Pliability! Adaptation to circumstances and duties. And what is the secret of this? Love; the sap which flows through the weakest twigs, and makes them strong to bind, tender to hold. This sap is derived from the root, and those that are most full of it bind together diverse kinds of wood, rugged, gnarled, smooth and tender.

Those whom Love encircles are brought near to each other. She lays the weak and the sorrowful, the poor, and the erring, side by side in her bosom; and they clasp each other's hands as she folds her sheltering arms around them.—*Selected.*

PROPHECY.

While so many in this degenerate age seem to regard the study of prophecy as not only "uninteresting and unimportant, but improper, presumptuous and injurious," we have reason to rejoice that not a few now rising up, of a very different spirit, whose fervent prayer often ascends on high—like that of the Psalmist of old, "Lord, open thou mine eyes that I may behold wonderous things out of thy Law."

An over-confident objector boldly asserts that "the days of miracles being past, it is worse than useless to be looking for these wonderful things for which the strict constructionists are so fondly longing." But this is merely begging the question? For what authority is there for saying that "the days of miracles are over?" Are we not informed in terms the most explicit though general,—in addition to the many stupendous signs and wonders specifically predicted,—that so marvellous will be the miracles performed on the restoration of Israel, that those formerly wrought shall "no more be remembered;" and that "the nations shall see and be confounded at all their might!" Surely, then, such objectors "do greatly err, not knowing the the scriptures nor the power of God." "Oh that God would speak," says the Patriarch of Ur, "and show them the secrets of wisdom, that they are double to that which is!" And, strange to say, many of those who thus discredit a literal construction of prophecy, under the pretext that miracles are forever ended, fully believe in that most stupendous of all miracles—the resurrection and rapture of the saints,—for, few indeed are there, now-adays, of the Sadducean non-resurrrection school of Hymeneus and Philetus.

It is also seriously, however strangely, alleged in opposition to the study of prophecy, that in consequence of the inherent obscurity with which it is charged, "so little can be really understood, that it must necessarily be devoid of all practical utility." But has not this objection been urged by skeptics of every hue, in all ages, against the whole Bible? Never, however, was there a greater mistake. Such studies, by acquainting the mind with the nature of the "things to come,"—even should they impart to us no tangible and satisfactory information, still give us a realizing sense of invisible things, strengthening faith, confirming hope, weaning us from earthly trifles and fleshly lusts, and securing a closer walk with God. No surer preventive of worldly mindedness, frivolity, lukewarmness, and indeed all the fruits of the flesh, the allurements of the world, could well be devised than the elevating reflections enkindled by a knowledge of "the things that shall be hereafter." The soul-elevating influence of a knowledge of "the powers of the world to come," is peculiarly well calculated to invigorate the church and restore it to its former state of purity, zeal, and efficiency. Let any one read the Bible with the confident assurance that the Lord really means what he says, and will perform what he promises; and if that blessed book does not afford him a hundred fold more delight as well as a thousand fold more information than all the productions of men, then let me be accounted both a simpleton and a knave. Indeed, what could possibly tend to cheer our pathway through this benighted world more than the illumination shed by the "sure word of prophecy that shineth as a light in a dark place till the day down, and the day star arise in our hearts."

To neglect the subject of prophecy, therefore, is to neglect the cause of one's own best interests and highest enjoyments; and of course involves no little culpability. For so unambiguously do the "signs of the times" indicate the near approach of "the time of Jacob's trouble," that however leniently the Lord may be disposed to wink at the ignorance and inattention of Christians of prior days, the farther neglect of this important study in the present day cannot but be regarded as culpable in a high degree. Not only are we encouraged by "the blessed Comforter," the divine Author of all prophetic communications, to take heed to prophecy, even to the visionary prefigurations contained in the most obscure of all prophetic books, but are plainly admonished that "if any man shall take away from the words of the book of prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in the book." (Rev. xxii. 19.) Now, if it be thus hazardous to subtract from the "words of the book of this prophecy,"—the apparently most unimportant and unpractical of them all,—how fearfully dangerous must it be to neglect the whole of it! And does it not look too much like taking away the whole of it when we thus ignore and virtually nullify it?

It is charged upon those who give respectful heed to prophecy, that "sooner or later they become unsettled, both in the theory and practice of the gospel:" but does not the prophet-apostle Paul (and surely he ought to be good authority), inform us in closing his Epistle to the Romans, that, on the contrary, we are "established by the scriptures of the prophets, as well as by the gospel?"

"Let us not peer into these things," says another objector, "for God in his good time will reveal them by his Spirit." But did he thus reveal and herald forth the former advent of his Son just before the expiration of the time so long appointed for his coming? Then why should he give us any farther explanation of the prophecies relating to the on-coming Advent, or of the accomplishment of any other prophecy whatever? Instead of thus waiting in supine indifference, are we not bound to imitate the examples of the worthies of old, "searching diligently what or what manner of time the Spirit of Christ did signify when it testified these things?"

Many there are, perplexed by the antagonistic claims of rival schemes, and disgusted by the absurdities, inconsistencies, and extravagances of incompetent commentators, are conscientiously deterred from entering upon a subject apparently so hopelessly abstruse and inexplicable, as if that were a sufficient justification for such neglect. For what subject would ever be examined, were that an accepted rule of action! Besides, the promised blessing is not made dependent upon our comprehension of them but attention to them.

But most of those whose attitude is that either of indifference or of opposition to the claims of prophecy, take refuge under cover of the objection that "inasmuch as the views of the wisest and best of critics and commentators in all ages are so discordant and unsatisfactory, prophecy must necessarily be a subject too difficult for ordinary apprehension." But if this allegation be at all true in relation to prophetic subjects, is it not equally so in relation to all the contents of the Bible? a conclusion surely from which every rational mind will instinctively recoil; for what subject is there in the whole range of divine communications upon which sectarian commentators and interpreters have not disagreed, and palmed off speculations the most absurd and dangerous as well as diverse and unsatisfactory? How diverse, unsatisfactory, absurd, and even injurious, for example, are many of the views advanced on such plain topics as the ordinances themselves,—the so-called "sacraments." If we wait for unanimity of sentiment in relation to any one oracle of eternal truth whatever, before we give heed to it, never will it be heeded. But surely to make either prophecy or the student of prophecy responsible for the *non sequiturs* and fanciful interpretations of even the most learned of critics and interpreters, if given to speculation, is as unfair as it is illogical,—how much more unjust, then, to lay to their charge the wild vagaries and ridiculous crudities of mountebank interpreters, deluded speculators, and hyper-spiritualizing allegorizers!—*Selected.*

ROME STILL THE BEAST.

The Roman Catholic organ, *Universe*, of Philadelphia—a sort of semi-barbarian sheet—is jubilant over the Protestants who have gone over to Ritualism, it says:

"This tendency to the Pope, far, far from decreasing, is growing very rapidly. A new, a long and a bold step is made by it every twenty-four hours. It wears a seven mile boot, and is giving constant use to that boot in kicking Protestantism dead, and in marching gayly to the Eternal City. Dr. Dix, of New York, appears to be the captain in the movement in this country. He plays Catholic every Sunday and every festival with great ability, and with admirable success."

The Flora McFlimsey church the *Universe* acknowledges tends to the Pope, and no one wide awake would doubt that observation. But such as leave the chaste plainness of pure christianity for outward demonstrations of pomp and show, are of no more account to evangelical christendom than would be so many Roman Catholics. Such are neither ornaments to the church nor desirable members to have within its pale.

Rome receives them with open arms, and we can well imagine the beautiful addition they will make to the church of the Eternal City. The *Universe* is welcome to this class of people, for being no benefit to us they are quite well adapted to adorn Catholicism. The *Universe* thinks they will sweep Protestanism away, as when Ritualism seizes a Protestant "it never lets him go." But it ought to be remembered that it is only the weak it seizes, that never for a moment is it to the rest but an abomination to look upon. The Roman Catholics have tried the effect of the stake and sword to demolish the Protestant religion, but now seem to have more faith in this new heresy in the churches themselves; they "shout to the leaders of this movement to hasten their work and reach the end speedily."

So elated with the idea of having "fashionable people" to fill up St. Peter in lieu of the lower classes, with their humble Peter's pence to fill up the coffers of the church, that it exclaims—"All the polite, well-educated fashionable people in New York attend the Roman Catholic church. We happen to know some of the wealthiest congregations in New York, of which two are on and near Fifth Avenue, and not a member has once thought of marrying Flora McFlimsey. But the *Universe* is dreaming now, and visions become reality.

"Even the Methodists are tainted with the 'new paganism.' In a new Wesleyan church in Cambridge, Maryland, they have Latin crosses, Maltese crosses, I. H. S.'s, and other Catholic symbols, and they chant the *Te Deum*, the *Gloria Patri*, and other hymns. This is acknowledging the Pope, and throwing abomination upon abomination on the founder of Methodism. Where is the ghost of Wesley? We should be sorry to make any objection to the proceeding."

Perhaps if *Universe* looks a little nearer home it will find reason to call out, "Where is the ghost of St. Peter?" or greater than he, "St. Mary?" The next day after the proclamation of liberty in Italy, and celibacy was no longer a law, "twenty-five priests" so departed from the faith of the Pope that they forthwith took wives. The greatest of great men in the Roman Catholic church, who drew up with so much care the article defending the "Immaculate Conception," was constrained to leave the city, and with him went many priests—these heretics, how they would have fared under St. Peter's *temporal power*! In South America "five hundred" of the more faithful were expatriated at one time for being obnoxious to the common people. What Papal Rome gains in one place she loses in another, and she will probably never rise in numbers above her present level. The "polite, fashionable, well-educated people in New York" cannot save St. Peter from sinking.

But let us see now what is "sport" for Catholics:

"It is rare sport for Catholics to see multitudes of men like Pusey, Dix, and Hopkins, assisted by multitudes of admiring people, throwing stones, and abjurgation, and spittle on all that to Protestantism is dear. It is common, constant sport too. There need be no apprehension that the thing will be given up. Ritualism is a power which, when it once seizes a Protestant, never lets him go, but lashes him on every day to new action in its favor."

It is sport to see the principles of Protestants and all they hold dear "spit upon;" so it was from the beginning, as the martyrs' blood testifies, and so it will be to the end. Sin in any form is to some like a "sweet morsel under the tongue." It was "sport" to the soldiers to crucify the Man Christ Jesus; and to the tempter to deceive the mother of all living, but they and he shall one day "behold him whom they have pierced." Rev. i. 7.

For the benefit of the *Universe* we will say that the most evangelical class of christians are those who have not the "mark of the beast," and whose spirit is the same with the souls crying under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Rev. vi. 9.

There is no trouble in seeing that the church of Rome is apostate as clearly now as Paul saw it prophetically; for its abominations are most plainly defined—when in the face of the whole world it can utter such unblushing sentiments as these, and affirm that "no form of Protestant worship has any right, either by nature or by theology, to a moment's existence within the jurisdiction of St Peter." "A Presbyterian" house of worship in Rome was an "outrage." We say, Alas for civilization and humanity—Rome is "still the beast."—*Advent Herald.*

THE SABBATH QUESTION.

We shall never have done with the vexed question as to whether the church of God should keep sacred the First-day, the Seventh-day, or No-day. That one day in seven ought to be observed in solemn assembly and religious worship, and comparative rest from secular toil, is the general conviction of christendom. And the day so observed by ninety-eight one-hundredths of the christian world since the time of the apostles is the first day of the week. No small attention did we for ten years devote to an investigation of this subject. The largest Sabbatical library in the world was collected by us, and is now in the hands of the New York Sabbath Committee. It embraced four hundred and twelve separate works in this special line of doctrine. Our purpose in gathering it was to form a complete Sabbatical Cyclopedia; but the task was too great for our health and we abandoned it.

Since reading on the subject, we have had but one unvaried opinion touching holy time; and that opinion is, that under the gospel dispensation no one day is divinely sanctified or appointed as sacred and sabbatical time, above another. But an opinion that gained sanction in the christian world very near the times of the apostles, and which is confirmed by universal church custom and national legislative enactments, induces us to favor the first day of the week as the proper one for partial rest, assembly, and religious worship. And in this view our conscience is at rest, and none the less is our judgment convinced. In this opinion we follow the entire body of first christians, from Ignatius to Gregory the Great, with the exception only of the christian Israelites, who fondly clung to the old Sabbath and observed seventh day. And the great body of the Waldenses and Anglican and Continental Reformers also held our view. So they read the scriptures, regarding them as teaching the utter abrogation of the sabbatical rest of the seventh day as observed by the Hebrew church before the cross. Of this there is ample proof.

But while the early church and reformers eschewed the seventh and preferred the first day instead, none of them (save a very few) transferred the exact obligations and nature of the old Sabbath to the new day of assembly and worship, but regarded it as a gladsome church festival-day, a day made sacred not by divine law or transfer of fourth commandment authority, but by pleasant memories of a resurrected Christ, by the proprieties of hallowed convocation and sacred worship on some premeditated day, and by general ecclesiastical consent and approval of christians; while neither Puritanism, nor rigidity of practice, nor sanctimonious ascetism obtained among them in regard to it.

Note by the Editor:—The foregoing is by Eld. D. T. Taylor, extracted from the *Crisis*. Our views harmonize with Br. T.'s on this subject. The best thing we have yet seen on the question is a sermon by Rev. H. H. Dobney, England; which we published in the Bible Examiner in 1861.

"None ever saw this world as it was in its first creation, but only Adam and his wife; neither shall any ever see it until the manifestation of the children of God, that is, until the redemption or resurrection of the saints ....Adam, therefore, as a type of Christ, reigned in the Church almost a thousand years. The world, therefore, beginning thus, doth show us how it will end, viz., by the reign of the second Adam, as it began with the reign of the first. These long-lived men, therefore, show us the glory that the Church shall have in the latter day, even in the seven-thousandth year of the world, that Sabbath when Christ shall set up his kingdom on earth. According to that which is written: 'They lived and reigned with Christ a thousand years.'....Hence, therefore, in the first place, the dragon is chained for these thousand years."—*Bunyan.*

A WORD IN SEASON.

The following is from the *American Baptist*, and is worthy of serious consideration by all:

THEATRICAL EXHIBITIONS IN THE CHURCH.

We do not, as a society, profess to believe in the catholic dogma that "the end sanctifies the means." All such worldly methods as theatres, fairs, games of chance, lotteries, etc., to raise money for religious purposes, are inconsistent with the genius of christianity, as taught by Christ and the apostles. It is true that by being conformed to the things of this world, and imitating the devices of Satan we can draw money from the pockets of the worldly man to apply to religious purposes, but at the same time we give him no moral equivalent. He does not give his money because he loves the cause of Christ, but merely to see the amusements of the exhibition as he would at any other theatre. If he gets his pay in fun, it is immaterial what becomes of his money afterward. You have robbed him of his money but have not benefitted his soul. By taking such a course to raise funds you place the church on a level with the theatre, and it will be very absurd to protest against your members attending the theatre when at the same time you countenance and imitate it in the church. Aside from the immoral influence such exibitions have upon the minds of the impenitent, the members themselves always suffer a corresponding decline in their spirituality, and every pastor will bear me out in saying that it generally takes months of hard pastoral labor to bring the church back after having gone through such a retrograde movement as a religious theatre. If there is any place where Shakespeare ought to be performed, it is in the theatre and not in the church of our blessed Lord, who says, "Make not my Father's house a house of merchandise," This conformity to the things of the world in order to raise money has had a very bad tendency in alienating the minds of God's people from the true object of the gospel, the salvation of immortal souls. It is not always the church which raises the most money that does the most good in the world, but the church whose members are striving to do their Master's will in a humble, spiritual manner, and to keep out of the church every unworthy and unhallowed means of supplying its treasury.

In connection with this subject I wish to remark that the practice of taking up collections in the sanctuary on the sabbath has obviously a bad influence on the congregation. It is necessary that we have money to defray the expenses of the church, but this should be done in an unbobtrusive manner. Would it not be better to let the executive committee attend to this, and solicit individual donations, or else lay a tax on the members sufficient to meet the expenses?

Our Mother.—Alas, how little do we appreciate a mother's tenderness while living! How heedless are we in youth of all her anxieties and kindnesses! But when she is dead and gone; when the cares and coldness of the world come withering to our hearts; when we experience how hard it is to find true sympathy, how few love us for ourselves, how few will befriend us in our misfortunes; then it is, that we think of the mother, the good mother we have lost.

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AND OF THE COMING KINGDOM.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 180. NEW YORK, WEDNESDAY, JULY 10, 1867. VOL. IV.—NO. 38.

THE HERALD OF LIFE
IS PUBLISHED WEEKLY BY
"THE LIFE AND ADVENT UNION,"
AT
No. 37 Park Row,
(Fifth Story, Room 40), NEW YORK.
GEORGE STORRS, Editor.

DESIRE FOR IMMORTALITY.

It is perhaps safe to say that a very large portion of the animal creation, with the habits of which we are to any considerable extent acquainted, possess, in some degree, love of life. With those lower in the scale than man, however, this love is not, it may be presumed, affected by any acquired knowledge respecting the conditions of life and death, but is simply instinctive, and that they might not fail to accomplish the object of their being, was obviously intended by the Creator to serve as a protection to individual species, insuring its existence against the ravages of hostility. Man was created for ends far higher and more glorious than any other creature. One of the sublime purposes of his creation is attainment unto eternal life, which is placed within his reach; and unto him is revealed the medium by which it may be secured. But as it is a condition only obtainable by obedience to laws which ofttimes require him to act contrary to the inclinations of his nature, lest he should be slothful, satiate himself with the existence already given, and make no effort to procure the better, the instinctive love of life which he possesses in common with other animals is strengthened and intensified by the action of certain qualities with which he is endowed and a strong *desire* for immortality thereby engendered.

The frequency with which advocates of the immortal soul theory draw for evidence of the substantiability of their pet doctrine upon the fact of this love of life, and longing, with which God has been pleased to bless us, for something better and more enduring than this state of being affords, shows something of the absurdities with which they plunge in their endeavors to bolster up a falling fabric. Is desire for a thing proof that we do or will possess it? Let us see. A man has an intense desire to gain a certain position of honor: is the existence of that desire evidence that his wish will be gratified? Certainly not. Thousands of men have *desired* to become governors of states, for instance, who never rose to the political distinction of village postmaster, nor that of delegate to a county convention. Most people *desire* wealth, but is it any assurance that they will ever be rich? According to the argument upon this point, of those religionists who claim this longing for immortality as proof that we do or will possess it, a great majority of people ought to be millionaires, for they certainly appear to very much more desire wealth than they do immortality. Desire is based upon belief in the existence and attainability of the object wished for; and though that belief is perhaps generally well founded it *may* be utterly groundless, its subject existing only in fancy. Desire for a thing, therefore, however strong, is not even proof that the thing has or ever will have existence. But on the other hand this longing for immortality *is* proof that we are *not* immortal. No man continues to long for a thing after it is obtained; for the longing is then swallowed up in the satisfaction consequent upon possession, and no longer exists. So if man was immortal he could not long for immortality. In discussing the question of a future state, theologians consider only the assumption of inherent immortality on the one hand and non-existence after death on the other; entirely overlooking, or purposely ignoring, the bible doctrine of an immortal life to be conferred at a future time upon them only "who by patient continuance in well doing seek" for it, and in connection with which their "longing" looms up in power and beauty as an incentive to faithful compliance with the terms upon which that life may be obtained.

That learned and justly eminent commentator, Dr. Adam Clarke, first lauds, then quotes, the following well known lines of Mr. Addison:

"Whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror,
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
* * * * *
The soul, secured in her existence, smiles
At the drawn dagger and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crush of worlds."

We have seen "whence this pleasing hope, this fond desire, this longing after immortality;" seen that it is a kind and merciful provision by him to whose goodness and love it gives perpetual attestation; for without it few, if any, would take the cross to secure the crown. Does not the dread of destruction prove that the subject of that emotion has faith in the possibility of becoming its victim? Most assuredly. The dread, too, is just in proportion to the strength of the faith. Well might Dr. Adam Clarke, and all other theologians of the so-called orthodox school, ask "whence this secret dread and inward horror of falling into naught?" Like the "desire" and the "longing," it is God-given, and assists man to shun so dire a condition; one which is unequivocally recognized by the word of God. The psalmist-prophet beheld how the wicked prospered and flourished, having "more than heart could wish," and comprehended it not until he "understood their end," that God casts "them down into destruction." To Jehovah he says, "Thou art God; thou turnest man to destruction." Paul declares of the "enemies of the cross of Christ," "whose God is their belly, and whose glory is in their shame," that their "end is destruction;" and says that when some who love not the Lord nor desire his coming "shall say, peace and saf ty; then sudden destruction cometh upon them." There is, then, some danger of "falling into naught;" and, consequently, good reason why *all*, not secure in the promise of eternal life through Jesus Christ should shrink back upon themselves and startle at destruction; for its dark and terrible mouth is ever open to receive into its relentless grasp all them who are in the broad way which leads down to it. God has declared that he takes no pleasure in the death of them that die, but would that all should come to him and live; and he has, accordingly employed every means, consistent with his own glory, to swell the number of the redeemed.

But what a picture is presented in the foregoing lines endorsed by Dr. Clarke. A soul is so conscious of its immortality that it smiles at the drawn dagger and defies its point, and yet it shrinks back upon itself and startles at destruction! Could any mind, unwarped and unclouded by that uncouth Pagan fable, have conceived such nonsense? And yet it is not more at variance with either itself or truth than very much that is constantly being said and written.

Immortality is no speculation, but a sublime and more than plainly revealed fact, because *demonstrated* by our Lord Jesus Christ who was himself once dead, but is now, because raised from the dead, "alive for evermore," and he is the "first fruits of them that slept;" the pledge and sample of the resurrection harvest. Pledge, because he hath possession of the "keys of hell (hades, grave) and of death," and will at the appointed time, unlock the gates thereof and bring out all them whose names are written in the "book of life;" whose lives are hid with him in God. Sample, because all them that are made alive will, like the pledge, come forth to immortality and glory. There will then be no "secret dread, and inward horror, of falling into naught," no shrinking back and startling at destruction; but, redeemed from death, and brought into "fullness of joy" and "pleasure forevermore," delivered from that enemy, through fear of which we are all our lifetime "subject to bondage," *we* shall "flourish in immortal youth," unhurt by aught that may exist throughout all God's broad universe, though it be the "war of elements, the wreck of matter, or the crush of worlds."

L. C. THORNE.

PRAYER OF JESUS ON THE CROSS.

Then said Jesus, Father, forgive them, for they know not what they do.—*Luke* xxiii. 34.

We have just done contemplating the agony of Jesus in the garden, and those "prayers and supplications, with strong cryings and tears," unto him who alone was able to help. Consequent upon these, and, doubtless, in answer to them, there seems to have been a remission of his sufferings. But that remission was but temporary, only sufficient for the powers of nature to rally, and for faith and fortitude to acquire further needful strength. Such was the tenderness of the Redeemer's spirit; such his keen sensibility to suffering, that had he not been favored with some alleviation, the lamp of life would probably have been extinguished ere the purposes of infinite wisdom had been accomplished.

That unknown and amazing agony ceased. But the tragical scenes of that eventful night went on; each one contributing to, and urging forward, the momentous catastrophe which was to follow. Jesus is betrayed—mocked—arraigned—scourged—crowned with thorns, and condemned to the death of the cross.

To that cross he is at length nailed; and there on the accursed tree, the Saviour of the world now hangs....

While the measure of his sufferings was fast filling up, and it would seem impossible that he should not be wholly absorbed in his own intense pangs, his eye fell upon one—she was a spectator of the scene; she was poor, homeless, friendless, wretched, forlorn. For the moment he forgot his own agony; and, with all the tenderness and sympathy of an affectionate son, he commended her to the care and kindness of the "beloved disciple," who was also near. "Woman," said he, "behold thy son. Disciple, behold thy mother."

When or where, in the annals of filial love, was there a parallel to this? And yet, in that bosom whence proceeded that filial love, there was a deeper, holier current; a tide flowing forth, and having for its object those who were now mocking his agonies and thirsting for his blood. "Father," said he—though that Father's face was hid from him, and he might no longer pray for himself nor for a mitigation of his own personal sufferings—yet he might pray for his murderers, for the mockers of his pangs—and he does pray: "Father, forgive them, for they know not what they do."

Hark, how he prays! The charming sound
Dwells on his dying lips;
And every groan and gaping wound
Cries, "Father! let the rebels live!"

The "Evangelical Prophet" had, seven hundred years before, foretold that he would "make intercession for the transgressors, (Isa. liii. 12;) and here that prophecy is fulfilled. He had himself inculcated the love of enemies—the forgiveness of injuries—and prayer for those who should despitefully use and persecute; and the rule which he had prescribed for others, he now illustrates by his own noble and sublime example.

The question has been raised: Whom did Jesus embrace in his supplication for forgiveness? Two distinct classes were accessory to his crucifixion—Romans and Jews. The former were the immediate agents; the latter the instigators. Both, however, were ignorant of the enormity of their guilt. Paul says, "that had they known it, they would not have crucified the Lord of glory." This ignorance Jesus urges as a reason why God should pardon them. In respect to the Romans, they were really ignorant that he was the Son of God; nor had they, perhaps, any means of distinguishing between him and the malefactors who were crucified with him. But the Jews were better informed; at least, they knew that he was innocent, and they might have learned his true character. The prejudices, under the influence of which they regarded him, had the effect to render them incapable of fairly estimating the evidence which he adduced that he was the true Son of God. They were, therefore guilty, especially the rulers, who were better situated to inform themselves as to his true character. All, indeed, might have arrived at the truth—for the light shone bright than light, because their deeds were evil.

It was however, a time of love and compassion when Jesus was on the cross. It was right that this "morn of mercy" should be signalized by the voice of prayer, ascending from him who was expiating human guilt. It was a glorious act thus to antedate—if we may so speak—the application of his blood to wash out the deep moral stains of those who were about to shed it. It was a pledge and presage of the efficacy of the atoning work of Jesus. If he could ask such blessings on the heads of murderers amid the agonies of crucifixion—how might he not be supposed to intercede when the bitterness of death should have passed, and the glorious work of expiation should have been accomplished!

To men of the world, such kindness and compassion may seem inexplicable. They are governed by no such motives: are influenced by no such love: can feel no such duty. But here they may learn from the example of Jesus what his religion inculcates. It is difficult so to act. That may well be granted. It is difficult. To bear reproaches and persecutions with patience; to bless those who are seeking our ruin; and, more than all, to pray in kindness and sincerity for them, is difficult. But Jesus did it; Stephen did it; Paul did it; and thousands, governed by the same love, have thus honored the sublime and glorious inculcation of the gospel.

What a different world had this proved had the example of Jesus been strictly followed, since he presented it on the cross! Ah! those fires of revenge, intense and consuming, had never burned; those persecutions, those murders, those midnight assassinations, had never polluted the pages of our history. Those wars which have made wives widows and children orphans, had never been waged. The walls of a thousand dungeons had not reverberated with the clanking of the chains of the incarcerated victims of revenge; nor had they started at their curses upon the guilty authors of their sufferings.

Well, disciples of Jesus, let the world pass on and continue its revengeful fires, if it please. Let passion rage; let anger burn; but let us, taking a lesson from the precepts and example of Jesus, like him pity; like him pray; like him forgive. Is this difficult? Yes, difficult, but not impossible. By grace we can accomplish it; by grace we can do all duty and practice all self-denial. Let this prayer daily, hourly ascend to him who has set a sublime and glorious example, and he will help us to follow it.

Make us, by thy transforming grace,
Dear Saviour, daily more like thee;
Thy fair example may we trace
To teach us what we ought to be.
Oh, how benevolent and kind!
How mild!—how ready to forgive!
Be this the temper of our mind,
And these the rules by which we live.

—*Bible History of Prayer.*

THE LANGUAGE OF PROPHECY.

[*Concluded from last week.*]

It would be difficult to state all the different shades of opinion which are entertained respecting the future, but they may be classed under two principal heads:—

Some expect a universal spread of the Gospel for a thousand years before the close of this dispensation, at the expiration of which they place the general resurrection and the day of judgment, when Jesus will come and cast the wicked into hell, take the righteous back with Him to heaven, and annihilate the earth.

The opposite opinion is that we are to expect the advent of our Lord at any time; that when He comes, He takes the throne of David, and reigns upon earth for a thousand years; that the saints rise and reign with him; during which time the power of Satan is entirely controlled; though at the end of the thousand years, the evil one will be loosed for a short time; after which the wicked shall be raised and judged; the saints removed to heaven, and the earth destroyed.

The "universal spread of the Gospel" corresponds with the language of the prophet, who says, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." When it is said, this shall be for a thousand years, I do not believe the advocates of this view insist that it shall be for that exact time, neither more nor less; for some make it to mean much more, others perhaps comprise the progress of the Gospel in this period. By saying it will be "before the close of this dispensation," I understand it to be supposed that this state of things will be brought about by means similar to those at present in operation; such as the preaching of the word and the distribution of the Scriptures; but that these efforts will be more enlarged, and probably much more extensively blessed, by an increased out-pouring of the Holy Spirit; the change, however, being more or less gradual, not marked by a sudden and definite transition from one state to another, and without the intervention of any miraculous agency.

With regard to the second opinion, I must define what I understand by "expecting," or "looking for," that event; and lastly, the entire expression, "Expecting the coming of the Lord at any time."

By the expression, "the coming of the Lord," I understand the removal of the Lord, in his bodily presence, from the heavens to this earth. When the angel declares that the same Jesus who was taken into heaven, should so come, in like manner as the apostles had seen Him go into heaven, we must understand "going" and "coming" in an analogous sense, namely, the removal of the Lord's bodily presence from one place to another. If, then, it undoubtedly sometimes has this meaning, why should not the word "coming," when applied to Christ, be as uniformly understood in its simple meaning as when applied to others? If any other than the common and natural sense of the words be affirmed, that uncommon meaning must be an exception, and it rests with those who maintain the peculiar view to prove each particular instance.

When it is said, "certain came to Antioch *from* Judea," it is not thought necessary to prove that this denoted the removal of men in their bodily presence from one place to another. So in saying "we look for Christ *from* heaven," it is not necessary to prove that this expression implies a removal of his bodily presence from heaven to this earth.

Paul gave directions to Silas and Timotheus to come to him, and he *waited for* them at Athens; it would be unnecessary to set about proving that he expected their bodily presence; so, when it is said that we *wait for* God's Son *from* heaven, we need not prove that we mean the removal of his bodily presence from heaven to this earth.

I must next define what I understand by the expressions "expecting," or "looking for," and "waiting for." They do not only imply loving the appearing, but they embrace something more; we might say, by way of illustration, that Rhoda loved the appearing of Peter, but she did not expect him, therefore she opened not the gate for gladness; but "the people [gladly] received Christ, *for they were waiting* for him."

That this is the natural and proper meaning of the expressions, may be gathered from their use on other occasions. The impotent folk around Bethesda were *waiting* for the moving of the waters; doubtless they wished for the appearance of the angel, but had they known that he would not have descended for a thousand years, they would not have been waiting. St. Paul, in like manner, "looked for," or expected Timothy to come with the brethren.

Nor are we to suppose the sense of these expressions altered when applied to the advent of Christ. When Simeon *waited* for the consolation of Israel, it is clear that he supposed the advent was possible at any moment. In like manner when "all the people were *in expectation*, and mused in their hearts whether John was the Christ," surely it implies they were in expectation, because they supposed that the advent of Christ drew near. John sent to ask Jesus whether he was the Christ, or whether the should *look* for another; John looked for the Messiah, knowing that the time of his advent was at hand. So I understand, with respect to the second coming, the expressions "waiting for," and "looking for," do not admit of a meaning which would put the possibility of Messiah's return beyond the period of a natural life; but "expecting" implies not only a possibility, but a probability within that time.

When it is said, "We may be expecting the coming of the Lord at any time," I conceive we must distinguish "the coming of the Lord;" from expressions denoting the moment of the revelation of Jesus Christ, or of the rapture of the saints; doubtless these events are part of the coming, but they are momentary. The coming, I apprehend, embraces a series of events.

This may be illustrated by the circumstances of the first advent. From what day should we date that event? Either from the annunciation to Zacharias, or to the Virgin; from the birth of John, or the day in which the Saviour was born; from the commencement of John's ministry, or the time when "Jesus himself began, being about thirty years of age?" Some might urge the time of the conception, or, at any rate, of the birth of Christ, and they might quote in support the prophecy of Isaiah, "Behold the Virgin shall conceive and bring forth a son." And surely they would say, when embraced by Simeon in the temple, according to revelation, and worshipped by the magi as true-born king of the Jews, it must be acknowledged that the Lord Christ was come. Yet against this it might be advanced that the advent could not be dated before the ministry of John, because John was to "go before him," that is, in his ministry; for it was to be "in the spirit and power of Elias to turn the hearts of the fathers," &c. John, therefore, in his ministry, speaks of Christ's advent as yet future. And as to the prophecies, it appears clear that when Daniel speaks of Messiah the Prince, he refers to his entrance upon his public ministry.

How are we to reconcile these things? I think the fair answer would be, that the whole series of events must be embraced in "the coming of Christ." The first of them cannot be excluded from that category, yet the advent was not complete before the last. In some instances one event might be referred to, as when our Lord said, "The law and the prophets were until John;" that I apprehend related to the commencement of John's ministry; on other occasions there seems a delay until after the ministry of John was concluded; as, for example, when it is said, "Now, when Jesus had heard that John was cast into prison, he departed into Galilee," in order to fulfil Isa. ix. 1, 2.

In like manner, with respect to the second advent, it need not be limited to the moment in which the Lord shall be revealed as a flash of lightning, but may embrace a series of events issuing inevitably in that awful and glorious result. When that series shall commence is uncertain and contingent, and therefore known to no one but the Father; but this much negative information we may have: until the series does commence, we may know that the brightness of Christ's presence is not impending; and, on the other hand, when that series does begin, we may expect that all will be quickly accomplished, although the particular hour when the elect shall be caught up to meet the Lord will even then be unknown. When, therefore, it is said that we are to expect the coming of Christ at any time, I conceive the commencement of a series of events, having relation to the progress of the Lord, and terminating in the revelation of Jesus Christ, is intended.

Now to revert to the two opinions as thus defined, the former has the advantage of not militating directly against any article of our creeds; but this arises rather from ambiguity than from correctness; for though probably there is error in both of these statements, the latter appears to be nearer the truth than the former, because the whole difference may be resolved into the order of events; and in this respect I conceive the second view to be correct. The advocates of both opinions expect glorious things in the latter days; they both acknowledge that Jesus Christ will return to this earth some time or other; but the one party are "waiting for the coming of our Lord"—they are, in the first place, "expecting the glorious appearing of our great God and Saviour," and a restitution of all things consequent upon that event; whereas the others are expecting that the earth shall be filled with the knowledge of the Lord for a thousand years before the day of the Lord: they, therefore, deny the pre-millennial advent of Christ; for one cannot believe two things which are essentially opposed to each other. It would be an abuse of the rational intellect to suppose a man could be in constant expectation of the Lord's advent, and, at the same time, be looking for a thousand years of blessedness to precede that event. A man could not sincerely contemplate the probability of both hypotheses being correct, for one expectation is utterly destructive of the other. We will then assume, as a matter of course, that one who looks for a spiritual millennium is not waiting for the appearing of Jesus Christ.

There are, therefore, two great heads of inquiry—is a spiritual millennium consistent with the character of this present dispensation?—or, on the other hand, is the speedy coming of our Lord a scriptural expectation? *Selected.*

BELSHAZZAR IN PARIS.

If we may trust the glowing account that has been brought us by the Cable of the ceremony at the distribution of prizes at the Paris Exposition by the French Emperor—few more splendid pageants can have been witnessed by the present generation. Seventy-one thousand people assembled in the great central hall of the building, crowded every passage of approach, and loaded every balcony, and the surge of an ocean of outsiders beat for long hours against the walls of the Imperial Gasometer. When the magnificent procession, with its high-stepping horses, its gilded carriages, its mounted soldiery, its generals in uniform, its ladies arrayed like the lilies of the field, and Solomon to boot, its princes and potentates, had reached the Hall of Ceremony it would seem that everything this earth has of luxury and grandeur was centered in that single spot. High on a throne of royal state, which far outshone the wealth of Ormus or of Ind, the Emperor exalted sat. On one side was the Empress in white satin and silver lace, with pearls and diamonds about her throat, and one great gem that told her beats of heart in flashes of an imperial ray. On the other, sat Haroun al Raschid, or what is left of him, and about the skirts of these three lights of empire there gathered a crowd of princes, princelings, nobles, dignitaries, statesmen, officials, lackeys, and so on, till, at a vast remove, one began to feel the existence of the swarming people of Paris and the world. And while the eye took in this manifold spectacle, there burst into sound the hitherto dumb, expectant instruments of the band of twelve hundred—violin, and harp, and trumpet, on a background of rolling organ harmony, fringed with the jangling music of joy-bells. Then, when silence fell again, the Emperor stood up in his high place, and made a speech, so pure, and good, and wise, that one marvels as he reads it whether the old legends may not be true that tell how a man's own spirit was sometimes rapt out of his body, for a season, while an angel or a demon took the vacant place and blessed or cursed out of the unaccustomed lips.

One curious incident that occurred just at this moment the Cable, doubtless for fear of injuring the harmony of the narrative, omits to mention. When Mr. Hughes, the inventor of the Printing Telegraph, was called up to receive his prize, the Emperor took his hand, making him an exception to all the other recipients of medals. Mr. Hughes, as he touched the Imperial finger, slipped into the august palm of his serene Highness a little bit of paper containing the last message received by the Cable and printed by the machine for which he was just being decorated. It contained these words: "Maximilian is shot. His last words were, 'Poor Carlotta!'" His Royal Serenity read the telegram, and immediately gave evidence of a fearful agitation. His cheek blanched, his hands trembled, and the diamonds on the Imperial garter quivered so in the sunlight that a shout arose from the admiring multitude. What the Emperor thought is, of course, not to be exactly known. But we may conjecture that he heard over all the shouts and music, above the booming of guns and the salvos of artillery, the single shot that was death to his insane ambition as to his deluded dupe, the single cry as of a woman—young, beautiful, and good—answering to the last cry of her young husband—"Poor Carlotta!" "Poor Maximilian!"

Where, in all this tumult of rejoicing, this whirl of splendor, this pomp of luxury, were the victims of his crafty and wicked lust of power. For the rest of his life he drags the bodies of these dead about with him. Wherever he goes that pale face shall look at him as from out the cell where, in madness and utterest desolation, she is to drag out the remnant of life. When he looks into the face, still comely, of that wife of his he shall see, not her eyes, but another's, full of reproach too bitter and too silent to bear. He shall live; but, hard heart, dull conscience, low mind that he has—the heart shall feel, and the conscience shall prick, and the mind shall know that these victims are with him to the end. That shot he shall forever hear, and that cry. His judgment day is come, and all the pomp and splendor that he can gather about him shall not avail to hide him from himself.—*N. Y. Tribune, July 4.*

How long may it take a man to embrace Christ as his Saviour? As long as it takes a drowing man to let go a straw and lay hold of an offered rope.

Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 180. NEW YORK, WEDNESDAY, JULY 10, 1867. VOL. IV.—NO. 38.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

DESIRE FOR IMMORTALITY.

It is perhaps safe to say that a very large portion of the animal creation, with the habits of which we are to any considerable extent acquainted, possess, in some degree, love of life. With those lower in the scale than man, however, this love is not, it may be presumed, affected by any acquired knowledge respecting the conditions of life and death, but is simply instinctive, and that they might not fail to accomplish the object of their being, was obviously intended by the Creator to serve as a protection to individual species, insuring its existence against the ravages of hostility. Man was created for ends far higher and more glorious than any other creature. One of the sublime purposes of his creation is attainment unto eternal life, which is placed within his reach; and unto him is revealed the medium by which it may be secured. But as it is a condition only obtainable by obedience to laws which ofttimes require him to act contrary to the inclinations of his nature, lest he should be slothful, satiate himself with the existence already given, and make no effort to procure the better, the instinctive love of life which he possesses in common with other animals is strengthened and intensified by the action of certain qualities with which he is endowed and a strong *desire* for immortality thereby engendered.

The frequency with which advocates of the immortal soul theory draw for evidence of the substantiability of their pet doctrine upon the fact of this love of life, and longing, with which God has been pleased to bless us, for something better and more enduring than this state of being affords, shows something of the absurdities with which they plunge in their endeavors to bolster up a falling fabric. Is desire for a thing proof that we do or will possess it? Let us see. A man has an intense desire to gain a certain position of honor: is the existence of that desire evidence that his wish will be gratified? Certainly not. Thousands of men have *desired* to become governors of states, for instance, who never rose to the political distinction of village postmaster, nor that of delegate to a county convention. Most people *desire* wealth, but is it any assurance that they will ever be rich? According to the argument upon this point, of those religionists who claim this longing for immortality as proof that we do or will possess it, a great majority of people ought to be millionaires, for they certainly appear to very much more desire wealth than they do immortality. Desire is based upon belief in the existence and attainability of the object wished for; and though that belief is perhaps generally well founded it *may* be utterly groundless, its subject existing only in fancy. Desire for a thing, therefore, however strong, is not even proof that the thing has or ever will have existence. But on the other hand this longing for immortality *is* proof that we are *not* immortal. No man continues to long for a thing after it is obtained; for the longing is then swallowed up in the satisfaction consequent upon possession, and no longer exists. So if man was immortal he could not long for immortality. In discussing the question of a future state, theologians consider only the assumption of inherent immortality on the one hand and non-existence after death on the other; entirely overlooking, or purposely ignoring, the bible doctrine of an immortal life to be conferred at a future time upon them only "who by patient continuance in well doing seek" for it, and in connection with which their "longing" looms up in power and beauty as an incentive to faithful compliance with the terms upon which that life may be obtained.

That learned and justly eminent commentator, Dr. Adam Clarke, first lauds, then quotes, the following well known lines of Mr. Addison:

"Whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror,
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?

* * * * *

The soul, secured in her existence, smiles
At the drawn dagger and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crush of worlds."

We have seen "whence this pleasing hope, this fond desire, this longing after immortality;" seen that it is a kind and merciful provision by him to whose goodness and love it gives perpetual attestation; for without it few, if any, would take the cross to secure the crown. Does not the dread of destruction prove that the subject of that emotion has faith in the possibility of becoming its victim? Most assuredly. The dread, too, is just in proportion to the strength of the faith. Well might Dr. Adam Clarke, and all other theologians of the so-called orthodox school, ask "whence this secret dread and inward horror of falling into naught?" Like the "desire" and the "longing," it is God-given, and assists man to shun so dire a condition; one which is unequivocally recognized by the word of God. The psalmist-prophet beheld how the wicked prospered and flourished, having "more than heart could wish," and comprehended it not until he "understood their end," that God casts "them down into destruction." To Jehovah he says, "Thou art God; thou turnest man to destruction." Paul declares of the "enemies of the cross of Christ," "whose God is their belly, and whose glory is in their shame," that their "end is destruction;" and says that when some who love not the Lord nor desire his coming "shall say, peace and saf ty; then sudden destruction cometh upon them." There is, then, some danger of "falling into naught;" and, consequently, good reason why *all*, not secure in the promise of eternal life through Jesus Christ should shrink back upon themselves and startle at destruction; for its dark and terrible mouth is ever open to receive into its relentless grasp all them who are in the broad way which leads down to it. God has declared that he takes no pleasure in the death of them that die, but would that all should come to him and live; and he has, accordingly employed every means, consistent with his own glory, to swell the number of the redeemed.

But what a picture is presented in the foregoing lines endorsed by Dr. Clarke. A soul is so conscious of its immortality that it smiles at the drawn dagger and defies its point, and yet it shrinks back upon itself and startles at destruction! Could any mind, unwarped and unclouded by that uncouth Pagan fable, have conceived such nonsense? And yet it is not more at variance with either itself or truth than very much that is constantly being said and written.

Immortality is no speculation, but a sublime and more than plainly revealed fact, because *demonstrated* by our Lord Jesus Christ who was himself once dead, but is now, because raised from the dead, "alive forevermore," and he is the "first fruits of them that slept;" the pledge and sample of the resurrection harvest. Pledge, because he hath possession of the "keys of hell (hades, grave) and of death," and will at the appointed time, unlock the gates thereof and bring out all them whose names are written in the "book of life;" whose lives are hid with him in God. Sample, because all them that are made alive will, like the pledge, come forth to immortality and glory. There will then be no "secret dread, and inward horror, of falling into naught," no shrinking back and startling at destruction; but, redeemed from death, and brought into "fullness of joy" and "pleasure forevermore," delivered from that enemy, through fear of which we are all our lifetime "subject to bondage," *we* shall "flourish in immortal youth," unhurt by aught that may exist throughout all God's broad universe, though it be the "war of elements, the wreck of matter, or the crush of worlds."

L. C. THORNE.

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Then said Jesus, Father, forgive them, for they know not what they do.—*Luke* xxiii. 34.

We have just done contemplating the agony of Jesus in the garden, and those "prayers and supplications, with strong cryings and tears," unto him who alone was able to help. Consequent upon these, and, doubtless, in answer to them, there seems to have been a remission of his sufferings. But that remission was but temporary, only sufficient for the powers of nature to rally, and for faith and fortitude to acquire further needful strength. Such was the tenderness of the Redeemer's spirit; such his keen sensibility to suffering, that had he not been favored with some alleviation, the lamp of life would probably have been extinguished ere the purposes of infinite wisdom had been accomplished.

That unknown and amazing agony ceased. But the tragical scenes of that eventful night went on; each one contributing to, and urging forward, the momentous catastrophe which was to follow. Jesus is betrayed—mocked—arraigned—scourged—crowned with thorns, and condemned to the death of the cross.

To that cross he is at length nailed; and there on the accursed tree, the Saviour of the world now hangs....

While the measure of his sufferings was fast filling up, and it would seem impossible that he should not be wholly absorbed in his own intense pangs, his eye fell upon one—she was a spectator of the scene; she was poor, homeless, friendless, wretched, forlorn. For the moment he forgot his own agony; and, with all the tenderness and sympathy of an affectionate son, he commended her to the care and kindness of the "beloved disciple," who was also near. "Woman," said he, "behold thy son. Disciple, behold thy mother."

When or where, in the annals of filial love, was there a parallel to this? And yet, in that bosom whence proceeded that filial love, there was a deeper, holier current; a tide flowing forth, and having for its object those who were now mocking his agonies and thirsting for his blood. "Father," said he—though that Father's face was hid from him, and he might no longer pray for himself nor for a mitigation of his own personal sufferings—yet he might pray for his murderers, for the mockers of his pangs—and he does pray: "Father, forgive them, for they know not what they do."

Hark, how he prays! The charming sound
Dwells on his dying lips;
And every groan and gaping wound
Cries, "Father! let the rebels live!"

The "Evangelical Prophet" had, seven hundred years before, foretold that he would "make intercession for the transgressors, (Isa. liii. 12;) and here that prophecy is fulfilled. He had himself inculcated the love of enemies—the forgiveness of injuries—and prayer for those who should despitefully use and persecute; and the rule which he had prescribed for others, he now illustrates by his own noble and sublime example.

The question has been raised: Whom did Jesus embrace in his supplication for forgiveness? Two distinct classes were accessory to his crucifixion—Romans and Jews. The former were the immediate agents; the latter the instigators. Both, however, were ignorant of the enormity of their guilt. Paul says, "that had they known it, they would not have crucified the Lord of glory." This ignorance Jesus urges as a reason why God should pardon them. In respect to the Romans, they were really ignorant that he was the Son of God; nor had they, perhaps, any means of distinguishing between him and the malefactors who were crucified with him. But the Jews were better informed; at least, they knew that he was innocent, and they might have learned his true character. The prejudices, under the influence of which they regarded him, had the effect to render them incapable of fairly estimating the evidence which he adduced that he was the true Son of God. They were, therefore guilty, especially the rulers, who were better situated to inform themselves as to his true character. All, indeed, might have arrived at the truth—for the light shone bright and glorious, but they loved darkness better than light, because their deeds were evil.

It was however, a time of love and compassion when Jesus was on the cross. It was right that this "morn of mercy" should be signalized by the voice of prayer, ascending from him who was expiating human guilt. It was a glorious act thus to antedate—if we may so speak—the application of his blood to wash out the deep moral stains of those who were about to shed it. It was a pledge and presage of the efficacy of the atoning work of Jesus. If he could ask such blessings on the heads of murderers amid the agonies of crucifixion—how might he not be supposed to intercede when the bitterness of death should have passed, and the glorious work of expiation should have been accomplished!

To men of the world, such kindness and compassion may seem inexplicable. They are governed by no such motives: are influenced by no such love: can feel no such duty. But here they may learn from the example of Jesus what his religion inculcates. It is difficult so to act. That may well be granted. It is difficult. To bear reproaches and persecutions with patience; to bless those who are seeking our ruin; and, more than all, to pray in kindness and sincerity for them, is difficult. But Jesus did it; Stephen did it; Paul did it; and thousands, governed by the same love, have thus honored the sublime and glorious inculcation of the gospel.

What a different world had this proved had the example of Jesus been strictly followed, since he presented it on the cross! Ah! those fires of revenge, intense and consuming, had never burned; those persecutions, those murders, those midnight assassinations, had never polluted the pages of our history. Those wars which have made wives widows and children orphans, had never been waged. The walls of a thousand dungeons had not reverberated with the clanking of the chains of the incarcerated victims of revenge; nor had they started at their curses upon the guilty authors of their sufferings.

Well, disciples of Jesus, let the world pass on and continue its revengeful fires, if it please. Let passion rage; let anger burn; but let us, taking a lesson from the precepts and example of Jesus, like him pity; like him pray; like him forgive. Is this difficult? Yes, difficult, but not impossible. By grace we can accomplish it; by grace we can do all duty and practice all self-denial. Let this prayer daily, hourly ascend to him who has set a sublime and glorious example, and he will help us to follow it.

Make us, by thy transforming grace,
Dear Saviour, daily more like thee;
Thy fair example may we trace
To teach us what we ought to be.
Oh, how benevolent and kind!
How mild!—how ready to forgive!
Be this the temper of our mind,
And these the rules by which we live.

—*Bible History of Prayer.*

THE LANGUAGE OF PROPHECY.

[*Concluded from last week.*]

It would be difficult to state all the different shades of opinion which are entertained respecting the future, but they may be classed under two principal heads:—

Some expect a universal spread of the Gospel for a thousand years before the close of this dispensation, at the expiration of which they place the general resurrection and the day of judgment, when Jesus will come and cast the wicked into hell, take the righteous back with Him to heaven, and annihilate the earth.

The opposite opinion is that we are to expect the advent of our Lord at any time; that when He comes, He takes the throne of David, and reigns upon earth for a thousand years; that the saints rise and reign with him; during which time the power of Satan is entirely controlled; though at the end of the thousand years, the evil one will be loosed for a short time; after which the wicked shall be raised and judged; the saints removed to heaven, and the earth destroyed.

The "universal spread of the Gospel" corresponds with the language of the prophet, who says, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." When it is said, this shall be for a thousand years, I do not believe the advocates of this view insist that it shall be for that exact time, neither more nor less; for some make it to mean much more, others perhaps comprise the progress of the Gospel in this period. By saying it will be "before the close of this dispensation," I understand it to be supposed that this state of things will be brought about by means similar to those at present in operation; such as the preaching of the word and the distribution of the Scriptures; but that these efforts will be more enlarged, and probably much more extensively blessed, by an increased out-pouring of the Holy Spirit; the change, however, being more or less gradual, not marked by a sudden and definite transition from one state to another, and without the intervention of any miraculous agency.

With regard to the second opinion, I must define what I understand by the expression, "The coming of the Lord;" as also the "expecting," or "looking for," that event; and lastly, the entire expression, "Expecting the coming of the Lord at any time."

By the expression, "the coming of the Lord," I understand the removal of the Lord, in his bodily presence, from the heavens to this earth. When the angel declares that the same Jesus who was taken into heaven, should so come, in like manner as the apostles had seen Him go into heaven, we must understand "going" and "coming" in an analogous sense, namely, the removal of the Lord's bodily presence from one place to another. If, then, it undoubtedly sometimes has this meaning, why should not the word "coming," when applied to Christ, be as uniformly understood in its simple meaning as when applied to others? If any other than the common and natural sense of the words be affirmed, that uncommon meaning must be an exception, and it rests with those who maintain the peculiar view to prove each particular instance.

When it is said, "certain came to Antioch *from* Judea," it is not thought necessary to prove that this denoted the removal of men in their bodily presence from one place to another. So in saying "we look for Christ *from* heaven," it is not necessary to prove that this expression implies a removal of his bodily presence from heaven to this earth.

Paul gave directions to Silas and Timotheus to come to him, and he *waited for* them at Athens; it would be unnecessary to set about proving that he expected their bodily presence; so, when it is said that we *wait for* God's Son *from* heaven, we need not prove that we mean the removal of his bodily presence from heaven to this earth.

I must next define what I understand by the expressions "expecting," or "looking for," and "waiting for." They do not only imply loving the appearing, but they embrace something more; we might say, by way of illustration, that Rhoda loved the appearing of Peter, but she did not expect him, therefore she opened not the gate for gladness; but "the people [gladly] received Christ, *for they were waiting* for him."

That this is the natural and proper meaning of the expressions, may be gathered from their use on other occasions. The impotent folk around Bethesda were *waiting* for the moving of the waters; doubtless they wished for the appearance of the angel, but had they known that he would not have descended for a thousand years, they would not have been waiting. St. Paul, in like manner, "looked for," or expected Timothy to come with the brethren.

Nor are we to suppose the sense of these expressions altered when applied to the advent of Christ. When Simeon *waited* for the consolation of Israel, it is clear that he supposed the advent was possible at any moment. In like manner when "all the people were *in expectation*, and mused in their hearts whether John was the Christ," surely it implies they were in expectation, because they supposed that the advent of Christ drew near. John sent to ask Jesus whether he was the Christ, or whether the should *look* for another; John looked for the Messiah, knowing that the time of his advent was at hand. So I understand, with respect to the second coming, the expressions "waiting for," and "looking for," do not admit of a meaning which would put the possibility of Messiah's return beyond the period of a natural life; but "expecting" implies not only a possibility, but a probability within that time.

When it is said, "We may be expecting the coming of the Lord at any time," I conceive we must distinguish "the coming of the Lord;" from expressions denoting the moment of the revelation of Jesus Christ, or of the rapture of the saints; doubtless these events are part of the coming, but they are momentary. The coming, I apprehend, embraces a series of events.

This may be illustrated by the circumstances of the first advent. From what day should we date that event? Either from the annunciation to Zacharias, or to the Virgin; from the birth of John, or the day in which the Saviour was born; from the commencement of John's ministry, or the time when "Jesus himself began, being about thirty years of age?" Some might urge the time of the conception, or, at any rate, of the birth of Christ, and they might quote in support the prophecy of Isaiah, "Behold the Virgin shall conceive and bring forth a son." And surely they would say, when embraced by Simeon in the temple, according to revelation, and worshipped by the magi as true-born king of the Jews, it must be acknowledged that the Lord Christ was come. Yet against this it might be advanced that the advent could not be dated before the ministry of John, because John was to "go before him," that is, in his ministry; for it was to be "in the spirit and power of Elias to turn the hearts of the fathers," &c. John, therefore, in his ministry, speaks of Christ's advent as yet future. And as to the prophecies, it appears clear that when Daniel speaks of Messiah the Prince, he refers to his entrance upon his public ministry.

How are we to reconcile these things? I think the fair answer would be, that the whole series of events must be embraced in "the coming of Christ." The first of them cannot be excluded from that category, yet the advent was not complete before the last. In some instances one event might be referred to, as when our Lord said, "The law and the prophets were until John;" that I apprehend related to the commencement of John's ministry; on other occasions there seems a delay until after the ministry of John was concluded; as, for example, when it is said, "Now, when Jesus had heard that John was cast into prison, he departed into Galilee," in order to fulfil Isa. ix. 1, 2.

In like manner, with respect to the second advent, it need not be limited to the moment in which the Lord shall be revealed as a flash of lightning, but may embrace a series of events issuing inevitably in that awful and glorious result. When that series shall commence is uncertain and contingent, and therefore known to no one but the Father; but this much negative information we may have: until the series does commence, we may know that the brightness of Christ's presence is not impending; and, on the other hand, when that series does begin, we may expect that all will be quickly accomplished, although the particular hour when the elect shall be caught up to meet the Lord will even then be unknown. When, therefore, it is said that we are to expect the coming of Christ at any time, I conceive the commencement of a series of events, having relation to the progress of the Lord, and terminating in the revelation of Jesus Christ, is intended.

Now to revert to the two opinions as thus defined, the former has the advantage of not militating directly against any article of our creeds; but this arises rather from ambiguity than from correctness; for though probably there is error in both of these statements, the latter appears to be nearer the truth than the former, because the whole difference may be resolved into the order of events; and in this respect I conceive the second view to be correct. The advocates of both opinions expect glorious things in the latter days; they both acknowledge that Jesus Christ will return to this earth some time or other; but the one party are "waiting for the coming of our Lord"—they are, in the first place, "expecting the glorious appearing of our great God and Saviour," and a restitution of all things consequent upon that event; whereas the others are expecting that the earth shall be filled with the knowledge of the Lord for a thousand years before the day of the Lord: they, therefore, deny the pre-millennial advent of Christ; for one cannot believe two things which are essentially opposed to each other. It would be an abuse of the rational intellect to suppose a man could be in constant expectation of the Lord's advent, and, at the same time, be looking for a thousand years of blessedness to precede that event. A man could not sincerely contemplate the probability of both hypotheses being correct, for one expectation is utterly destructive of the other. We will then assume, as a matter of course, that one who looks for a spiritual millennium is not waiting for the appearing of Jesus Christ.

There are, therefore, two great heads of inquiry—is a spiritual millennium consistent with the character of this present dispensation?—or, on the other hand, is the speedy coming of our Lord a scriptural expectation?

Selected.

BELSHAZZAR IN PARIS.

If we may trust the glowing account that has been brought us by the Cable of the ceremony at the distribution of prizes at the Paris Exposition by the French Emperor—few more splendid pageants can have been witnessed by the present generation. Seventy-one thousand people assembled in the great central hall of the building, crowded every passage of approach, and loaded every balcony, and the surge of an ocean of outsiders beat for long hours against the walls of the Imperial Gasometer. When the magnificent procession, with its high-stepping horses, its gilded carriages, its mounted soldiery, its generals in uniform, its ladies arrayed like the lilies of the field, and Solomon to boot, its princes and potentates, had reached the Hall of Ceremony it would seem that everything this earth has of luxury and grandeur was centered in that single spot. High on a throne of royal state, which far outshone the wealth of Ormus or of Ind, the Emperor exalted sat. On one side was the Empress in white satin and silver lace, with pearls and diamonds about her throat, and one great gem that told her beats of heart in flashes of an imperial ray. On the other, sat Haroun al Raschid, or what is left of him, and about the skirts of these three lights of empire there gathered a crowd of princes, princelings, nobles, dignitaries, statesmen, officials, lackeys, and so on, till, at a vast remove, one began to feel the existence of the swarming people of Paris and the world. And while the eye took in this manifold spectacle, there burst into sound the hitherto dumb, expectant instruments of the band of twelve hundred musicians; a wonderful embroidery of flute, and violin, and harp, and trumpet, on a background of rolling organ harmony, fringed with the jangling music of joy-bells. Then, when silence fell again, the Emperor stood up in his high place, and made a speech, so pure, and good, and wise, that one marvels as he reads it whether the old legends may not be true that tell how a man's own spirit was sometimes rapt out of his body, for a season, while an angel or a demon took the vacant place and blessed or cursed out of the unaccustomed lips.

One curious incident that occurred just at this moment the Cable, doubtless for fear of injuring the harmony of the narrative, omits to mention. When Mr. Hughes, the inventor of the Printing Telegraph, was called up to receive his prize, the Emperor took his hand, making him an exception to all the other recipients of medals. Mr. Hughes, as he touched the Imperial finger, slipped into the august palm of his serene Highness a little bit of paper containing the last message received by the Cable and printed by the machine for which he was just being decorated. It contained these words: "Maximilian is shot. His last words were, 'Poor Carlotta!'" His Royal Serenity read the telegram, and immediately gave evidence of a fearful agitation. His cheek blanched, his hands trembled, and the diamonds on the Imperial garter quivered so in the sunlight that a shout arose from the admiring multitude. What the Emperor thought is, of course, not to be exactly known. But we may conjecture that he heard over all the shouts and music, above the booming of guns and the salvos of artillery, the single shot that was death to his insane ambition as to his deluded dupe, the single cry as of a woman—young, beautiful, and good—answering to the last cry of her young husband—"Poor Carlotta!" "Poor Maximilian!"

Where, in all this tumult of rejoicing, this whirl of splendor, this pomp of luxury, were the victims of his crafty and wicked lust of power. For the rest of his life he drags the bodies of these dead about with him. Wherever he goes that pale face shall look at him as from out the cell where, in madness and utterest desolation, she is to drag out the remnant of life. When he looks into the face, still comely, of that wife of his he shall see, not her eyes, but another's, full of reproach too bitter and too silent to bear. He shall live; but, hard heart, dull conscience, low mind that he has—the heart shall feel, and the conscience shall prick, and the mind shall know that these victims are with him to the end. That shot he shall forever hear, and that cry. His judgment day is come, and all the pomp and splendor that he can gather about him shall not avail to hide him from himself.—*N. Y. Tribune, July 4.*

How long may it take a man to embrace Christ as his Saviour? As long as it takes a drowing man to let go a straw and lay hold of an offered rope.

Witness for God.

The following interesting circumstance recently occurred at the Chester races in England. It is copied from *The Revival*. The writer says:

I was privileged to be a witness for the Lord to the thousands assembling at Chester on the cup day, and he gave me the desire of my heart in being able to take with me a banner, on which was painted these words, in large letters:

"THUS SAITH THE LORD:"
"What shall it profit a man if he shall gain the whole world, and lose his own soul?"
"PREPARE TO MEET THY GOD."

On the other side:

"THUS SAITH THE LORD:"
The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."
"BEHOLD, I COME QUICKLY."

It was a yard and a half long, and forty inches wide. Near the race-course, I met brother Moorfield, of Kendel, distributing tracts, and speaking the word of God to the multitude passing. I remained near him with the banner, which could be easily read some distance off. I stood so as not to be the cause of any obstruction, and the pole was sufficiently high for persons to pass underneath. I had not long held it up (not half an hour,) when a young man came up and said, "You have stopped me, sir. I did not think before I saw those words. I have come by train to the races; but I can't go; I must turn back. He at once turned back, and we saw no more of him, as neither of us was able to leave our post to follow him. It was very manifest the Lord's arrow had taken a firm hold, and I have no doubt he will never forget the words he did not expect to see going to the races; and may God grant it may issue in his salvation. Shortly after, another young man stood for a minute or so before the banner, with a carpet-bag in his hand. He then said "he intended going to the races, and had come by the train for that purpose, but he should turn back; the banner had stopped him." He also at once turned back, thanking us for being there. We thanked God for these two cases known to us, and took courage; but we feel sure this was not all the good accomplished by the simple exhibition of the word of God.

After brother Moorfield left, I had much opposition; a drunken man knocked the banner out of my hand, and tore it from the rods; a policeman prevented his doing more mischief. It was easily mended again. Two others evidently desired to injure me, but they went off, doing no harm. Men hate the truth of God as much as ever, and the sneers and sayings of both rich and poor made this manifest; while others stood as if they were struck, and knew not whether to turn back or not. About 5.30 a policeman came and said (in a very rough tone of voice, which manifested that he loved not the truth,) "Get away with this thing." I refused to do so, and he took me to the police-station, I carrying my banner with me through thousands of persons. Other policemen had been supporting me through the day; also, the cab inspector, who was for some time near on his duty. I was not long detained at the station, and but for being so weary, and needing refreshment, should have again held up my banner. I returned at night to Liverpool, weary in body, but thanking God for being counted a fool for Christ. I hope this will be an encouragement to others to do likewise. Brethren, pray for us!

The Lowly Calling.

Protestants are wont to hold up the ostentation of the Pope and his cardinals as unseemly for servants of Christ. This would be proper were it not that Protestants are equally guilty. We give as a picture of the former a scene in Rome as witnessed by an American.

"I think the sight of the gorgeous carriages was as interesting as any part of the affair. All those belonging to the cardinals are red, profusely gilded, with flunkies in cocked hats, two in front and footmen behind. The manner in which their horses are harnessed is very handsome, loaded as they are with gorgeous purple and gold and bright steel. The horses themselves are very fine, generally black with magnificent manes and tails. I have not seen finer animals anywhere."

Now for a case of Protestant corruption taken from the *London Times*, and we think if it does not go a great way beyond the above, it will certainly match it.

"The next presentation to the Vicarage of Chievely for sale, subject to the life of the present incumbent, now in his sixty-first year, with elegant parsonage, gardens, pleasure grounds and offices, in a neighborhood distinguished by the amenities of polished society, and constituting a rich vineyard of the christian virtues, with ample means for works of benevolence toward less fortunate folds as derived from two hundred and eighteen acres of glebe with the tithes of adjoining parishes, extending over nine thousand acres, making the gross income and value to fluctuate, according to averages, between £1,600 and £1,800 per annum, with extremely moderate outgoings. Can be viewed only by permission of the incumbent; and for particulars apply to Mr. Donkin, Byewell, Felton, Northumberland."

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 37 Park Row, Room 40.

The Herald of Life.

NEW YORK, JULY 10, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not; he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

False Teaching.

DR. D. W. CLARK (now one of the bishops of the M. E. Church) a few years since, prior to the issue of his work "*Man all Soul*," in speaking of the ideas that prevailed, anciently, that the spirits of the dead hovered around the graves of their bodies, says:

"A similar feeling still exists among the less intelligent people even in christian countries. Hence the half-defined, the half-believed idea of the ghost of the murdered man or of the suicide haunting the place where the crime was perpetrated. Hence also that feeling when we approach the place where the bodies of our departed friends slumber as though they themselves were there. Hence it is common for persons of all grades of cultivation to seek beneath the willow where they lie a kind of lonely fellowship with their beloved dead. There is a sweet hope, at least, that there they are nearer to them than in all the world beside; and he is regarded as a cold and heartless intruder who would argue away from them the cherished dream. 'She goeth to the grave to weep there.' Sweet mourner! Though we would not rudely drive her away from the spot which has embalmed all she held dear on earth, or forbid her to water with her tears the earth which she expects will some day yield her back her own again, yet we would whisper softly and tenderly, 'He is not here. Why seek ye the living among the dead?'"

The most remarkable part of the preceding extract is, that the "Rev. D. D." should give countenance to such a perversion of scripture. To prove that the dead are not dead, or that their spirits are alive, the words of the angel at the tomb of Jesus are garbled. Why did the angel say, "He is not here?" and why did he seem to upbraid them with the question, "Why seek ye the living among the dead?" The Doctor seems to wish to make the impression that this language is appropriate to use to all persons who think their friends are dead because they are laid in the grave.

Let us look at the facts withheld by Mr. Clark. What are they? Jesus was dead—for "Christ died—and he was buried," so saith the scriptures; and not till "the third day," did he live again, and then he "rose from the dead:" now he is alive forevermore. When the angel said, "He is not here," he spoke truth, because Jesus had arisen from the dead. But would it have been truth if he had spoken in this manner the day previous? Certainly not; it would have been untrue. Jesus, before his resurrection was "among the dead." Such is the testimony of the Bible; and to say the contrary is to be "infidel." The question of the angel to the woman at the sepulchre shows the fact beyond reasonable controversy, that had it not been for Christ's resurrection he would still have been "among the dead;" and that consequently without a resurrection men remain among the dead, and are not among the living. A most fatal text this for the learned divine who garbled it to make it speak in favor of the heathen offspring, the "soul's immortality."

And then, whom should his garbled extract have been "whispered softly" to? Only think, gentle reader, to Mary, the sister of Lazarus! for, "she goeth unto the grave to weep there." She, however, met Jesus, and said to him, "If thou hadst been here my brother had not died." She is on her way to the grave, is she, Doctor, to weep there over Lazarus? "Sweet mourner!" Why did not Jesus "whisper softly and tenderly" to mourning Mary and Martha, and say of Lazarus, "He is not here. Why seek ye the living among the dead?" What soft words these would have been! How consoling, but for the fact that they would have been words of falsehood! Lazarus was there; and he was "among the dead." Jesus comforted these sisters with the only true words of comfort concerning "meeting again" those who had died in Christ—"Thy brother shall rise again;" not, "Thy brother has gone to heaven—he is alive:" No, such words would have been words palpably false. "Lazarus is dead," said Jesus to his disciples, and when he cried, "Lazarus, come forth," he did not "whisper softly—'He is not here, why seek ye the living among the dead?'" No; he really seemed to think Lazarus was there! and he spoke accordingly; and strange to tell, "he that was dead came forth bound hand and foot with grave clothes!"

This whole transaction, together with the events at Jesus' own tomb, stamp forever the whole fable of a conscious entity surviving in death as an error. Are not the abettors of such an error the real "infidels?" They have substituted the traditions of men for the truth of God, and virtually deny the "resurrection of the dead"—the great cardinal doctrine of revelation. The scriptures are garbled by them; the context and the general teachings of the Bible are set at naught to sustain their theory of the "soul's immortality."

Materialism.

There are two kinds of materialism. There is a materialism which denies all spiritual existence. That materialism, of course, is highly fatal to any just views of God, and must reject the possibility of a future life to man; hence it rejects the resurrection altogether. With such materialism we have no sympathy. But, shall we therefore reject the scripture doctrine that the Lord God formed man, and every other creature that lives by breathing, on earth, "out of the dust of the ground." That is, he formed man of matter—made him a material being; and the apostle declares, "The first man is of the earth, earthy"—1 Cor. xv. 47. And Jesus our Lord declares in the most solemn manner, "That which is born of the flesh *is flesh*:" John iii. 6. Hence the necessity of being born again of the Spirit. Till that birth takes place—or, at least, till we are begotten again by the Spirit of God—men, any men, all men, are animal, material, and only such. But every creature on earth, that lives by breathing, has sensation and various degrees of intelligence, according to the organism that God has seen fit to give them. It is the material organism which determines the degree of intelligence of which each creature is capable. If this is not so, let it be shown by reason, philosophy, or scripture; especially the latter.

It is at the resurrection, the followers of Christ become spiritual, in the full scripture sense of the term. But then they are not immaterial, but are in possession of "a spiritual body:" 1 Cor. xv. 44. They are bodies, though spiritual. This fact, at least, demonstrates that immateriality is not essential to spiritual. Hence a denial of immateriality is not a denial of scripture spirituality, though it may be a denial of scholastic spirituality.

A QUESTION.—What is the difference between being born of the Spirit and being born of God? R. W. NEALE.

We know of no difference; but there *is* a difference between being *begotten* "of the Spirit and being born of God." The first is a work done in us in this life, and prepares us to be born into the life to come, or the resurrection from the dead, by which we become "the children of God, being the children of the resurrection." Such "cannot die any more."

Made Alive in Christ.

Our paper, as the only organ in the world for the view that the finally impenitent will never be revived from death, should continually attract to itself the best things that can be found which prove, illustrate, or favor the doctrine of Life only in Christ. And the more we extend our investigations, the more fully persuaded are we that the exegetical writings of orthodox theologians—not only of the present day, but running back into the past ages of the church—contain numberless things of this character, which we ought not willingly to leave in obscurity. Many minds are mightily influenced by the consideration that the truth on the leading questions of theology is likely to be that which has been for ages generally believed. Now while it is always well to insist that this idea shall be subordinated to the naked question, What do the scriptures teach?—it is also well to show, when we can, that the sentiments which earn us the reproach of being heretical, are but the consistent and harmonious embodiment of much that is found in the productions of eminent men whose piety or soundness in the faith was never called in question. There are many *half* utterances of truth on the question of human destiny which, if brought freshly before the public eye, will tend to multiply *whole* utterances of truth in the future.

DR. E. J. RUCKERT, a German theologian of note, published at Leipsic, in 1836, his Commentary on the first Epistle to the Corinthians. Three years later (in 1839), Professors B. B. Edwards and E. A. Park, of Andover Theological Seminary, published a volume of "Selections from German Literature." This work we met yesterday for the first time. In it we find a translation of Dr. Ruckert's Commentary of chap. xv. of I Corinthians. We transcribe the portion devoted to vs. 21, 22, commending the same to the reader's careful attention:

"For, since by man was death, so by man was the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive.

"That Paul here designs an illustration is evident from the particle 'for.' The principal proposition, 'Christ is now raised,' cannot be referred to. It is manifestly that which is in apposition, namely, 'that he might become the first fruits of them who slept.' But the subject is illustrated by means of a parallel, which the apostle draws in the same manner as in Rom. v. 12. seq., between Adam, the author of sin and death, and Christ, the destroyer of sin and the restorer to life. Both Adam and Christ he places here, as well as there, at the head of two series or races, the representatives, as it were, and the leaders. The second, Christ, abolishes what the first introduces, restoring back to man what the first Adam took from him. 'By man was death.' This is more fully expressed and illustrated, Rom. v. 12. 'By one man sin came into the world, and death by sin.' The death here is to be understood simply, or at least principally, in a physical sense. In the subsequent member of the sentence the conjunction *kai* has obviously the meaning 'also,' or 'even so.' The 'man' is Christ, who in order to preserve the parallel must here be necessarily designated as a man. 'Resurrection of the dead,' is not in itself altogether the right expression to indicate the antithesis. It would be either 'life,' or 'a return to life,' if we regard death as the loss of life. While Paul, as already remarked, recognizes a return to a life which was lost, only through the medium of the resurrection, consequently both ideas with him are perfectly equivalent, so that the deficiency in the antithesis, on this ground, disappears. The relation between the former and the latter members of the sentence is pointed out by *epeidee*, 'since indeed,' 'because now,' a particle, both of time and causality, in which the meaning seems to lie, that as it had been man who had destroyed life, so also it *must be* man who should restore it. This is illustrated in the following verse (not in the light of a demonstrative proof which could not here be given), by the introduction of some new marks or indications. The first is the similar position of the two persons, Adam and Christ as the leaders of their respective races, and the consequences in relation to the authors, expressed by the particles 'as,' and 'so.' The second mark is in the preposition 'in.' 'In Adam,' says he, 'all die.' This can mean nothing else, than that this happens by virtue of the connection in which they, the all, stand to him; inasmuch as they are of his race; thus what necessarily befals him must likewise befal them, namely, mortality. Thus it remains undetermined whether Paul has considered this relationship as a merely physical one, through descent, or a moral one, as men are all sinners like Adam, or both in connection. 'Even so now,' he proceeds, 'in Christ all shall be made alive.' Here the use of the future tense, which exhibits the consequences as yet to be expected, shows that the apostle contemplates a restoration to life, (which is also indicated by the connection) which is not a species of moral restoration but of a physical. In order, however, that the similarity pointed out by the particles may find a place, the clause, 'in Christ,' will not simply signify, 'through Christ,' that it is he who awakens all, but, that it is by virtue of the connection in which they stand to Christ, so far as they are spiritual, (and no other relation to Christ can be thought of), they belong to his race or generation, they must with him, also live as he himself does; they must return to life in the same way that he did. Thus, as Paul finds the ground of all the happiness which comes to man, only in communion with Christ, so he places the hope of a future life in Christ alone, and thereby what he there asserts is in full agreement with Rom. viii. 10. seq. But what follows from it? That the resurrection which he expects, can refer only to those who stand in such union with him as that upon which he enlarges in verse 35 seq., where he speaks of the mode of the resurrection; it can relate only to those. Thereby he has settled, as it seems to me, the controversy, not yet decided, respecting the extent of the meaning of 'all,' [*pantes*] in this passage. Those who are not united to Christ can expect no resurrection. Paul does not mention such in his Epistles. They belong only to the first series, only to the race of Adam; as such they are obnoxious to death: as sinners they go to destruction. An existence after this life he may have assigned to them, also a kind of resurrection perhaps, in reference to the judgment, which he calls the resurrection in Acts xxiv. 15, where nothing depends on an accurate definition; not using the term there in the special and higher sense in which he has employed in his Epistles. Here the 'all' are certainly believers only."

We need hardly add that we do not endorse every expression in the foregoing exposition. But we rejoice to find Dr. Ruckert saying of Paul, that "*he places the hope of a future life in Christ alone*," and that "*Those who are not united to Christ can expect no resurrection*." Our author seems to have firmly grasped the fact that "*believers only*" can be included in the declaration, "in Christ shall all be made alive."

In reference to Acts xxiv. 15, we of course believe that Dr. Ruckert did not properly understand it. Rightly interpreted, it offers no obstacle to a full reception of the blessed truth of Life only in Christ. But we cannot dwell upon it now. R. W.

OUR SUNLIGHT.—Mrs. Hemans in her last days, when among the mountain scenery of Wicklow, during a storm was struck by an effect in the hills produced by a rainbow diving down into a gloomy pass which it seemed really to flood with its glowing colors. "I could not help thinking," said the dying poetess, "that it was like our religion, piercing and carrying brightness into the depths of sorrow and the tomb." All the rest of the scene around that one illuminated spot was wrapped in the profoundest darkness.

Slow Growth of Character.

A mature christian character is not an instantaneous creation, but a growth, a development. "First the blade, then the ear, after that the full corn in the ear." As the mind has to be cultivated, so the character must be perfected by degrees. Indeed, as a perfect character is the noblest thing under the sun, it is the longest in maturing. Even death does not finish the work. The higher development of character will still go on with the expansion of the mind eternally. We cannot then become perfect in a day. Leviathan is not so tamed. A man who has been accustomed all his life to act from selfish calculations, does not begin at once to act from motives purely good or religious. Nor is christian perfection a mere rhapsody of the mind, to be attained by an act of contemplation. We need something more than the wings of faith, or of imagination, to bear us to the summit of the mount. The Celestial City is on the top of a hill, and we must go up on foot. We must walk the heavenly road. We cannot fly. Step by step, picking stones out of the road, and singing as we go, must we climb the mount of God.

Letters and Extracts.

An Interesting Letter.

A little more than two years ago the writer of the following letter came into our office as a compositor; a man retiring in his manners, steady in his habits, but an entire stranger to us. He was recently from Canada, and we employed him for a few days to fill a vacancy by reason of the absence of another compositor. We became so well pleased with his work and his steady demeanor that we gave him, shortly after, steady employment, and he remained with us for more than a year. We regretted to part with him; but he felt it his duty to return to Canada, which he did last October. We heard not a word from him till this letter came to hand. He writes as follows:

GUELPH, CANADA, JUNE 27, 1867.

DEAR FRIEND:—It is several months since I took my leave of you in New York to return to my home in the far north; and that I have not written to you sooner is not owing to my forgetfulness. I cherish the remembrance of the pleasant association which I enjoyed for a season while employed in your office. Permit me to remark that I have considered my apparently chance introduction to your office by Mr. Macdonald, as a means ordered by a God of love to bring light into a mind very dark indeed. It was only by having the simple and beautiful doctrines of the Bible placed before me, day after day, in reasoning that I could not controvert, that I was ever led to see Christ in the position which he truly occupies, and to hold the Bible in much higher appreciation than I could have ever done as a Presbyterian. I thank God for the happy circumstances which brought me into contact with you and so many of the brotherhood who so trustingly rely upon the gospel hope; and I pray that it may be the savor of life to me. I have none here to commune with: and am brought in daily connection with sectarianism of the most inconsistent type; but my Bible is an infallible guide; from its pages I learn the doctrine of No life out of Christ; and by its light I can still see the way of life. I have not the gift of tongues nor eloquence to proclaim what I would wish my countrymen to know; neither have I the means or position to exert any public influence; but in my humble sphere I will gladly set the light before any earnest seeker I may find. Father Chiniquy, the reformed French Canadian priest, paid a visit to this town a short time since and delivered a discourse which roused Romanists and Protestants for a few days from the extreme apathy which characterizes the people here on doctrinal questions; but this could not last long where neither party cared particularly what the other believed. With how much more force does the literal word address itself to the understanding. I regretted to hear of the death of your son, last winter. When I visit the Sunters I see the paper. The Sunters hold to the belief of a resurrection of the culpably wicked, or something of that kind. In fact I think they have no very clearly defined belief. I would rather deal with the thorough-going orthodoxy. They are intelligent people, and I am astonished that they cannot comprehend. It appears to me that a love of Christ must be a ruling motive of the heart before the mind can fully grasp the truth. I am closely employed in the *Mercury* printing office here, and have but little time to myself; but expect in two years to be settled on a little farm I have bought, and have more time and opportunities of doing some good. I hope you may be spared for years of usefulness yet. You have been a blessing to many. I pray God to bless and prosper the work. Remember me to Frank Fielding; and believe me to be yours in the blessed hope of a resurrection from the dead.

WM. R. M'CARTER.

NOTE BY THE EDITOR:—We did not know for months that our friend was a member of the Presbyterian church; nor did we employ any means to proselyte him to our faith; yet the subject was constantly before his mind in his work as a compositor, and sometimes he would ask us a question on some point; by such means he seems to have been led to the more thorough study of his Bible, and finally settled in his faith of No life out of Christ.

When he left us, he took with him some of all our works, and had the paper sent to a friend in Sunter, C. W., of which he speaks in his letter; but where his own location was to be he did not know, nor did we learn till now. To us his letter is extremely interesting; for we are rejoiced to know that a humble stranger, loving Christ, was led to our office to receive a great blessing, as he evidently feels it to be. To God be all the praise; but it encourages us to labor on and wait patiently for the fruits to appear. Let all, who love the truth contine to sow the seed, kindly and lovingly, in all places; but make no attempts to force it upon any mind, as that has a tendency to repel from, rather than to draw men to the truth. "Speak the truth in love" is wise counsel. Let all strive to follow it. We are responsible for what we teach, and for the spirit in which we teach; but not for the reception or rejection which others give the truth. Leave that with God.

From Eld. J. Lewis.

MILTON, Fulton Co., Ill., July 4, 1867.

DEAR HERALD OF LIFE READERS:—Providentially I am in a place of perfect repose, in a beautiful valley with a ridge of romantic hills on the east and west sides, with what is called the Big Creek running through the most fertilized soil in the United States, with plenty of fish sporting in the purling stream, while the nimble squirrel is skipping about in the large forest trees, and the beautiful quail is perched on the fences, singing "wheat's ripe," together with all kinds of warbling songsters conjointly praising the Being that created all things for his own glory. These things led us to the thought, that if some parts of the earth are so beautiful even now, what will it be when all things are made new, and the whole earth is filled with the glory of God? when the immortal saints shall possess the kingdom, and the meek shall inherit the earth? May the Lord hasten it. Amen.

Well, the prospect out here is truly flattering. Converts to the truth are on the increase. Glory to God for the truth of no life future to the wicked. Tell us not that it is a dangerous doctrine, for some considerable experience has proved the contrary. Many are being moved to read the scriptures that were completely hardened by hearing hell-fire torments preached so much. Some that had started to serve the Lord, and read their Bibles, told us that hell fire and eternal conscious misery was preached so much that it had almost driven them to despair, for they could not so understand the Bible. All was dark and mysterious; therefore they stopped reading the Bible and went to reading novels. But since they have heard the glorious truth they have resumed their Bibles and thrown away their novels, saying that they could find plenty of interest in reading the Bible now. We shall preach here next Sunday, and then return to Otto and labor in that vicinity this month: after that go to Totten Prairie the first Friday Saturday and Sunday in August, so that Br. Hanford will know where to join us; hope he will get here before he sees this. May the Lord direct.

From La Fayette Norris.

CAMPTON, IOWA, June 23, 1867.

BR. STORRS:—Enclosed please find 25 cts for the general fund. I don't know but you are getting tired of receiving such small contributions; but I feel it is about all I can do this summer; for I am earning but little money.

A niece to whom I sent the HERALD six months writes me thus: "I have resolved to join the Methodist church. I have been thinking of it for some time past, and no one has greater desire to become a christian than I have. Reading the HERALD OF LIFE wakened me up to my duty. It made me think more about religion than I had ever done before." This language made me both to rejoice and to be sorrowful. To rejoice in the knowledge that I had been the humble instrument of leading one mind to her Saviour; and to be sorrowful that she should turn her back on the very paper that first awakened a desire in her mind to be a christian, and conclude to join a church that is doing all it can to hinder the spread of the truth; and would, if it could, trample that very paper in the dust. But I shall keep on sowing, and leave the result with God. A few minds in this vicinity are beginning to think for themselves, and hence have found that these sectarian organizations are not essential to the christian; and that the Spirit baptism is the only essential baptism. Judge HALSTED's work gave me a desire to see the Douay Bible, and hence I borrowed one of a Catholic neighbor. And I must say that in many things I consider it better than the Protestant Bible. It uniformly translates the Hebrew "sheol" by the word hell. This I think is better than the way the Protestant Bible translates it, i. e., half the time grave and half the time hell. I think less of King James' translation than ever. They had a dogma to maintain, and they did it at the expense of honesty and truth. Again the Catholic commentators are right in saying that sheol means the state of the dead; but very wrong in saying it was a state of consciousness. Their Bible will not bear them out in this last idea. I wish to give a few verses from the Douay Bible for the benefit of those who have never read it. John viii. 51. "Amen, amen, I say to you, if any man keep my words he shall not see death forever." John xi. 25, "And every one that liveth and believeth in me shall not die forever." Jeremias (Jeremiah) li. 39, 57. "In their heat I will set them drink: and I will make them drunk, that they may slumber, and sleep an everlasting sleep, and awake no more, saith

the Lord." "And I will make her princes drunk, and her wise men, and her captains, and her rulers, and her valiant men; and they shall sleep an everlasting sleep, and shall awake no more, saith the King, whose name is the LORD of hosts." Isaias (Isaiah) ix. 6, last part: "And his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace." Psa. xxxvi. 20 (E. V. 37.) "And the enemies of the Lord, presently after they shall be honored and exalted, shall come to nothing, and vanish like smoke." These are passages that I do not think so much of; but which is the nearest right, that or the Protestant Bible, I only know in so far as I have studied the criticisms of learned men. I think every one ought to read the Douay Bible; it will destroy the hallucination that the Protestant Bible is the only pure word of God; while at the same time they are so generally alike in meaning that a greater reverence will be had for the original scriptures. I hope Br. Wendell will come to Manchester. There is quite a large band of Adventists at that place; a few who are firm believers of life in Christ alone, and the rest of the *Crisis* organization. And many of these last are undecided which to believe, the resurrection or the non-resurrection of the wicked. I think we could and would do something to help Br. Wendell on his way. I desire to know beforehand, so that we can prepare. My love to all the earnest readers of the HERALD OF LIFE.

From your brother in Christ.

From Dr. John Duncan.

MODE, SHELBY CO., ILLS., June 24, 1867.

BR. STORRS:—To-day finds me well; truly thankful to the LIFE-GIVER for all blessings on us both past and present, and ask a continuance of the same for the future. I wish to say, through the two-winged angel, that we want preaching here, regular, from some of our brothers that can set life and death before the people, such as Brs. Walter, Lewis, and Campbell. It is a general inquiry where I go, When are some of your preachers coming? We want to hear them. And I will say to them, come on: you will be gladly received. The life theme is, or should be, more interesting than all others; for the day is far spent, the harvest is fully ripe, and the laborers are few. Let us see who will come. We were expecting Br. Campbell. The people are all anxious to hear him: sorry, indeed, he is chilling again; hope for better health soon for him. This coming month and the next would be great for a grove and tent meeting. We look for Brs. Walter and Lewis out here soon. Yours in hope of living again.

NOTE BY THE EDITOR.—Our friends in this section have tried hard to help the West: but it must be remembered that not less than $2,000 per year has to be raised by *donations* to keep up our paper and other printing. More than half of this sum is actually paid by a few friends in this city. Outside of the city of New York, and its immediate vicinity, we have very little aid in this work, as we have but few friends who have means. Still, the brn. here are willing to help a working man to go into the West. After he is there, we think the West should see his needs supplied. If they cannot do this, they will be under the necessity of waiting till the HERALD OF LIFE becomes a self-sustaining paper—as our friends here feel that this paper demands first of all their support—before much can be done by us for the West. If friends in that section would hasten that time, let them put forth their strength to increase the circulation of the HERALD OF LIFE. That course will help themselves and help the friends here, by relieving them from the heavy drafts on them to keep the life-blood at this centre in a healthy state. Take courage all. Every unpopular cause has to struggle hard at first. Let us look to God for the needed help.

From Eld. Samuel L. Walter.

GRAFTON, ILL., July 1, 1867.

BR. STORRS:—I am at this place again; in good health. It is very warm and dry, as they want it for the harvesting of the wheat. The harvesting of the good things that earth produces, as the reward of their toil, engrosses all their attention, leaving them no time to think what seed they are sowing. It is to be feared, they are "sowing to the flesh," and will "reap corruption;" hence, not life; because life is not corruptible; it may cease, because we are by nature corruptible and dying creatures; the organism that possesses life may be corrupt, and corrupting, till it terminates in that state of "decomposition and corruption, which is naturally endless," as says Dr. A. Clarke, "but for the work of Christ."

But there are some that are "sowing to the Spirit, and shall of the Spirit reap life everlasting," or obtain, that more "abundant life," not corruption; but the condition of the "angels," they will die no more, but "are the children of God, being the children of the resurrection." That will be a crop worth sowing for. The Lord help us all to sow so that we may "reap life everlasting."

I was at Lebanon on the 16th of June; and preached to them on the Ridge three times: had a good hearing, and quite a large congregation in the Grove at 4 o'clock P. M. At Hickory Church house, in the morning, I saw a development of that same little horn with eyes, and a mouth speaking great things. In that very Christian church, which, about three or four months ago, said "*they* had no other *creed than the Bible*, and had agreed to let any Br. preach that happened to be there, when their preacher was not present, and that they receive truth and reject error."

The Elders are determined that no one shall preach to them who will not have the wicked dead made alive again; or "die that death that never dies." The plea is that, if they let me preach for them, I will break up their church. I suppose that it stands on such a sandy, or insecure foundation it will not stand the Light of God's word to shine upon it; and that if it does, it will fall. I think *they* will pull it down with their own hands. One of the Elders made an invidious thrust at me in the church before the whole congregation, by crying out—"I move that we get a new translation of the Bible for Br. Walter." I asked him what it was he said. He replied, that, I had, in speaking after the minister by his request, said that the word *salvation* would be more correctly rendered *life*." I replied, that I had heard five or six salvations made of the one salvation; and if it was invariably rendered life it would be definite. To make salvation mean life, is too much for them. I told him they ought not to say one word; for Alexander Campbell had translated the New Testament, and rendered the word "*baptizo*," which is "*dip*," by the term "*immerse*," as that suited him. I said to the Bro. that preached, that he altered the text from "lively hope" to "a living hope." I told him that "lively hope" conveys no definite idea to the mind; and that was the reason he altered it to "living hope;" but that was not what Peter meant; it was a "hope of living" again from the dead. It was "begotten by the resurrection," etc. He admitted that I was right. Thus they destroy themselves; they will break up their "confederation:" the people will think for themselves.

At Lebanon the stationed preacher, in what is called the Free Methodist, has embraced the doctrine of No life out of Christ; and he is taken no more notice of, in the church, than any other sinner, though he is a member of the conference. The minister they have to fill his place, takes no notice of him. He says, "I go to church, they take no more notice of me than they would of any other sinner. Then *that* minister goes to the Methodist E Church, and they take no more notice of him than of any other sinner. Then the Methodist E. minister goes to the Episcopalian church, and they take no more notice of *him* than of any other sinner. Then the Episcopalian minister goes to the Catholic church, and they take no more notice of him than of any other sinner. So they are all Popes." Thank the Lord, they have not the power, or away would go our heads, if we dare to stand up for the truth.

In my last I tried to ask this question, not *where* Dr. A. Clarke *said* that the Jews did not believe that their fathers, that fell in the wilderness, would not be raised, but where is his *authority* for saying it? I should like it if you could give me, or tell me where I could get the proof that the Jews did not believe that the Gentiles would have a resurrection. That has been questioned. I want the proof.

I am pleased to see an interest for the West, and that a Br. as highly spoken of as Br. Hanford is, is willing to come. I hope that interest will be in keeping to the end proposed, that of making the Br. and his family comfortable. It will not do to say to him and family, "Be ye fed and clothed," and you not put your hands into your pockets to take the Lord's money and give it back to the Lord, by giving to one of his faithful servants. Don't be afraid to give. God's servants have given up all; they trust the Lord. What have you to fear if you trust in the Lord? "They that trust in the Lord shall be as mount Zion, that cannot be removed." "Have faith in God," ye his servants. God can take up a mountain and hurl it into the depths of the sea; and will do it when faith like that of Abraham is manifested, when he said to his servants, "Tarry ye here, whilst I and the lad go yonder and worship and come again." Don't be afraid that God will let you or your children want any good thing. The Bro. does not preach for money, though he wants money to pay his way. You need not be afraid to give him, for fear you will give him his reward. His reward is life, at the last day. And take care, ye who are afraid to give, lest ye lose the luxury of doing good, and fail to hear the Lord say to you, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me." Then all will be right. The Lord regards what is done to his servants as done to him.

I think the brethren at Chicago would do well to have Br. R. Wendell give them some lectures in that city, when he goes to Minnesota. Write to him, Brn. Van Doren and McElwain. It would do you good, and you would get good interest for your investment in the cause of truth. Don't fail to have him come, after the anniversary, so that he be untrammelled. I am going North this week. I am waiting to hear from Fulton Co. so as to decide. Yours in hope of Life Eternal.

NOTE BY THE EDITOR.—Dr. Adam Clarke, in his note on John vi. 39, says, "The Jews believed that the wicked should have no resurrection: and that the principle which led to the resurrection of the body of the righteous, was the indwelling Spirit of God. This is positively asserted in the *Sir Hashirim Rabba. See Schoetgen.*" Again Dr. Clarke says, on verse 49, "It was an opinion of the Jews themselves, that their fathers who perished in the wilderness, should never have a resurrection."

For these statements we suppose Dr. Clarke is good authority. He has not given any other authority than that mentioned above. In Dr. Bloomfield's Critical Notes on the New Testament, John vi. 39, he says: "By *anastesso* (at which repeat *'ina*, and take *anastesso* in the subjunctive) is meant (as almost always in Scripture as well as the Rabbinical writers) the resurrection of the blessed to eternal happiness."

Now if the Jews did not believe the wicked should have a resurrection, as Dr. Clarke says was "positively asserted in the *Sir Hashirim Rabba*," then they could not believe in the "resurrection of the Gentiles;" for they counted all such wicked.

From Ruth N. Parker.

RUTLAND, VT., July 1, 1867.

BR. STORRS:—I have returned to this place. My brother has laid his wife in the grave to wait the resurrection morn, and then she will come forth to immortal life. O, what a blessed hope we have in our Saviour. If it was not for this hope we should be of all men most miserable; but this hope cheers me in my pilgrim walk; but I feel that my work is about done for this world, for disease has laid his hand upon me heavily. I have been sick for five months, and I do not expect to be any better, as it is an affection of the lungs; but I have the hope of the gospel to sustain me. Although death can lay his hand on us, he cannot hold us long; for Jesus will come and redeem his people from the power of the enemy. O, my heart is full of thanks to God for his goodness to me; and I feel thankful to you for the paper, and to those brethren that paid for it last year. I feel that it is safe to trust in God, for his promises are sure. He will not leave nor forsake his people. I wish I could send you some money to pay for the paper; but I cannot. You can do as you think best about sending it longer. I do not know as you can read this, for my hand trembles so I can hardly write.

NOTE BY THE EDITOR.—Sister Parker is the widow of a soldier, and is alone in our views in Rutland. The past year she has been living in Manchester, N. H. We shall continue to send her the paper now that she has returned to Vt. May the mercy of our LIFE-GIVER be hers.

MRS. R. W. PIERCE, Milwaukee, Wis., sends $5 and writes:—"It has been a long time since I have written; but you have not been forgotten by any means. I have been sick, and we have changed our residence, so that my cares have been very great. I sometimes feel that my journey is nearly done. But then, I am willing to suffer the loss of all things, and bear all things, if I can but win Christ. My BIBLE and the HERALD OF LIFE are all the companions I have. Your sister, waiting for Christ."

EMELINE WOOD, Albany, N. Y., sends $2, and writes:—"I wish I could send more; for I would like to do so to spread this glorious light of Life only in Christ; but, glory to His name, he can raise all needful help to carry on this work; for he has the hearts all in his hands, and can incline them to aid. His promises never fail. I do not have work as I wish but feel "the Lord will provide." As he prospers me I will give. I should like much to be at the anniversary of the "LIFE AND ADVENT UNION" if I had the means. If it is better for me to send the money to help spread the light, I will say, AMEN: I will try to do as God directs; he knows best, and I will leave all to him who doeth all things well. May our Father in heaven bless you in all you do for his glory and the good of mankind; and may the peace of God fill your heart, and you not want any good thing, is my sincere desire."

DR. JOHN BILLINGS, New Rutland, Ill., writes: "You may put me down *ten* dollars as a donation for the next volume of the HERALD OF LIFE. When you have your annual meeting, say to the Brethren, from me, *Stand by the paper*. Besides my pledge of $10, I shall keep doing. I herewith send you two new subscribers with the pay for the same.

NOTE BY THE EDITOR.—Dr. Billings seems to be in earnest about the paper. We want at least five hundred equally so; and there is no time to lose. Our anniversary is only six weeks off, and then the matter about the HERALD OF LIFE is to be decided. To continue till then will take more funds than we have at present. This volume must be completed and the next provided for in a few weeks, if it is to go on. Tell us, one and all, what you will do for this work: let there be no delay in the matter; for your responses will influence the action of the "LIFE AND ADVENT UNION" at its annual meeting August 23d.

Bridge over the East River.

The corporators of the company recently chartered to bridge the East River, New York, have organized, and selected Mr. John E. Roebling, of Trenton, N. J., the engineer who constructed the Niagara Falls and Cincinnati bridges, as the chief engineer, and it is probable that his plans will be carried out. He favors only one story, or a one floor bridge, and about seventy-five feet wide. In this plan it is proposed to have three sets of cables, one on each side, and one in the middle of the bridge. The roadway to be arranged in this plan in the following manner: A sidewalk on each side for foot passengers, seven feet in width, both making fourteen feet devoted to foot passengers. Next inside of these walks a carriage-way of thirteen feet each way, or twenty-six combined. On the inside of this carriageway, which will be the space on each side of the cables in the middle of the bridge, is a space for cars, say about sixteen feet each, or thirty-two feet in all. This leaves three feet out of the seventy-five for railings and the cable in the middle of the bridge. In this way, Mr. Roebling estimates that he can provide for the accommodation of two hundred and fifty thousand people to cross the bridge in a day.

Summary of News.

BY W. M.

DOMESTIC.

The universal desire for extra legislation in regard to the Military Reconstruction Bill, brought together the members of Congress in conformity with the legal call. The session is likely to be short, no further legislation being likely to engage attention than will suffice to shackle the rebellious tendencies of the President. The Bill reported embraces these main features. It gives to the military commanders the power to remove all civil officers of the State governments within their respective districts, and provides that such commanders shall not be removed by the President except with the advice and consent of the Senate; that no civil courts shall have jurisdiction of any action or proceeding against such commanders or their subordinate officers, nor jurisdiction on questions arising in the registration, and that an oath of loyalty is not sufficient to entitle to the privilege of registering. A committee has been appointed to fully investigate everything connected with the assassination of President Lincoln, with power to grant amnesty to those who will testify, who have been engaged in that conspiracy.

The Salt Lake *Vidette* of June 15 says: On Sunday afternoon Brigham Young preached a lengthy sermon, boldly and openly announcing that Amasa Lyman, Orson Hyde and Orson Pratt had apostatized, and were cut off from the church. Orson Hyde had been chosen President of the twelve apostles last April. Pratt is one of the twelve, and Lyman had been one of the apostles also. Young was severe on Hyde, but particularly so on Pratt. He denounced the latter as an unbeliever, and as now in possession of the devil.

The crops in Utah promise to be better than in five years.

FOREIGN.

The death of Maximilian caused profound sorrow all over Europe; it was denounced as murder in the French Legislature. But for Mexico a store of retribution is gathering, and the animosity and ill-will produced by its vindictive and cruel policy will yet fall with unmitigated fury when the hour of opportunity offers. Even in this country there may grow up a party, taking advantage of the spirit of antipathy against the degraded people to despoil them of their country.

Several Austrian officers in New Orleans, the remnant of the garrison at Vera Cruz, left for Havana, where they propose to organize a movement against the Juarez party in Mexico. They claim they will in a few days be again on Mexican soil, allied with a powerful party, and under the lead of a powerful chieftain. Steps were taken in Washington on Saturday evening to organize a filibustering band, to join a party which it is believed is already nearly completed for a raid on Mexico. The company, it is reported, is to be called Maximilian's Avengers.

The gold five-franc piece, and its multiples, have been fixed upon as the basis of a uniform international currency by the Congress now sitting in Paris.

Italy has not ceased to feel the effects of the implacable hostility of Rome, and, at the moment of her greatest need, finds her expectation of relief thwarted by the instruments of the Vatican. There is now no doubt that the withdrawal of Rothschild and Fremy from the contract they had concluded with the Italian government for an advance of four hundred and thirty millions upon the Church property was wholly due to clerical influence. The word went to Rome that every possible effort should be made to induce Rothschild to break off the negotiation. The heart of the Israelite billionaire, encased by triple mail of money bags, was touched, and at the last moment he refused to ratify the signature of his agent to the convention drawn up by Signor Ferrars at Turin, although both he and Fremy had previously accepted the conditions of that convention as clearly set forth in a letter from Ratazzi to Rothschild.

Napoleon, it is alleged, charges the death of Maximilian on the Mexican church party.

The Prussian plan of a North-German tariff has been accepted by the other states.

General Garibaldi, on receipt from the Students' Committee of Bologna of his appointment as honorary member, returned the following reply: Rome, the slave of tyranny, as you say, and polluted by the embraces of the priest, knows well that I shall not fail in my task. An old remnant of Mount Janiculus, in that city, I desire above all to return there and to share in the deliverance of that sanctuary of Italian glories. And you, gracious youths, you will be present also, at the decisive banquet of redemption, from which not a single Italian must be missing, since the question to be dealt with is one of liberty or of slavery for the whole of Italy.

The Paris correspondent of the London *Globe* says that the demand of the French government for 158,500,000 francs for the army and navy, presented to the Corps Legislatif, had produced a profound impression on the public. It had done so on the Chamber also. In a financial point of view it completely deranges the budget, and accordingly the discussion of that measure, which was fixed for Wednesday, was postponed to Saturday, the day the Scotia left Liverpool. If reports from France may be relied upon, great activity prevailed in all the military departments of the Empire. Indeed, it is said that ever since the signature of the Luxemburg treaty, military preparations have been resumed on a large scale. The reorganization of the artillery, which was suspended, is being carried on and great improvements have been effected in the "train" which will render the artillery service more perfect than formerly. In the infantry corps the officers are kept very busy; all the trained soldiers are being sent to the reserve, where they are available at a moment's notice, and their places are being filled up by recruits, who are being drilled with the greatest care and activity.

The Dano-Prussian difficulty relative to the future position of North Schleswig continues, and we are told from Paris that "the people of France are in full sympathy with the Danes."

The treaty by which Bavaria joins the Reconstructed Customs Union of North Germany was ratified by the King of Bavaria. Complete unanimity prevailed among the Ministers in Munich upon the question. Bavaria will have six votes in the representation of the States belonging to the new Zollverein. The London *Star* of the 24th of June remarks: There is no doubt that reports are circulating freely in France of the probability of a rupture between that country and Prussia. It is stated distinctly that when Count Bismarck was in Paris Prince Gortschakoff, at the request of the French Government, intimated to him that it would be acceptable to France if the closer union of South Germany with Prussia were not pushed on at present. It is added that the Count promised that the wishes of France in this respect should be attended to. Yet almost his first act on returning to Berlin was to conclude the customs treaty with Bavaria, by which that country becomes connected in the closest manner with North Germany. This is said to have given great offence to France.

Public opinion in Europe is becoming more and more unanimous in the rejection of capital punishment. To the many Parliaments which have voted in favor of its abolition, now the Portuguese Chamber of Deputies must be added, which adopted a motion for its abolition.

The English Government, tired of their protracted and useless negotiations with King Theodorus of Abyssinia, have at length resolved to compel, by force of arms, the King to release the English captives. Arrangements to that effect have probably been made with the King of Egypt, who is at present in England. When the first news of this warlike measure reaches Abyssinia, the lives of the captives will be in great danger from the wrath of the king.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J.," who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

BUSINESS MATTERS.

One Dollar each from—Emeline Wood, Cornelia Hoyt, Wm. F. Edgerly, William Willson, Mrs. J. Neale.

Two Dollars each from—E. B. King, Mrs. M. Conklin, Dr. E. C. Balcom.

Various Sums.

Mrs. R. W. Pierce, $5 (donation); Charles Hough, $10; A. G. Hudson, $5, (donation); M. F. L, $4.

For Helen Robertson.

R. W. Neale, Southington, Conn. $1 00
M. F. L., New York. 3 50

For Hanford's Western Mission.

Previous acknowledgments $61
R. W. Neale, Southington, Conn., p. . . . 3

Advertisements.

Meadville Theological School.

THE NEXT TERM begins September 2d, 1867. The Faculty of instruction consists of four resident and four non-resident Professors, and a Tutor. The object is to educate young men for the Christian Ministry. Beneficiary aid is given to indigent students. The tuition, use of library, and text books are free to all. The school was founded by the Unitarian and Christian denominations, but is open to all who believe in the divine origin of Christianity. The library consists of nine thousand five hundred volumes. Application may be made to Rev. A. A. Livermore, President of the Board of Instruction, Meadville, Pa.

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FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These question are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

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No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN" by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 6 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each: MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

THE LOVING-KINDNESS.

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee."—Isa. liv. 10.

"I have redeem'd thee," like a signet ring,
I've placed thee on my hand to keep and save;
Death hath its bounds, "fear not," eternal spring
Shall bring my plants of beauty from the grave.

All things shall work together for thy good,
"For thou art mine," though perils shall increase;
I'll bring thee safely through the foaming flood,
And through the fire unscath'd, in perfect peace.

More than my life I've loved thee, fearful one,
My blood flowed for thee from my wounded side,
And though my Father loved his only Son,
He freely gave me to be crucified.

I've slept within the grave, that I might bring
My children from its prison, dark and strong;
I robbed the monster of his cruel sting,
And gave an earnest of the victor's song.

I wandered homeless, and the mountain air,
With chilling dews, swept o'er my grassy bed;
Bright angels heard my agonizing prayer,
While stars shone dimly on my weary head.

With gushing love I've borne earth's cruel jest,
And throbbing temples witnessed to my pain;
While I was mock'd by consecrated priests,
'Twas for thy sake, and canst thou doubt again?

I'm fitting thee a home, where gold and gems
Are shining in their native beauty fair,
With golden harps and starry diadems,
And garments of rejoicing rich and rare.

And when the warfare is accomplished here,
And in the furnace thou art sanctified,
My hand shall wipe thy last, thy brightest tear,
And thou shalt reign with me my spotless Bride.

Children's Department.

THE CONTENTED PEASANT.

In Prussia, far away from the streets, houses, palaces, churches and noise of hurrying crowds, with the horse's tramp and rattling of wheels, a peasant lad once lived in the humble home of his father and mother, who, though poor, still cared for him, doing the best they could, considering their scant means. Carl, for so the peasant lad was named, had two sisters, and with these he passed his childhood and boyhood, hearing but little, and caring less about the honors and riches which excite the ambitious in royal cities; while he revelled in the romantic scenery of his native village, whose upland slopes were covered with the luxurious vine, thriving under the influence of genial showers, warm sunbeams and the pure breezes that swept over the hills and forests, that encircled Carl's dwelling.

The peasant lad grew, became a man, a husband and a father. More than this, Carl became a christian. How the Holy Spirit convinced him of sin, led him to Jesus for mercy, gave him peace through believing, and purified his heart by faith, does not appear; but if, when ye see the branches laden with rich and mellow fruit, you have a right to conclude the root of that tree must be good, so, from the character of Carl, we are obliged to admit that he was one with Jesus in sympathy and heart and in peace of mind.

What a sweet thought is that: God cares for us. As he cares for the lilies, to clothe them; or as he cares for the ravens to feed them; even so, only much more, he cares for us. Or as you care for the apple of your eye, or your money or your reputation, or your health or those dear little ones gambolling about your knees, so the Lord cares, interests himself, and thinks about us. All this is fact, whether we believe it or not. My believing it does not make it a fact. My belief will give the heart rest. Carl had seen the wild flower in the hedge and the trees of the forest cared for by God, and he believed God cared for him. He heard the birds singing as day by day they fed in the stray grain, or the orchard's fruit; and Carl said, "Why should not I be as light-hearted as they? God careth for me; does he not? Is not this reason enough why I should cast all my care upon him without making myself miserable with thoughts about to-morrow?" But Carl was not miserable. He lived by the day; and he had learned in whatsoever state he was, therewith to be content.

The throne of Prussia was at this time occupied by Frederick, surnamed "Old Fritz." A man cannot be always working hard; he must have some leisure and recreation; and, perhaps, of all working men, kings work the hardest. Perhaps it was with a heart depressed by the anxieties and cares of royalty, or with a mind wearied with the sound and sight of court and city life, that the monarch, leaving the smoky city behind, rode into the country in search of quiet amidst the green hedges, flowing streams and cultivated land, that environed the city. It was on this occasion that Frederick espied an old peasant by the wayside, cheerfully singing his melody.

"You must be well off, old man," said the king; "does this acre belong to you, in which you so industriously labor?"

"No, sir," replied the peasant, who did not know that it was the king; "I am not so rich as that; I plough for wages."

"How much do you get a day?"

"Eight groschen," replied the peasant.

"That is not much," replied the king. "Can you get along with this?"

"Get along, and have something left."

"How is that?"

The farmer smiled, and said, "Well, if I must tell you: two groschen are for myself and wife; with two I pay my old debts; two I lend away; and two I give for the Lord's sake."

"This is a mystery I cannot solve," replied the king.

"Then I will solve it for you," said the peasant. I have two old parents at home, who kept me when I was weak and needed help; I keep them—this is my debt toward which I pay two groschen a day; the third, which I lend away I spend for the children, that they may receive christian instruction. With the last two groschen I maintain two sick sisters. This I give for the Lord's sake."

"Bravely spoken old man! Now, have you ever seen me before?"

"Never," said the peasant.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses." Thrusting his hand into his pocket, and counting him fifty new gold pieces into his hand, stamped with the royal likeness, he said to the astonished peasant, "The coin also is genuine; for it comes from our Lord God, and I am his paymaster."

Have you an old father or mother? Pay your debts. Have you children? Remember, training them well is a good investment of money; you may need their support. Have you poor sisters? Don't neglect them. This is the religion of love.

May you and I, dear reader, live the sunny, hoping and cheerful life of Carl, the contented German peasant.

THE PERSONALITY OF THE DEVIL.

I have for some years been led to regard with wonder the scepticism evinced by some, (and many of these very intelligent men) on the subject of a personal devil, an intelligent evil spirit. Within the last two years I have not only wondered at, but felt sorry to see the levity with which the subject has been treated by some writers who have discussed the subject, and have noticed with surprise the self-complacent assurance with which they have enunciated their disbelief in the existence of such a being. Levity, sneers, and sarcasm, are not, however, reasoning—something more than mere assumption and ridicule are necessary to satisfy minds that confide in God's word as a revelation and look to it as a source of light, wisdom, and instruction on matters connected with our present and future happiness.

I have felt for some time, not only a desire but anxiety to see this subject fully unfolded; and some months ago, after reading some articles denying the existence of a personal devil, I commenced an examination of the subject, intending to present my own ideas as matter for thought and investigation, but did not follow up the inquiry, until now, the subject being again brought up, I feel that I must, small as may be the contribution I may offer, give what I can toward the general fund of ideas on this important question.

Of the existence of a conscious, active, evil spirit, known by the common name of devil or satan, I am a firm believer. That much of the misery and sorrow so prevalent in the world are attributable to his agency I cannot but believe:—plans of wickedness, scenes and circumstances have in many cases, been so evidently arranged, plotted, and brought to unite with each other in bringing about the accomplishment of some grand result of sin and sorrow, that I can only regard it as due to the superintending influence and energy of an invisible evil spirit or spirits, who aim only to harrass and ruin those who are the subjects of their unholy operations. I have seen this in the history and lives of others—of friends and relatives—and in my own case feel that much of the sorrow and trials through which I have passed, resulting in disappointment, blight of prospects and the loss of loved ones, has been due to satanic agency,—an agency brought to bear upon me chiefly, as I believe, on account of my opposition to spiritualism.

With such a belief and such an experience it will not be wondered at if I enter a protest against all trifling on so serious and important a subject as that under consideration.

And here let me say that while I maintain that the scriptures rightly interpreted reveal the doctrine of the existence of such an evil spirit, I admit that many passages which have been brought to support the view ought not to be regarded as proof in favor of it. I cannot but think that those who deny the existence of such a spirit have been led to do so, in a great measure, in consequence of allowing themselves to be influenced too much by these passages, and have not given others, which seem to favor the idea, that weight and consideration to which they were justly entitled.

This subject ought to be examined thoroughly, in a right spirit, and with a desire to elicit truth. As respects myself I want the truth; and if I have not got it I hope I shall yet obtain it. In investigating the question I do not intend to be deterred by ridicule, the cry of superstition, or any other bugbear, from believing and avowing what I consider the word of God to teach in regard to to this subject. I have long since learned that human authority is but fallible—that I should call no man master, no matter how much light he may have been the instrument of imparting or how high his position, or how learned in the languages. Many men have possessed all these endowments, made all these attainments, imparted much instruction, and on some points have been in great error. God has given to man powers of reason, with a capacity to investigate his word, and, looking to him for light, we are encouraged to believe that he will impart it. And, speaking for myself, I must say that if certain passages of scripture, when subjected to the test of reason and common sense, do not teach the existence of a personal, active, evil agent, called the devil and satan, I shall feel that spiritualists are not so much to blame when they interpret the Bible to suit their own fancies; for I cannot conceive how some passages can be interpreted in any other manner than as recognizing the influence of active, evil, intelligent beings in the production of the evil of which they make mention.

In examining this subject I do not propose to take in the whole field spread before us, nor to consider at length passages which by some have been supposed to teach the doctrine of a personal evil agent, but which I cannot regard as doing so—these may be touched upon—my main effort will be to show, by taking a few striking incidents recorded in the Bible, and thoroughly sifting the passages in which they are brought to view, that to explain them in accordance with reason we must admit that a personal, evil, intelligent being was the agent in the temptations which are therein narrated.

I shall consider in my next article the temptation in the garden of Eden. And may the spirit of the God of truth so direct us that we shall be led into the truth, be sanctified through its holy influence, and be better fitted to resist all that is evil, whether we are assailed by the world, the flesh or the devil; that we may triumph over all our foes, until at length our last dread enemy shall be overcome, and, forever freed from all our adversaries, we shall sit down with our Master on his throne, and share eternally in the reward which he has purchased for us—eternal life.

John Fondey, M. D.

Philadelphia, July 3, 1867.

HORRORS OF EUROPEAN DUNGEONS.

"Carleton" writing to the *Boston Journal* from Nuremburg, Bavaria, May 18, 1867, gives a thrilling description of the instruments of torture once in use by a government that sustained Mystic Babylon—the drunken woman of the Apocalypse. He says:

"Come to this old town if you want to get a glimpse of the world as it was five hundred years ago. The streets are unchanged. You behold houses with high, steep roofs, covered with red tiles and full of windows which were standing in the time of the Crusaders. At this very moment I hear the deep and heavy tones of church bells which swung in their moss-grown towers long before Columbus sailed upon an unknown ocean in search of a western world.

"There have been no devastating fires to change the features of the city. Battles have been fought outside the walls, but there has been no bombardment of the place; trade and commerce which flourished four centuries ago has been turned to other channels; there has been no tearing down of old structures to give place to new ones, and so you see the town as it was five centuries ago—the same massive walls, high towers, with loop-holes, and battlements; the same queer-shaped houses, with jutting windows, curiously carved ornaments, steeples, spires and weather-cocks; the same pavements which were once trod by Luther and Melancthon.

"Come with me then, to this old town, enter some of these edifices and look upon the administration as it was in the 16th and 17th centuries. We enter one of the towers of the castle, descend five steps, and find ourselves in a museum, where are preserved the books of record, giving us a history of the past; and not only books, but implements and instruments which show more clearly than written words, the administration of those days, with which the government of the United States is now compared. Here is a post four feet high in the centre of the room, with two curious fixtures on the top, having some resemblance to gun locks.

"What is this?" The girl who acts as our usher raises the hammers, which come up with a click. She touches a spring and down they go, with a snap that startles you—forced down by strong springs, with a whack that would have mashed your fingers to a jelly had they been under the hammer. This is a finger crusher, a delicate little instrument used to extort confessions from reluctant witnesses or suspected criminals. Here are bracelets for the wrists, not of gold or silver, but of iron, and the parts which touch the wrist are set with needles. Put them on your arms and turn a screw and they close upon the flesh, the needles piercing through cords, tendons, flesh and bones. It is one degree more excruciating than crushing the fingers.

"Here is a head-dress—a crown which has been worn by many men and women. It has sharp knives which cut through the scalp to the skull. Here are chains and weights, locks and keys, handcuffs and clasps for the ankles, stocks for the feet, weights to hold your feet to the floor, and pulleys to draw your head at the same time to the ceiling. Here is a bench of solid oak, with a corrugated surface, upon which many men have been laid, held down by cords, to undergo the kneading process, and that rolling pin, knotty and knobby, also of oak, which lies upon the table, has been rolled backwad and forward over the naked forms of men and women, kneading live flesh to bloody dough! Time and space would fail me were I to enumerate the instruments of torture here, or to set forth their uses. We can only look at the cradle—a huge trough of oak on rockers—the bottom and sides thickly set with pins, in which many victims have been rocked to death. Think of lying on a bed of oaken pins, rolling to the right, to the left—always against pins—till the flesh becomes livid jelly! Here is a string of oaken beads, each bead sixteen sided, about as large as hickory nuts. This was for sawing off legs and arms,

"Here is an instrument shaped like a pear. It is of iron, but to all appearance a harmless thing. But just take it into your mouth, and let me give a gentle pull at the string attached to the stem of the pear, and it will be no longer a pear, but a full blown lily—an iron lily unfolding its leaves so suddenly and violently that your jaws are forced open till the joints crack in their sockets, while the delicate petals become pincers, which grasp your tongue! No out-cry now. No utterance of words. No screaming to raise the neighborhood. Moans and sighs only from the sufferer. One twitch of the string and the tongue is torn out by the roots!

"We must leave this museum without mentioning the hundreds of curiosities. We go into the court yard, stopping a moment to pluck a leaf from a lime tree which was in full vigor 700 years ago, and then we enter another door, descend a longer flight of steps, to dark, dismal dungeons, where no light ever falls except through narrow, iron-grated windows. Here are ladders, with windlasses and pulleys, on which victims were stretched till bones snapped, till joints leaped from their sockets, and cords and tendons were torn asunder. Here are racks and wheels, pillories and stocks, whips and manacles. This was the place of torture. We leave these and creep through a narrow passage, through doorway after doorway, and reach at last, far under ground, far beneath all sight or sound of the world, a darker dungeon. This is the room of the Iron Maiden.

"Here is the statue or image—a maiden with a hood upon her head, an iron ruffle around the neck, enveloped in an iron cloak. Suddenly the folds of the cloak are thrown apart, and by the dim light of the candle you see that the lining of the garment is set with sharp spikes. Take one step forward and the folds enclose you. Iron spikes pierce your body, and into your eye balls—clear through to the vertebra they penetrate. Not a quick embrace, but slowly you are enfolded—one turn of the screw, just enough to penetrate the flesh, just enough to touch the apple of the quivering eye; then, after an age of anguish another turn and a hundred spikes reach a little nearer to the nerves; and then, as heat, as thirst and fever rack the body, another gentle turn and another age of torture; and then one more advance of the spikes toward the vitals, till death comes on, and then the maiden, unfolding her arms, drops her victim through a trap-door, down—down—down into unknown depths! We drop a pebble and hear the faint splash of waters far beneath.

"Here is a skull. Anatomists say it is the skull of a female. You may put your fingers into the holes where the spikes which entered the eyes came through! No name, no record, God only has the book of remembrance.

"We think of this dungeon as connected with the barbarism of the middle ages; but we are not quite so far removed from those days of rigorous administration of law. Till Napoleon with the legions of France came across the Rhine, overthrowing all obstacles, this iron maiden held out her arms to receive offenders against the law. On the approach of the French army in 1803, the Virgin, as it is called, with other instruments of torture, were thrown into a cart and dispatched in haste out of the town, but fell into the hands of the victorious army. Not till then did the world know what sort of punishments were meted out to offenders of the law.

"We are to remember that Nuremberg was a free city. About thirty patrician families for a long time monopolized authority, and chose a Council of State consisting of eight persons who formed the Executive. This Executive was an irresponsible body. The world knew nothing of their secret administration of affairs. Men disappeared and no one knew what became of them. The iron Virgin embraced them, and that was all. Another Virgin exists in Austria, at Neustadt. There are other horrors, enough to curdle the blood, not of the Roman Inquisition, but of German governments. The heart almost ceases its beating when you look upon their devilish inventions and think that though 1867 years have rolled away since Christ came to redeem the world, yet we are only half a century removed from these horrors."

PRIESTLY INTOLERANCE.

We learn from the *Daily Telegraph*, an English paper, that an act of priestly intolerance was recently practised there which ought to have been confined to harlot Rome in centuries past, instead of being found in Protestant England. The *Telegraph* speaks of it as follows:

"Acts of priestly intolerance have happily become rare in this country; so rare, that when we see any clergyman setting up for a Hildebrand in a small way, the first impulse is to laugh at him, and the next is to put him down as summarily as the fellow who should bring to a modern dinner table the coarse jests that were common a century ago. But we have very seldom to do anything of the kind. The clergyman of our time is usually a pious, well educated, tolerant gentleman, who knows very well that he would act absurdly by hurling priestly anathemas from the pulpit, or by declaring that some of his parishioners had gone to the bottomless pit.' .... "In Winchester the other day one of Mr. Seymour's parishioners departed this life. Nobody says that he was bad or impenitent; and we cannot doubt that he died as a christian should die, when we know that during his last moments he was attended by the reverend gentleman himself. It was found out, however, that he had never been baptized, and arrangements were made to do what his parents had unpardonably neglected. But before the omission could be repaired the man had breathed his last, and Mr. Seymour was so shocked by the accident that he declined to let him have all the benefits of christian burial. He would not be too hard; he would not refuse to let the sinner's body have a resting-place in consecrated ground, beside that of his wife; nay, such was his liberality that he was ready to read the burial service over the grave. But there his concessions stopped. He would not permit the dead body to be brought into the cemetery church before it should be consigned to the tomb. The daughters of the deceased were naturally shocked at such a decree, but they submitted to Mr. Seymour's authority, and on the appointed day the funeral train left the house for the church yard. When they got there, however, no clergyman was to be seen. In his place there was a messenger who said that the gentleman had changed his mind, and would have nothing to do with the burial. Mr. Seymour did not tell why, nor had he intimated to the relatives beforehand that he meant to break his promise. Nay, he had actually met the procession on the way to the graveyard, and even then he had offered the mourners no word of warning. Only when the coffin was on the edge of the tomb did he declare that he was too much of a bigot to be a christian; and the remains had to be placed in a neighboring house, and left there throughout the night, until arrangements could be made to give the unbaptized some substitute for what he believed to be a christian burial. The friends applied to the Rev. W. H. Fuller, a Congregational minister, and next afternoon the body was buried in unconsecrated ground, after such prayers as the officiating clergyman deemed appropriate.

"The conduct of Mr. Seymour is so unchristian that it is difficult to describe it in terms that shall not outstep the bounds of decency. He does not pretend that the death-bed was one of impiety; and even if such had been its character, his duty would have been to go through the burial service. He would not, he dares not, refuse to read that service over the grave of a swindler, or a drunkard, or a thief; but he avowedly refuses to read it over the grave of a blameless person for no other reason than that the man had not undergone that rite which is the token of formal admission to the church. Nor is the clergyman consistent in his intolerance and superstition. While the parishioner was alive he would not and he could not have shut him out of the cemetery church: why, then, did he shut out what remained after death? If the unbaptized had sinned, it was his immortal spirit, and not his tenement of clay that was culpable: why then was he tolerated in the place of worship during life, and why was the priestly anathema hurled against an inanimate heap of dust? Again, Mr. Seymour did not refuse to read at the grave those prayers which, with grand charity, speak of the glorious resurrection awaiting each and all. Why, then, did he think it holy to perform the ceremony outside a building and unholy to do so inside, when in each case the ground was consecrated? Finally, why, after promising to give the man the burial of a christian, did he do his utmost to give him the burial of a dog? Happily, that design was defeated; and happily, too, the dead man was beyond the reach of priestly superstition. But, nevertheless, most people attach high importance to those noble rites which the Church of England has directed to be performed over christian graves; and when pastors of that church so far assume the attributes of Omniscience as to say who are and who are not worthy of christian burial, then the grievance becomes national in magnitude, and too intolerable to be borne. With just pride the Church of England calls herself the church of the nation, and opens wide her gates to every doubter, as well as to every orthodox believer. But, if she begins to proclaim that she will take upon herself the duty of deciding who are fit to enjoy the blessings of her rites, then she will sink into the position of a mere sect. Such men as Mr. Seymour are doing their best to attain that end. They know that a large class hold infant baptism to be meaningless, and do not formally enter the christian church until an age at which they can personally take the christian vows. Thousands of those people die unbaptized yearly, and over the graves of all those thousands Mr. Seymour would refuse to read the burial service. Do the Seymours fancy that the nation would tolerate such bigotry for a week? Or do they fancy that if the church were to give it her sanction she would stand for a year? In themselves the Seymours of this life hardly merit rebuke; but the office which they fill gives them power to inflict incalculable injury on the establishment. These are the very men who mourn over the inroads of dissent. We tell them that they are the best allies of dissent. If unbridled, they would do more harm to the church in one year than the Liberation Society would do in twenty. In presence of such people one is inclined to regret that the great English divines who drew up the noblest of liturgies did not place in the Litany, 'From priestly intolerance and superstition, good Lord deliver us.'"

The foregoing description of priestly intolerance, it is easy to see, resulted from attachment to a "carnal ordinance," a belief in an "immortal spirit," and "eternal misery" to those who die without having complied with the decrees of the priestly institutions. We need not, however, go to England to find this same spirit. Many in America suppose if a man has not had the "rite of baptism" performed in their way, or on a profession of *their* faith, they will be excluded from the kingdom of God. They lack only the power, or they would go all the way with the Seymours of England. It is high time that such superstition, will-worship, and intolerance were ended.

PERFECT PEACE.

"Glory be to God, in all events," exclaimed Chrysostom, when dying amid the cruel harassing of his guards; and faith, schooled by experience, and inspired by the love of Jesus, ever looks heavenward, saying, "Glory!"

"Thou will keep him in perfect peace whose mind is stayed on thee."

Perfect peace!

"I thank God," said Dr. Watts, in his old age, "that I can lie down with comfort at night, not being solicitous whether I awake in this world or another." He walked in Beulah, and heard,

"At morn and even,
At noon and midnight hour,
The choral harmonies of heaven
Seraphic music pour."

Perfect peace.

"I am as happy as I can be out of paradise," said a poor Methodist soldier, with broken limbs, on the battle field of Fontenoy.

Perfect peace! The peace of God that passeth understanding!

"Jesus, the vision of thy face
Hath overpowering charms."

When the city of London was helplessly reeling to and fro with the shock of an earthquake, Charles Wesley, standing up before his congregation at the foundery, exclaimed, in a state of religious exaltation: "We will not fear though the earth be removed, and the hills be carried into the midst of the sea: for the Lord of hosts is with us: the God of Jacob is our refuge." His hearers were trembling with terror, expecting each moment that the walls of the building would fall. Cries and lamentations were heard on every side. What a sublime spectacle! A tottering city, and a soul triumphant and at perfect peace.

Aversion to Sin.—"I want you to have a holy aversion to sin. Do you know what I mean by aversion? Suppose any one of you were to put your hand in your pocket and feel a toad there, you would draw it out instantly, from your aversion to the animal. Now, my desire is that when conscious of sin, you should have just such an aversion as this to it—a hatred of it, and disgust at its horrid nature."—*Rowland Hill.*

Our Israelitish Origin.—A work on Prophecy. It was written by Prof. Wilson, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For our self, we indorse the general theory that the Anglo Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 8 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

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The Herald of Life

AND OF THE COMING KINGDOM.

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Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 181. | NEW YORK, WEDNESDAY, JULY 17, 1867. | VOL. IV.—NO. 39.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

THE COURSE OF TEMPTATION.

The matter of the following article is mostly borrowed; but we have made such alterations in some of its phrases that we could not with truth give credit to the original writer, and he would doubtless disown it.—Ed. of. Her.

"Ye shall be as gods, knowing good and evil." Such was the promise in the temptation of our first parents. Such was the original lie by which they were drawn away from God.

Our translation of this passage is defective. It is a departure from the way the same word is elsewhere rendered. The Hebrew word is *Elohim*, the uniform rendering of which is "God."

It is so translated in the begining of this verse. "For *God* doth know," etc. There is no reason why it shonld not be so rendered here. The promise was to make man as *God*

This deceitful promise furnishes a key to all history. It explains the development of the individual man, and of the race.

And, first, the mode of this temptation is to be carefully noticed. The evil does not appear here in the form of absolute evil.

This was not the style of warfare then, nor is it now. From the outset evil appeared as a good. The promise was of the highest good. "Ye shall be as God." Was not God the sum of all excellence and blessedness? Was it wrong to desire to be like him? Does not the word of God present this as the lofty goal to which we are destined, who are called to be the sons of God? Has not Jesus Christ come in the flesh to give us this power, and to exalt us to this rank? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." The essence of Adam's sin was that he chose to seek this lofty prize, under the leadership of his own will and desires, instead of calmly waiting upon God to fulfil the desires of his heart.

The temptation of the Second Adam was the same in kind. It was a promise of the highest human exaltation, the dominion of the world.

Adam fell into the snare, so artfully presented. But it is most important to observe that, in this brief transaction, we have an epitome of the whole historical development of the human race. When Adam became the victim of unbridled desires or lust, evil was suffered to assume a kind of sovereignty over the human race. Of course, evil is limited and overruled by God, and specially by our Lord Jesus Christ, unto whom all power in heaven and earth is now committed, and who, through his death and resurrection, has vanquished and will ultimately cast out and destroy all evil from the earth. It is the blessed faith and hope of the Gospel, that the Lord Jesus hath already struck it a death blow; and on the very theatre and at the very crisis of its triumph, He shall come to cast it down and destroy it. But we see not yet all things put under him. The hour for the final victory has not yet arrived. The grand scheme of apostacy from God, begun in Paradise, has not reached its climax. Evil is still abroad in the world, conducting the drama to its crisis. In the breast of the individual, and as the deceiver of the nations, it is still persuading men to believe the old original lie. And to this end, it has directed and inspired its culture, ornauized its imposing systems of trade and empire, reared its vast fabrics of superstition, and woven its network of vain philosophies.

We may pause here, and observe how the history of every man develops in the direction of this first temptation.

The false fire, then kindled, gleams out, even in childhood. The self-assertion and obstinacy of children is but its latent working; and as the child grows up, its imagination is filled with ambitious projects and castles in the air. How it longs to be a greater somebody than it is.

And as the child becomes the man, the leaven of the old lie works with accumulated power. What boundless aspirations, what lofty conceits, what daring projects fill his mind! We need not signalize eminent men of the past, or of the present. We are all the victims of these insatiable desires. We all want to climb the heights of wealth or fame. And at what pitch of self-exaltation will we be content to stop, save that to which the temptation promises to raise us? "Ye shall be as God." Infinite! boundless! are these aspirations. Man cannot stop short of the highest goal. And these flights of ambition are also searches, on our part, after the knowledge of good and evil. The two things are inseparably connected. They are strugglings of the mind to rid itself of the limitations and misfortunes that encompass it as with a net. "Who will show us any good?" is the universal cry. "Give me wisdom, give me power, give me wealth; cause me to be admired or feared; place me in that dreamland of the future, or on the cloudy summits which beckon me on to glory, and I shall have found the good I crave." Thus do our lusts, or desires tempt us on from one height to another, by the vain hope that we shall run away from evil, and seize the good.

And, as with the individual, so with the race. It also has been, and is now, deceived by the hope of attaining the infinite good. The leaven of the original sin has pervaded, and yet pervades, all its experiments at self-advancement. It is manifest in the great empires that have successively occupied the theatre of the world. It taints all the social theories, by which it is proposed to rid the world of evil, and exalt and bless man with the knowlege of the good. To this end the scattered families of the earth were first drawn together on the plains of Babel. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us *make us a name*, lest we be scattered abroad upon the face of the whole earth." The Lord thwarted this first attempt by confounding their language. Afterward, however, these attempts were allowed to succeed; and we have a long succession of worldly states, under which the power of the human race was aggrandized, and its civilization advanced. It seems to have been the plan of God, to give the earth into the hands of the children of the world, that they might have time and scope to carry out their great experiments, under the leadership of their own ambition and pride. And these experiments have not yet closed. Every sort of theory has been, and is still tried, by which the exaltation of the race is to be secured and made permanent, by which the evils of its condition are to be detected and eliminated. These all are endeavors on the part of man to realize, now in one form, now in another, the dream of his destiny, and establish a peaceful and prosperous empire, which shall give him room for expansion, and protect him from evil, in the enjoyment of the good; and in all of them it is not hard to detect the workings of the old lie. It would be wrong, indeed, to assert that these attempts have accomplished nothing in this direction, The promise has been seemingly fulfilled, and there is no doubt that this present experience in sin is the appointed preparatory discipline. But his true, ultimate glory requires his present failure. Hence, his success is only partial and unreal; and with apparent success, his pride and self-sufficiency increase. Grander schemes than ever now swell his mind. Greater prizes beckon him on, and giant evils follow him into the new fields of his conquest. But the dream of a golden age, to be wrought out by his own efforts, still lures him on. His triumps over brute matter, his access to the gathered stores of the wealth and wisdom of the past, his vast achievements lead him to believe that the goal is near. Hence the might, the glow, the marvellous strides of our modern civilization. Hence the agony and blood of the mighty struggle. Above this roar of cities and din of workshops, above the noise of those steaming shuttlecocks that are weaving the world's inhabitants into one vast fabric, above the thunder of its battle-fields, is heard a voice, echoing the old lie, "Ye shall be as gods," and urging men on to higher deeds and grander struggles. And this progress in effort and achievement, in conflict with evil and grasping after good, will go on, as we are assured in holy writ, until it culminates in the great falsehood upon which the world's culture is based, "Ye shall be as God;" that spirit opposeth and exalteth itself above all that is called God, or that is worshipped; so that, as God, it sitteth in the temple of God, with the cry, "Man is his own God." Under this proved self-exaltation the drama of ages shall come to its consummation.

The deceitful promise in the first temptation in its highest fulfilment, shall be proved a lie. Man, raised as near to God as his pride can raise him, shall fall like lightning from heaven; for the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming, the whole body of evil.

These two points, then, the first deceitful promise to make man as God, and man's claim that he *is his "own God,"* under the inspiration of culminated evil; and his palming himself off on the world as such, are the termini of this age. The experiment begun with Adam will go on till a final effort. This will be the embodiment and masterpiece of man's transcendant genius, and patient working through these long years. What men call the "spirit of the age," is that spirit of antichrist, whereof we have heard that it should come For the "spirit of the age" totally denies the world's need of the coming of the Lord from heaven, and vaunts itself as able to work out the great problem of human destiny in its own strength. When men do homage to the spirit of the age, they worship the spirit of this world.

And yet how many Christians are worshippers at this altar! Protestant Christians have been quick to discern its working in the bosom of the Church, in Rome's effort to realize the kingdom of God before the time. But are they aware that the majority of their purer faith have fallen into a delusion no less subtle and dangerous? Has Protestant Christianity proved itself any more able to realize the kingdom? And yet the common doctrine of a Millennium, before the coming of Christ, involves such a belief: and worse than all, the hope of achieving this result rests partly upon the "spirit of the age."

This doctrine denies any necessity for the judgment of this world, and the casting out of this self-glorifying spirit, before the kingdom of God can come upon the earth. Hence it looks for no such crisis and divine intervention as the Advent doctrine requires. Instead of regarding the present progress of the world as a ripening for judgment, it expects it to ripen into a Millennium. Verily the false Christs of modern civilization have deceived many. Most of the visible Church is ready to welcome the antichristian self-exaltation to which this age tends. Not only all the world shall wonder after this self-glorification, but those christians who, by their false theory, say, "My Lord delayeth his coming," are not at all prepared to meet the awful hour.

The Lord grant that his people may be warned in time, for such shall be the strength and subtlety of this last form of evil, that all worldly-minded christians will be deceived. None but such as watch and pray will escape.

THE DAWN OF THE HEALING DAY.

"There was a day in the past," says Dr. Newton, "when the first act of sin was committed on the earth; there is a day in the future when the last stain of sin shall be purged away from it. There was a day in the past when the curse came down upon our globe with crushing, blighting, paralyzing power, disordering everything, and making the whole creation travail together in pain until now. There is a day in the future when the curse shall be lifted off from the disordered framework of creation, and

"The groans of nature in this lower world,
Which heaven has heard for ages,
Shall have an end."

There was an hour in the past, when our sin-smitten world came under the ban of exile from the great family of worlds, of which God is the Father, and Jesus Christ the Elder Brother. There is an hour in the future when that sentence of seclusion will be repealed, and our exiled earth be restored to open, happy intercourse with other worlds; when angels shall visit it again without concealment, and men will hear the voice of the Lord God, as Adam did when he walked amidst the bowers of Eden in the cool of the day. There was a time in the past when the Son of God entered our world in humiliation, to suffer and to die; there is a time in the future when he shall enter it again in power and great glory, to judge it in righteousness, and reign over it in peace." To the dawn of this great and glorious day, when the earth will be healed of the wounds which sin has caused, and the curse in all its ramifications will be removed, the finger of prophecy distinctly points. When Malachi in prophetic ecstacy saw "the proud, and all that do wickedly" consumed in the fires of the burning day, he thus referred to the safety of the "jewels" of Jehovah—"But unto you that fear my name shall the Sun of righteousness arise with healing on his wings; and ye shall go forth and grow up as calves of the stall."—chap. iv. 1–3 with iii. 16–18. "The Sun of righteousness," is obviously a metaphorical denomination of the Messiah—the Righteous One—who is in many respects as "a sun" to his people. Psa. lxxxiv. 11. The second advent of Christ will be a welcome and glorious sun-rising to all who fear his name. The sun in the early morning seems to move upward, as if it had wings; and before its rays, or beams, the darkness, dreariness and dampness of night disappear. In Smyrna and other portions of the Orient, travellers say that "every morning about sunrise a fresh gale of air blows from the sea across the land, and from its wholesomeness, and utility in clearing the infected air, it is always called the Doctor." Dr. Pococke says the Jews have a proverbial saying, "As the sun riseth, infirmities decrease;" and where a salubrious breeze always attends the rising of the sun, the words of the prophet will seem more striking and appropriate than they do to us. When "the sun-rising from on high" visited the earth (Luke i. 78, margin) at first, disease and death fled at his approach; but all the miracles of healing wrought by our Saviour at his first advent were but the foreshadows of what he will accomplish when he comes again. Then will the lame man leap as a hart, and the tongue of the dumb shall sing. The blind will see out of obscurity, and the deaf will hear with perfect distinctness. Ransomed from the prison-houses of mortality and death, the Lord's people will "go forth" to see the light of the Sun of righteousness, to behold "the King in his beauty," to participate in the healing influence of the rising morn, and to enjoy the purchased and promised liberty of the sons of God. They will "go forth and grow up"—not as a flower of the field, weak, slender and of little use, but—"as calves of the stall." Some read it, "ye shall go forth and move yourselves," or "leap for joy," "as calves of the stall." Thus the playfulness of stall-fed calves when let loose in the open field illustrates, by a simile, the joyfulness of the redeemed in that day when, rescued from the domain of Death, they hear the King say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Weeping may endure for a night, but joy cometh in the morning," said the royal Psalmist; but at present no tongue can tell nor heart conceive what is meant by the "fulness of joy" that is at God's right hand. Psa. xxx. 5; xvi. 11. Well may the feeble saint long for the light of this healing day to break upon the everlasting hills.

"Dream not of a fairer earth,
Till the King of kings shall come;
Till creation's second birth
Guilt shall swell its awful sum.
Ne'er a brighter sun shall rise
Till Christ shall greet our waiting eyes,
Earth shall wear no richer green
Till Christ upon the Mount is seen."

Is it the healing day of whose dawn Malachi speaks, to which Isaiah refers when he says, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound?" Isa. xxx. 26. If so, by the substitution, the present imperfect condition of God's people is illustrated by their being wounded and disabled: and their restoration from the curse, by the binding up and healing of those wounds." On this point, however, we will have more to say hereafter, and as we await the dawn of this healing day let us so live that we can pray daily—

"Lord Jesus, come, and end this troubled dreaming!
Dark shadows vanish, rosy twilight break!
Morn of the true and real, burst forth, calm-beaming,
Day of the beautiful, arise, awake!"

—*Selected.*

THE EARTH THE SAINTS' ABODE.

The Editor of the *Prophetic Times*, in noticing the book of Rev. David Brown against Millenarians, quotes several admissions which Mr. Brown makes that are of much interest, coming as they do from an opponent. One point we specially notice. The *Times* says:

On the doctrine of the perpetuity of the earth beyond the advent, and the residence of men upon it forever, Mr. Brown is also persuaded to desert the popular belief, and to yield to the force of our reasonings He agrees that there is no ground for the idea that the world is to be annihilated, much less the whole material universe. He also accepts the doctrine that the earth and its surrounding heavens, changed and renovated when Christ comes, shall be the eternal abode of men. "Some minds," says he, "shrink from this opinion, as tending to carnalize, or at least to lower, our views of the celestial state. But may not such sensitiveness spring from an unconscious confounding of the present wretched state with that which is expected to take its place? May there not be in it some tincture of that morbid spiritualism which shrinks from the very touch of materialism, as if separation from it in every form would be the consummation of happiness? May not the Gnostic element of the essential sinfulness and vanity of matter be found lurking beneath it? Certainly, if the earth was implicated in the curse, it is natural to expect that it should share in its removal. Certainly, the glorified bodies, both of the Redeemer and the redeemed derive their elements from the dust of this ground, which will thus, in *their* persons at least, forever endure. And if it be no degradation to the Son of God to take it into his own person, 'as the first born from the dead'—if the dust of this ground is capable of becoming a 'spiritual' and a 'glorious body,' meet vehicle for the perfected and beatified spirit, the sharer of its bliss in the immediate presence, and the instrument of all its activities in the service of God and the Lamb—it does seem hard to conceive how the very system which has furnished all these elements of incorruption and spirituality, and beauty, and glory—when its present constitution shall be dissolved, and when new and higher laws shall be stamped upon it—should be incapable of furnishing a congenial abode for the glorified church. Nor is it easy to make anything else out of Paul's singularly interesting and noble announcements regarding the deliverance of a groaning creation from the bondage of corruption into the glorious liberty of the children of God (Rom. viii. 19–23), or fairly to interpret the celebrated prediction of Peter (2 Pet. iii. 10–13), otherwise than as intimating that 'the new heavens and the new earth,' physically considered, will be the same which God originally created for the abode of men; when it shall have undergone an igneus, as it has already undergone aqueous transformation." Pp. 10, 11.

MINISTERS, KEEP HUMBLE.

Rowland Hill exceeded almost all other men in giving sound and often severe advice, without offending. Illustrations of this abound in his life by *Sidney*, and the following may be taken as a specimen:

No man ever had more solemn views than Mr. Rowland Hill, of the true nature of the ministerial work, and of the necessity of a humble dependence on the Lord's assistance, for a blessing on it. One of his remarks was—"If favored at any time with what is called a good opportunity, I am too apt to catch myself saying, 'well done, I,' when I should lie in the dust, and give God all the glory." Another was, "Lord make me distrustful of myself, that I may confide in thee alone—self-dependence is the pharisee's high road to destruction." "Oh dear, (he said,) what poor stuff makes a preacher in the present day! a useful minister must have brains in his head, prudence in his conduct, and grace in his heart; which is more than too many of the *made up talkers*, who set up in these times for preachers, have." "Some folks," he would say, "appear as if they had been bathed in *crab verjuice* in their infancy, which penetrated through their skins, and has made them sour blooded ever since—but this will not do for a messenger of the gospel; as he bears a message, so he must manifest a spirit of love." A minister having observed to him, that notwithstanding the fault found with his dry sermons, there were hopes of their usefulness, for Samson had slain the Philistines with the jaw-bone of an ass—"True he did," replied Mr. Hill, but it was a *moist* jaw-bone." He used to like Dr. Ryland's advice to his young academicians—"Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it—Ruin by the fall—Redemption by Christ—Regeneration by the Holy Spirit." Of himself he remarked, "My aim in every sermon, is a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all." It was a favorite saying with him—"The nearer we live to God, the better we are enabled to serve him. O how I hate my own noise, when I have nothing to make a noise about. Heavenly wisdom creates heavenly utterance." In a letter to Mr. Jones, he observes—"There is something in preaching the gospel, with the Holy Ghost sent down from heaven, I long to get at. At times, I think I feel somewhat like it, and then I bawl almost as bad as the Welshman. If we deal with divine realities we ought to feel them as such, and then the people will in general feel with us, and acknowledge the power that does wonders on the heart."

SECRET PRAYER.

There are conditions of mind entering into and promoted by secret prayer, which must ever commend it most strongly to every devout person. It removes in a large measure from the heart the temptation to ostentation in religion. That the profession of christianity is a cause of trial to many, and, under some circumstances, to all minds, is beyond doubt; but it cannot be denied that the outward confession may so far cease to be a cross as to become a means of self-glorying. In such case it is a snare to the soul, a most pernicious one, superinducing self-righteousness and hypocrisy.

Every man possesses what may be termed a double consciousness—one for himself and another for the world: with the one he reads himself for himself; and with the other he reads himself for others. Some minds seldom study the former, but almost exclusively the latter. To such the danger of performing their religious duties for the inspection of men is very great, and nothing is more important to them than to be put under the necessity of so far excluding themselves from the observation of the world as to temporarily free them from this exposure by making them feel that they are alone with the Searcher of hearts. Insensibly will the thought of another's opinions steal upon the best of men in their most honest public devotions, and in some degree, however slight, be an enticement to dissembling. To say nothing of the desire to make one's self appear good—too easily excited in us all—the very uses of public worship to stir each other to increased piety in some sort lay one under bonds, either real or imaginary, to try to please. One would naturally wish to make an impression favorable to religion by exhibiting its excellence in one's own exercises. This is a good; yet we must see how this line of commendable virtue runs by a brink—the temptation to appear better than we really are. Now, the correction for this tendency is not abstinence from public worship, but frequent devotion under circumstances where it is impossible to be thus beset.

The soul shut away from outward incitements, is led to turn in upon itself, and so a deeper, juster insight of its own condition is insured. Thus withdrawn from the eyes of men, it reads itself for itself—not asking what will men think of this or that act, but "What do *I* think of it for myself?" "Does it do for me?" "Does it answer the ideal of truth and purity which I have formed for myself, and so command my own respect, which is of infinitely greater moment to me than the judgment of others?" The heart can see much of itself as reflected in the opinions of others; but the lesson will be straightway forgotten unless it carry these teachings into its own solitudes and ponder them. The sun paints his pictures in the dark, and the operator must hurry away his delicate tracery to the little dark room to fix it. The outside, surface man, comparing himself with men around him, estimating himself by the average of mankind, makes no advancement; while he who seeks retirement with God bringing with him the results of his observations, finds a higher standard of comparison for his character. A clearer light than the dim, confused opinions of men shines upon his soul, even that which streams forth from the perfection of the Almighty. He and God are alone, and in God there is no darkness at all. All is made manifest by this light, and as the soul can bear it, every motive and act stands out in full proportions.

There is, moreover, absolute need of the broader freedom which the soul can have only in closet prayer. Secret devotion may restrain from pride, from dissimulation, but it also affords the opportunity for, and the encouragement to, the utmost directness and thoroughness in one's approaches to God. Every thought can be expressed; sins which are hardly conceived may be confessed; troubles which no human breast could appreciate can be told in to an ear that never wearies of listening and a loving heart that never wearies of feeling; emotions of joy and sorrow can have their full gush of expression without fear of annoyance to one's highest friend. However much all hearts may need the aid which contact with other hearts imparts, there are times when every heart absolutely requires the unrestrained liberty of privacy. Two are infinitely too many; one and God are enough. Then will the soul open all its secrets, and from a deep sense of its bitterness and helplessness, pour out itself into an urgent waiting and pleading before him who seeth in secret and rewardeth openly. Happy for us if, when such seasons of want and anguish come, we have already learned the uses of secret prayer.—*The Methodist.*

FUNDAMENTAL.

It was remarked to me not long since in conversation, that the doctrine of the destruction of the wicked was not fundamental, and therefore should not be a cause of division among the professed children of God. There are many ways by which the tempter would strive to overcome our zeal for the truth, and have us think we can get along just as well by keeping silence; and this is one of them. The object of his endeavor is always the same, to keep the truth out of sight, that a lie may prevail. As though one must always keep at the bottom and make no advances in knowledge.

Why, fundamental things are useless unless built upon. Their sole use is to support a structure. Who thinks of moving into a house when the foundation only is laid? Who passes for a mathematician because he understands the fundamental rules of arithmetic? Now the doctrine of the destruction of the wicked is a part of God's theological building, and as necessary in its place, as any other doctrine, even though it be fundamental.

"But we all believe in punishment," said my friend, "and let it stop there."

But it will not stop there. God does not stop there in revelation, and men will not remain silent beyond that point. They will theorize what the punishment is to be, and how long, and will speak as they think. Take away the truth, and something must be put in its stead. And then the building does not match, and another thing must be changed, and then another, until you reach the foundation, when, to make the building at all proportionate, that too must be changed, and then I think you have reached something fundamental.

The fact is, there are but two things that are fundamental in all the theology of the world, whether it be true or false theology. True theology is built upon Jesus Christ as a foundation, while false theology is built upon immortal-soulism. If the starting point be from an immortal soul, then the result in every conclusion will be wrong. If the starting be with Christ, as the live-giver, as he says, "I give unto my sheep eternal life," then we have the true foundation, and every part of the structure will agree with it. But Jesus Christ is the "word" of God, and immortal-soulism is the word of Satan when he said, "Thou shalt not surely die."

I find that all true theology is so connected with Jesus Christ as *to* become strongly fundamental in all its parts. And the destruction of the wicked is the inevitable conclusion from this foundation, for he has declared it.

F. Burr.

Ottawa, Ill. —*World's Crisis.*

The "Mortal Resurection."

PITTSFIELD, N. H., July 6, 1867.

BR. STORRS:—The following is a copy of a letter written to one of the most prominent preachers of the *Crisis* order.

Pittsfield, Jan. 16, 1867.

Dear Brother:—We had the pleasure of listening to your very excellent and edifying discourse on the occasion on the burial of Dr. Saunders of Barnstead, N. H., the 14th inst. We say edifying; for we doubt if there was one in that crowded house, who listened attentively, and who could appreciate, who was not edified and benefitted by said discourse. We were much benefitted by having our mind refreshed and "stirred up" to truths before known but which were too latent in the mind; and still more than this, we received one new and very precious idea in regard to the expression, "Everlasting Father," as applied to the Son in Isaiah's prophecy, which before was somewhat intricate, but plain and glorious now.

But my dear brother, I have not yet named my chief object in writing you, and which may not be pleasing you to when mentioned. We followed you very closely while you read some portions of scripture, before naming your text; for we regard the words of inspiration as of much more consequence than any man's words; and so we always give a fixed attention to the reading; and when you read the 52d verse of the fifteenth of 1 Cor. you misread. Just let me write a part of this verse as you read it. "For the trumpet shall sound, and the dead shall be raised . . . . and we shall be changed." Now let me ask, Was it accidental, or intentional, that you passed over the long word "*incorruptible*"? The word is not in *italics*; was not supplied by the translators; and this text, *fully written*, is mine, while it can be yours only in its *mutilated form*, in which you read it; for, certainly you will not venture to say that *all* the dead will be raised incorruptible; for this would be universal salvation, or eternal misery to a part of the dead so raised. Would it not? And where, let me ask, in the scriptures do we find mention made of a resurrection *to life* of corruptible subjects? *where*?

Now, you must be fully aware that "incorruptibility" and "immortality" are very nearly of the same import in the scriptures, and that neither of them are ever applied to the wicked. So then, all those spoken of in this fifteenth chapter of 1 Cor., as subjects of resurrection must be the righteous. In verse 42 the subjects raised are said to be "raised in incorruption;" in verse 43 they are "raised *in* power," not *with* power, but *in* power, i. e., they are powerful because immortal. V 44, "raised a spiritual body." And in this 52d verse, the dead are "raised incorruptible;" not raised—*mark you*—in a corrupt state, to be made incorruptible afterward. V. 53, "For this mortal must put on immortality, andt his corruptible must put on incorruption." All the above texts tell us when it is "put on;" that it is in the very act of rising: the life which quickens the sleeping dust, of all that shall be raised from the dead, is immortal, incorruptible, eternal life; for all such as are "counted worthy to obtain that world, and the resurrection from the dead, die no more; but are the children of God, being the children of the resurrection." See Luke xx. 35–38. Question: Are all men quickened into such life? are all thus made children of God?

Now if this word incorruptible in verse 52, is in the way of any theory you may wish to establish, and so you would like to remove it, then so are all these other words of like import found in this chapter and elsewhere; and it will amount to just nothing to try to remove this one word; we must dispose of the whole. What a work is this! who will dare undertake such a work? We do not intend to discuss this question here, but merely wished to ask these few questions, that you may think of them at your leisure; and if you shall see fit to write me in reply, and answer these questions asked in kindness, you can then name such texts as seem to you to stand in the way of a denial of the resurrection to life of a part of our race, and we shall be very happy to answer any pertinent questions touching this matter, and to give expositions—as far as we are able—of any texts you may see fit to name.

Very respectfully,

H. YOUNG.

To Sermon Readers.

A good chance for those ministers who read sermons instead of preaching. Look at it:

The *London Guardian*, which is anxious to establish a sort of exchange for the clergy, begins the business by printing four advertisements in the following terms: "Manuscript Sermons. Several thousands on sale. Specimens on receipt of twelve stamps. Good, legible manuscripts and lithographs." "A brilliant sermon for Christmas day, forwarded on receipt of 3s. 6d. Address, etc. Incumbents supplied weekly." "A clergyman would be glad to supply two or three incumbents with copies of his last year's sermons, one weekly." "Original sermons, solely for clerical use. In clear MS. lithography. Edited by a beneficed clergyman." As America imitates Europe in everything it will no doubt copy after this.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For our self, we indorse the general theory that the Anglo Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Herald of Life.

NEW YORK, JULY 17, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will est where it ought.

"Not Satisfied."

Some people suppose because *they* are "not satisfied" with the exposition of a text, or with the defence of a doctrine, that therefore it is not true; and they return with the same objections and the same texts and demand that we give them some other argument or explanation. The man that undertakes to "satisfy *all* objectors," will find he has engaged in a hopeless task. Inveterate prejudices, traditionary ideas, and the pride of one's own opinion, all or either of them, form a battlement or shield that it is next to impossible to overcome; and however strong we may attack their position, they have determined "never to surrender." Like the ancient Jews they want additional evidence, till they cry out, "Come down from the cross and we will believe." It is impossible to reach such minds by any amount of evidence: they are not to be convinced; and it is useless to spend time arguing with them; though they may think, because you determine not to spend your time in such a course, you cannot "come down from the cross" on which they fancy they have fixed you. The direction of our Lord on one occasion, is the only course to be taken with such persons after we have candidly presented our views, viz., "Let them alone." Keep to our work, if satisfied ourselves, that God has called us to it, and not waste time in repeating to the same persons arguments which you know they are "not satisfied" with. We are, happily, not obliged to satisfy everybody; and the task is hopeless. Proclaim what you regard to be the truth of God and leave the matter with Him. "What if some do not believe?" It has always been so, and always will be, to the end of this age.

The above has been our course with some cavilers with our views on the life theme. It is manifest to us that they have had sufficient evidence if they were in a state of mind to be benefitted by evidence; and we migut as well spend time to convince some rejectors of the Bible, itself, that the Book is given us of God to guide us in the way of life: they *will not* believe. "Let them alone," then, and leave them to their own master.

With sincere inquirers after truth—and it is generally easy to discern who are such by the spirit they manifest—we are to have all patience, and give them, if need be, "line upon line;" but at a certain point, it is best sometimes to leave them to digest what has already been said, rather than to multiply words with them.

Is the Soul a Spiritual Entity?

Let us, then, see if we can ascertain the true meaning of the term *soul*; for without this, how can we know what it is? Its primary sense we first look for. The term occurs for the first time in the Bible, Gen. ii. 7. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *soul*." Thus it is seen, it is *the man* that is *the soul*, and not a part of him, or an internal entity. The man formed of the dust is a soul, but without life till made to breathe by the infusion of breath, which caused the blood to circulate, producing life, and making man a living soul.

This phrase, "living soul," is not peculiar to man, though this does not appear so distinct in our translation. The original is *nephesh ha'yah*, and is used four times in the first chapter of Genesis in reference to the cattle, fowls, fish and creeping things that live by breathing; they are all called *nephesh ha'yah*—"living souls." This fact shows the term soul relates to the personality of a creature which has lived, may live, or does live by the spirit of life; and not to a distinct entity, being, or existence, supposed to dwell in a living creature, it is the living creature itself, that is, the living soul—its proper personality.

When Abraham departed out of Haran, it is said he "took Sarai his wife, and Lot, and all their substance, and the souls they had gotten in Haran," etc. Surely, here is no idea of such souls as men talk about, i. e., of "immaterial entities," but *persons* are spoken of. When the evangelist, Luke, says, "We were in all in the ship two hundred three-score and sixteen souls," Acts, xxvii. 37, he is not talking of interal entities, but of persons.

It is said, "The soul must be distinct from the body, else what propriety in saying, '*My* soul?'"

If such expressions prove the soul distinct and separate in its existence, it does so in relation to God, for God saith, "*My* soul loathed them, and their soul also abhorred me." Zech. xi. 8. Is God a double or two-fold entity as well as man? or, are such forms of expression used merely to express emphatically the personality of the speaker, or the person spoken of? Look at Jer. li. 14, "The Lord of hosts hath sworn by *himself*:" the original is by his *nephesh*—his soul. It is thus evident that his soul is himself. So a man's soul, strictly, is himself—his person.

To suppose that a distinct invisible entity is intended by the term *nephesh*—the term usually translated soul in the Old Testament—is so palpably an error that we cannot see how any well-informed person can persist in claiming it; for *nephesh* has forty different English representatives in the O. T. This fact the "American Bible Union" have shown. The term is rendered he, her, himself, body, mind, creature, man, dead, person, they, heart, appetite, greedy, lust, etc., etc. Can any one believe, if man possessed such an entity as is usually called soul, a term would have been chosen by the Spirit of God to identify it, that is susceptible of so many and so various translations or significations?

Take one more illustration, Psa. xlii. 5. "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise him."

This looks, at first sight, like favoring the common notion of an internal entity called the soul; but let us examine. What is it addresses this soul? Do you say it is *the body*? But you forget it is affirmed, "the body has no intelligence or knowledge of itself," and could not, therefore, be an independent speaker. But suppose the body is the speaker—is not the language strange in that case? What do we see? A poor, frail body talking to an immortal soul, and expostulating with it for being cast down, and exhorting it to "hope in God, for *I"—the body—*"shall yet praise him." The body is more hopeful than the soul, and the soul is exhorted to hope in consideration of the prospect that the *body* will yet praise God!

Is it not both more natural and scriptural to understand this language as the strong and emphatic expression of personal feeling? as if he had said, why am I cast down in mind? I will hope in God, for I shall yet praise him." He speaks of himself, and strives to encourage himself in this state of depression. His soul is himself—his personality.

In further confirmation of this fact, we will briefly remark on the text Math. xvi. 26—"What is a man profited if he gain the whole world and lose his own soul," etc. What is the soul here? We will give the true translation of the term rendered soul—*psucheen*—which is *life*, as in the previous verse; thus: 'For what is a man profited, if he shall gain the whole world and lose his own life?'—*psucheen*—"or what shall a man give in exchange for his life?"—*psucheen*. The text is an enforcement of the previous discourse, particularly of the preceding verse. Life, and not a fancied entity called "the soul," is the subject of discourse. And honesty requries that *psucheen* should be translated alike in both verses. Either make it soul in both, or life in both. Try the former, and see if it will make sense; thus: "Whosoever will save his soul shall lose it; and whosoever will lose his soul for my sake shall find it!" Such a translation shocks common sense, and gives the lie to christianity. Why is the translation of *psucheen* into the term soul to be tolerated in this more than in the preceding verse? Surely no reason can be assigned to satisfy an impartial mind. Even Dr. ADAM CLARKE admits this, and says, "Sure I am, it"—*psucheen*—"means *life* in both verses."

The term *psuchee* is the only term in the Greek New Testament translated soul. It occurs some fifty times, not including parallels. It is rendered life by the translators nineteen times, and soul fifteen. Scarcely an instance occurs where it is rendered soul, that it would not have been more expressive had it been translated life, or the personal pronoun "I"—"myself," etc. For example, Christ saith, "My soul is exceeding sorrowful, even unto death." Was this such a soul as theologians contend for? Could such a soul die, either a literal, moral, or eternal death? If Christ's soul was to die, it must have been a literal death: in other words, it was Christ personally, who was to die, and who did die, as the scriptures affirm. Then his words, strictly rendered, would read, "I am exceeding sorrowful, even unto death:" Christ *himself*, and not some fancied internal entity called *soul*.

The theory of a soul entity in man, or an immortal something that "can never die"—as it is affirmed—is what has corrupted this solemn and all-important inquiry, and cast darkness and mysticism over the subject, which otherwise would be plain and within the comprehension of every mind: while the common notion has made it a fruitful theme of speculation, superstition and fanaticism.

Man has, by sin, forfeited life—all claims to a living existence. In this state he is visited by God's own Son, sent into the world by the Father's love. That Son testifies of his Father's good will to dying men, and proclaims, in his name, a free and full pardon of past sins, if men will repent and receive life through the second Adam, who is the LIFE-GIVER. To have this life, not only must past sins be repented of and forgiven, but we must develop a character under the discipline established by Christ, in harmony with his example, and in conformity with the will of God. This development will cost us the denial of self—perhaps many sufferings, and possibly our life, by the violence of our opposers. He that prefers to preserve or protract this present life rather than endure the trials incident to the necessary development that shall fit him for an eternal residence with God and his Christ, shall lose life. But what folly is such a course. How short and fleeting is this life, at best: how soon it will pass away. Why then be guilty of the folly of losing the life Jesus was authorized to promise and bestow, rather than endure the trials of this life, and death, if need be, in order to a preparation for life eternal? For, what is a man profited if he could gain the whole world—all its honors, wealth, and pleasures, and protract such enjoyments to the end of a long life, if that life at last become eternally extinct? Or what shall a man give in exchange for that life which he "shall find" after having lost his life here for the name of Jesus, or in the cause of God, and in seeking conformity to his will. The life thus to be found is an eternal one; where sorrow, suffering, pain, or death, are never again to be felt or feared. Oh, to lose such a life, even for the highest and best enjoyments of this world, supposing those enjoyments the most perfect, and protracted to the longest period of human life attainable. What would it profit that man who must sustain this loss? Surely it was not too much to inquire, what comparison there could be between this whole world gained and such a life lost.

Would you, dying fellow mortal, not meet with such a loss, haste to give your heart to God, through Christ, the "*one* Mediator." No other being, however wise and good, must come between you and Christ in your approach to God. Beware of leaning on any other arm, or seeking any other mediator. God has given no other, and he will accept no other. Be not deceived. Neither pope, bishop, priest, saint, nor angel can avail here. Your consecration must be your own individual act through Jesus Christ alone. All other trust will fail you, and but mock your hope. To God, through Christ, you must come, or you lose life eternally, and will "be as though you had not been." Obd. xvi. "Why will you die?"

John v. 28, 29 once more.

This text is clung to with a tenacity, by the advocates of a revival into life of the wicked dead, that seems to us to belong only to a desperate cause. Take it out of their construction, and they are left powerless. So they seem to regard it. We think enough has been said to show their view of it contradicts the general tenor of the Scriptures and the system of redemption by Jesus Christ; which is, "Whosoever *believeth* in him should not perish, but have everlasting life." All men were perishing in death; and there would have been *no* resurrection, of any one but for Christ as "the resurrection and the life." Who has the benefit of that power, we are clearly informed—"He that *believeth* in him." Without faith in Christ, where he is preached, the sinner "shall be damned"—*condemned not* to "see life; but the wrath of God abideth on him."

Years ago we stated the fact that *mneemeiois* is the word translated graves, John v. 28, and *not hades*; and that Jesus would hardly have used that word if he meant *hades*. Our opinion on that point is unaltered. To build the doctrine of the re-living of all the literal dead upon John v. 28, 29, is, in our opinion, to build on a slender foundation. The term *mneemeiois*, is used for the places from whence the demoniacs issued. Thus, Math. viii. 28, it is said, "Then met Jesus two possessed with devils, coming out of the tombs"—*mneemeion*. They had not been in hades, neither had they been dead. On this word DR. BLOOMFIELD says—"Tombs" . . . "often served as places of shelter to the houseless wanderer;" and Wm. Ramsey, D. D., in his "Spiritualism a Satanic Delusion," p. 34, says:

"The tombs (*mnemaia*) are very abundant in some parts of the Eastern world unto this day. They are houses built over the graves of distinguished or wealthy persons by the governments of which they were honored members, or their relatives. They are of different sizes and shapes. Some are built square, others round, and from ten to thirty feet high. The most of those that are yet to be found in India were built by the Mohammedans. They are now used as dwellings or as stopping-places for travellers, being fitted up for these purposes. But formerly, no one dwelt in them—the friends of the deceased only visited them for prayer. I have often lodged in these tombs while on missionary tours. We found them comfortable lodgings; and to those who are fond of retirement, they afford an agreeable resting place."

Here also we may as well insert the remarks of C. C. French, on John v. 28, 29. He says:

"The original word translated 'graves' here, is not *hades*, from which the dead are to be raised in the literal resurrection, but it is '*tois mneemeiois*,' the graves dug into the earth, Josephus informs us, (War, Bk. vi, chap. 9. sect 4. and in other places, that many of the Jews had made graves for themselves in the city of Jerusalem, and were brought forth to be slain, and led captive at the destruction. (See Heb. xi. 38; Isa. ii. 19; Ezek. xxxiii. 27.) About three millions of the Jews were assembled in Jerusalem, at the passover, when the Roman army surrounded the city, (Joseph. 2, 14, 3, note, and 6, 9, 3, and note:) the necessity of making graves to retire into is apparent. The resurrection (*anastasin*) was a standing upon the feet again. When the literal resurrection is referred to, the expression is not *anastasin* simply, but *hee anastasin*. (That Greek article '*hee*' is of some importance in a discussion relative to the 'resurrection of the wicked dead.') The word '*anastasin*,' in the text rendered resurrection, simply signifies the act of rising from a sitting or reclining posture; from a seat on the ground; a rising up; a starting up, etc. See Donnegan's Lexicon. It is not a 'resurrection from the dead.'"

Mr. Fisk, in his Greek grammar, says—"When no article is expressed in Greek, the English indefinite article *a* is signified." Then, should we not read of *a* "day of judgment" oftener than we do? Should we not read of *a* resurrection in John v. 29?

After all that has been said on this text, it is not absolutely certain that it relates to the living again from literal death at all; and in the absence of any other text affirming that all dead men, good and bad, are made *alive*, we think the affirmative of the question, so long under discussion, have very little ground to stand on, though they fought bravely, and have seemed as determined to hold on as the advocates of endless misery are to their few texts; and we now say, in our judgment, one has just as much real proof of their positions as the other. Life from the dead—whether spiritual or literal—is only through and by a union with Christ the LIFE GIVER. All others die in their sins, and under the curse of the law; which law holds them eternally back from life, so that they "shall not see life." If the wicked dead are in hades, at the final disposal of all men, that state shall not prevent their character—and of course does not prevent them—from a judicial investigation and decision, though dead; and as "dead" they "stand before God." So saith the text, Rev. xx. 12, 13, but not as actually alive; for, clearly, it is only those whose names were written in the *book of life* that are made alive; "whosoever was not found written in the book of life was cast into the lake of fire." Hades, or the covered state, that state of the dead preceding the final result to the race, is destroyed as having no farther use, and *gehenna* alone remains to all whose names were not written for life. "Death and hades delivered up the dead," be it remembered, to be "judged;" and not one word is said of any being made alive except those whose names were "found written in the book of life."

The "Serious Objections" Again.

AMELIA C. H., Va., July 1, 1867.

BR. STORRS:—In relation to your note appended to my communication printed in your issue of June 5, I confess I am surprised at the summary manner in which you pass over the serious objections I raise to your theory. Objections that lay at the very foundation thereof; and if they cannot be removed, then your theory is worthless.

If you cannot prove that the scriptures affirm that the resurrection is the media through which the Christ imparts life to the penitent believer, then your theory is baseless. This I claim you are bound to prove or cease to affirm it. And as it is your main position, I claim you are bound to prove or abandon it.

In all your writings and discussions you have *simply assumed this as unquestionable*, as the immortal soulist assumes the immortality of the soul. And you treat my objections as they treat your affirmation that theirs is an assumption. I again ask that you prove your assumption. And for the truth's sake, I beg you to try to do so. Yours in the love of the truth.

G. B. STACY.

Response to the Foregoing.

It sometimes happens that men are hypercritical in their objections. It is in this light we regarded Br. Stacy's "serious objections." Does he doubt but what, "the resurrection is the media through which the Christ" had *imparted* to him *life* from the dead? Was "*the* Christ" immortal in his nature till his resurrection from the dead? Are "penitent believers" immortal, or deathless, till this mortal puts on immortality? and is that not done at the last trump, and by the resurrection from the dead, or a change, equivalent? and are not those who are accounted worthy to obtain that world, (*kai*) even the resurrection from the dead, the children of God, being the children of the resurrection? and is not that the reason why they cannot die any more? Must we be asked to prove that two and two make four? or that the sun shines at mid-day, because some man is so hypercritical as to tell us we are "bound to prove or abandon" so plain a matter?

The "Priests and the Sadducees" were "grieved that they [the apostles] taught the people, and preached through Jesus the resurrection from the dead." They were not so hypercritical as to doubt the fact that the apostles taught the resurrection from the dead through Jesus, as the way or "media" of life future and eternal. True, it was a *grief* to them, as it has been to some in these last days, that such a doctrine should be taught.

To accuse us, "in *all*" our "writings and discussions," as having "simply assumed this as unquestionable," is an "*assumption*" which Br. Stacy is "bound to prove or abandon." We deny this charge. Let him prove it, if he can. On that question he has the *affirmative*, and we say, His affirmation "is *baseless*." Br. Stacy was shut up in Virginia during the whole term of the late war, and had no intercourse with us during that period; that may be some apology for the "blindness in part" that has "happened" to him on the life question. We beg of him, therefore, before he repeats his "assumption" to be sure that he reads "*all*" our "writings and discussions." If he does that, we have so much charity as to believe he will not repeat his charge. Till he has done it we are content to wait.

Tent Meetings at Long Branch.

Br. E. Wolcott, of Oceanport, N. J., recently purchased a tent—about 70 by 40 feet in size, and made to his own order—for the purpose of holding meetings in various localities during the Summer and early Autumn. It was intended that Eld. S. W. Bishop should accompany Br. W. and the tent, and have opportunities to preach Life only in Christ, the coming kingdom, and related truths, to multitudes who would be inaccessible in any other way. But ill health interposed to prevent that dear brother from affording the intended co-operation; he got as far as this city (we write this at the Editor's desk in New York) on his way to Oceanport, and was then obliged to turn back on account of physical prostration. We know not what the state of his health is at the present time. Will he not inform the brotherhood on this point by a note through the paper? In one of the meetings of which we are about to speak considerable was said by Br. Matthias and other brethren about praying to the Lord for the continuance of the lives of those servants of the Master, whose labors seem to be so much needed in the gospel field. Primarily, this was suggested in reference to our venerable and beloved brother Storrs. May Br. Bishop be remembered in the prayers of the flock of God.

Br. Bishop's inability to come on did not prevent the tent from being brought into use. It was erected several weeks ago in Oceanport, and meetings were held in it one Sunday. The attendance was large, and Eld. B. Matthias, though ignorant of the tent enterprise, arrived in Oceanport at the opportune moment, and aided the brethren efficiently by his preaching labors.

Through letters from Brn. Bishop, Wolcott, and Welch the writer was invited to assist in the proposed tent meetings, but he was unable to do so until last week.

Long Branch, as many of our readers doubt less know, is a very popular sea-shore watering-place, about thirty miles south of this city. Its nine hotels will accommodate over four thousand guests—one of the leading houses can alone care for twelve hundred. In this place of fashionable resort—it is only a short distance from Oceanport—it was desirable to obtain a lodgment for the Life views, and especially as the resident Methodist minister had preached a series of denunciatory sermons against those views. But it was found impossible to obtain a hall or any other place in which to hold meetings, and the tent we have named seemed to be the only resort. Last week the tent was put up in Long Branch, the meeting was advertised in the local daily paper, and handbills were put in circulation. The meetings commenced on Thursday evening—the congregation was as large as could be expected—preaching by the writer. On Friday evening a pelting rain storm made the audience somewhat smaller than it would otherwise have been, and rendered it difficult for speaking in the tent to be heard. Still, we had a good, comfortable meeting. On Saturday afternoon we were favored with a discourse, on the harmony and symmetry of truth, by Br. Matthias; who was followed with remarks, first by Br. Sutton and then by the writer. On Saturday evening the audience was respectable for numbers, and the preaching was done by Eld. W. Roworth and Br. W. H. Hanford, both of New York.

Before mentioning the work of Sunday, we

will state that our meeting drew together various friends from abroad. Manayunk, Pa., was represented by Br. Charles H. Sutton and his wife; Armonk, N. Y., by Br. Matthias and his two daughters; New York city by Brn. Storrs, Roworth, Hanford, Thornton, Cannon, and Sisters Storrs, Cannon, and Green, and one other lady whose name we do not remember.

Sunday was a memorable day for our meeting. At 9 1-2 o'clock a conference meeting was begun which continued until the hour for preaching. The forenoon discourse was by Br. Matthias, who was followed for about thirty-five minutes by the writer. The afternoon audience was large, and the closest attention was given for about an hour and a half to Br. Storrs, who preached a most powerful and deeply interesting discourse on the loss of the soul. The writer thankfully declares that he never was more intensely delighted or instructed by the utterances of Br. S. than on this occasion. O, that every christian in the land might have heard this masterpiece of scriptural reasoning. Certain it is, the sermon produced a deep impression on many minds. Our dear brother employed in his work the physical energy of a man in the prime of life, and was correspondingly exhausted by the effort. He was not able to be with us at our evening meeting, feeling that he needed the quiet and rest of an early pillow.

The afternoon sermon was preceded with remarks by Br. Hanford, on the Life theme. The evening services were introduced by a short but excellent conference meeting. The congregation was considerably larger than in the afternoon. The best of attention was given to the preaching. The discourse was by the writer, who was briefly followed by Brn. Matthias and Roworth.

The *order* throughout the day was perfect; and we must believe that the blessing of God was upon the effort to spread His precious truth. The opinion was expressed that there were not less than one hundred of the Methodist congregation in the tent on Sunday evening. The whole occasion was much enjoyed by our brethren and sisters.

R. W.

Further Labor at Long Branch.

Our tent meetings, ending on Sunday evening, were held on *hired* ground, and the locality—considering the convenience of the community and especially of the temporary residents at the hotels—was not what could have been desired. On Sunday a gentleman offered Br. Wolcott the free use of a very eligible ground near the sea shore, and there it is intended to renew operations on Thursday evening of the present week, the meetings to continue over Sunday. The writer proposes to serve in them, as he may be able, to the close, and on Sunday it is hoped that Br. Storrs will be able to preach once. A considerably increased attendance is looked for. May the Lord guide all to his glory.

R. W.

P. S. Persons from abroad, if they come to this meeting, must come prepared to find themselves food and lodgings, as this is the first meeting ever held in the place by LIFE believers; and as yet we have few friends short of four or five miles distant. Hence, if any come from a distance they will be obliged to provide for themselves.—EDITOR.

The Life and Advent Union.

In one month hence will be the time appointed for our Annual Meeting. Have the friends of the Life and Advent Union duly considered the importance of that meeting? We have no reserved fund to fall back upon to sustain the cause through another year; we have no organized churches to draw upon for the means required to prosecute the work already in hand; neither have we large numbers on whom to call for help. Still, to us our cause is gloriously true. Our faith has been steadfastly manifested by our efforts to uphold it: we have had trials, discouragements, and disappointments; we have borne up against slanders and reproaches. The popular churches hardly deign to show the contempt they feel for us, so weak and despised are we in their sight. Yet God is good, and our four years of united action have not gone unblessed of him. The scattered elements have been brought in unison and sympathy; many dear ones have been made to rejoice since then in the ennobling theme of Christ the LIFE GIVER, and many more are interested, seeing the light shining through the bars of early teaching and sectarian bias, while calls are multiplying to have the bread of life broken to perishing men.

As members of Christ's body, we have consecrated ourselves and all we have to him; we are praying for wisdom and grace to do his will, and in obedience to his commands we have taken upon ourselves to let our light so shine that we may glorify our Father in heaven. Soon, very soon, too, we expect to be with him, sharing the joys of his kingdom, in association with the redeemed hosts. What, then, under our peculiar responsibilities, ought we to do and be consistent with our professions? Every one who reads this should carry the subject into his closet and take counsel of his heavenly Father. Whatever that duty is, it should be done promptly, and with cheering words when we meet to act for the common cause at our Annual Meeting. Be there in person if possible; it is by the power of numbers that energy and encouragement are diffused through the body at large.

Where there is a large number in one place that are interested, let them meet together specially for this object and secure the attendance of several delegates by joint support; if only half a dozen can be brought together, or even only two or three, be sure to have at least one representive, bearing tokens of fraternal love and hearty support.

The duty of sustaining the HERALD OF LIFE, dear reader, is yours; so is it yours to have the truth carried into new and distant fields, and not that of any class, body, or individual more interested or responsible than you are.

We labor under no apprehension that the light of truth will go down. God will uphold it in his own way, and that way is by means of his children. If we who have been made to rejoice with joy unspeakable in possessing the knowledge of the truth, hide it under a bushel, God will raise up others to honor him better, and on them in turn he will shower no lack of blessings. Let us be wise, and each one seek to be a faithful soldier in the warfare we have engaged under Immanuel's banner, and in due season we shall hear our blessed Captain say, "Well done, good and faithful servant."

W. M.

Fisher's Catechism.

BR. STORRS:—I have spent some little time, of late, in looking into "the Westminster Assembly's shorter catechism, explained by way of question and answer," by James Fisher, of Glasgow; a book published by the Presbyterian Board of Publication at Philadelphia, and commonly known as "Fisher's Catechism." The publishers say of it, in the "preface to the first edition," that among the churches "it has justly been admired as a *master-piece* of its kind." It is probably safe to say that it is very generally accepted as a standard of doctrine in the Presbyterian church. And now I wish to call attention to the questions and answers following, and to ask any reader of the HERALD OF LIFE, who may have Presbyterian proclivities, to inform us which horn of the dilemma he will accept? For, to my mind, either the sentiments and doctrines of the answer to the second question must be disavowed, or all the answers to the questions following it must be repudiated *in toto*. Before giving them I would state that they do not follow each other consecutively in the books, but have been taken from their appropriate chapters and grouped together here in order that their inconsistency might be clearly seen. We look now at the questions.

Q.—What was the penalty in the case of disobedience?

A.—It was the pain of death, "In the day that thou eatest thereof thou shalt surely die."

Q.—What kind of death was this which was threatened upon disobedience?

A.—It was death temporal, spiritual, and eternal.

Q.—What was it that he [Christ] had to suffer?

A.—The very same punishment the elect would have undergone, for the breach of the covenant of works; that is death, in its fullest latitude and extent, Gen. ii. 17, compared with 2 Cor. v. 14.

Q.—What is that death, in the fullest latitude and extent, which Christ had to endure, in satisfaction for sin?

A.—It was both the curse, or sentence, of the broken law, binding him over as surety, to suffer all that avenging wrath which sin deserved; and likewise the actual execution of this sentence upon him to the uttermost, for the full satisfaction of justice, Gal. iii. 10; Ezek. xviii. 4.

Q.—Has Christ fulfilled this part of the condition?

A.—Yes; he was "made a curse for us," Gal. iii. 13; "and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor," Eph. v. 2.

Q.—What was it for him to undergo the wrath of God?

A.—It was to suffer the utmost effects of God's holy and righteous displeasure against sin.

Now, we believe that it is not only good Presbyterianism, but *good Bible*, to declare our entire acquiescence in every answer except the second. That the "penalty in the case of disobedience" "was the pain of death"—that Christ suffered that death "in its fullest latitude and extent"—that he suffered "the actual execution of this sentence upon him to the uttermost," that "he was made a curse for us," that he suffered "the utmost effects of God's holy and righteous displeasure against sin," all this we think is plainly taught in the word of God.

But if that death "threatened upon disobedience" was "death *temporal*, SPIRITUAL and ETERNAL," pray tell us did Christ suffer *that death* "*in its fullest latitude and extent*"? Spiritual death is moral obliquity, defilement; an alienation of the heart from God. Or, as Mr. Fisher himself defines it, "the loss of original righteousness, and the favor of God." Did Christ suffer *this* death? Eternal death Mr. Fisher defines to be "The enduring of the wrath of God, in soul and body, in a state of separation from him for ever." This, certainly, Christ did not suffer. And we must insist, that if the death threatened was "death temporal, spiritual and eternal," by just so far as Christ failed to suffer spiritual and eternal death, by just that measure he failed to suffer "death in its *fullest* latitude and extent."

I have long seen this dilemma of the current theology. Either Christ did *not* suffer the penalty of the law, *or* that penalty is physical death, and this only. Words in the Bible, if used to *express* ideas, teach that Christ suffered the penalty of the law. If they are used there as the French diplomatist said "to *conceal* our ideas," then we are in darkness denser than that which shrouded Egypt in the olden time. Thank God for the *word*—the word that expresses the idea—the truth—and let us not fail to devoutly thank God for giving to us the key-note to the glorious harmony of the song of patriarchs, prophets and apostles, "Life only in Christ."

JAY.

Albany, N. Y., July 13, 1867.

The Tour to Minnesota.

In reply to my recent published note to Br. A. G. Hudson, of Lake City, that brother has written to me saying that I shall suit myself as to the *time* of my proposed visit. I now state that it is my purpose to start with as little delay as possible *after* the approaching Wilbraham Camp meeting and Annual Meeting of the Life and Advent Union. Particulars in due season. Br. Parker Sawyer's kind invitation (privately communicated) for me to give him a call, it is my purpose to comply with. The suggestion of Br. Norris, in the last paper, I will be glad to attend to; and I shall also hope that Br. Walter's proposal for lectures in Chicago may be carried into effect. Friends wishing to write to me will send their letters to Salem, Mass.

R. W.

Letters and Extracts.

From Eld. J. Lewis.

OTTO, ILLS., July 9, 1867.

BR. STORRS:—It is truly comforting and cheering to an old pilgrim, like ourself, to see the work of God prosper in our hands. It is good to hear from so many different sources testimonies to the truth of the Bible like the following: "I have been listening to preaching," says one, "for fifty years, and I never heard the Bible explained before so as to make it look like a consistent book, and God as a good Being; and I want you to come to our place and preach." Another old Br., testifies to the power of truth by saying, that, ever since he heard us, meaning Br. Campbell and myself, preach, he has felt like a new born child. Another, a good sister, said that she used to hear so much hell-fire, and everlasting torture preached that it almost drove her to despair. She would read her Bible, but could find no consolation in its sacred pages: all was dark and mysterious: God was represented as such an awful God, by the preachers of the day, that as a last resort she took to reading novels in order to kill time; but as soon as she heard the glorious truth of the Bible, setting forth God in all his loveliness, goodness, and truth, she resumed the reading of the Bible, and it appeared like a new book, and she had no use for novels any more.

I wish to make some inquiry about Br. Hanford's mission out here. The eyes of all are looking and hoping that Br. H. would come; and truly we feel deeply anxious to have more help, let who will come. Now is the time; and if Br. H. is coming we want to know it, so as to arrange our appointments. We preach next Sunday near Otto; and the next, third, Sunday at the crossroads near Milton, and the fourth Friday, Saturday and Sunday, in this month, July, we will preach in the Totten prairie, instead of the first in August. We make this alteration so as not to clash or interfere with other appointments. We expect to have a glorious time; the people are all awake to the cause; and we hope to hear something definitely from Br. Hanford; and we invite any of the preaching brethren, and all others, to come to the feast of fat things. Let those from a distance fetch their provisions with them; and we solicit your prayers in our behalf.

NOTE BY THE EDITOR:—"Mary Bowman's paper" has been sent regularly from our office from the commencement of the volume to the present time. Br. Hanford has been waiting to hear from you, and to know where the Tent is, and what calculations you have made for its use. He wishes, and *we* wish to know that the Tent is brought into field, and not be dependent for places to preach in.

From M. P. Martin.

SANTA CLARA, CAL., June 15, 1867.

BR. STORRS:—I thought you and the readers of the HERALD might like to hear from us and how the Life views are received here. We arrived at San Francisco the 23d of April; twenty-three days from New York, safely; and as well as I could expect; for which we give the Lord praise, my health being very poor when I left. Although we had very fine weather all the passage, yet it is a very tedious voyage. My health was such that I was not able to do much while on board the steamer; though I tried to do what I could. The tracts given me in Boston, also a large number of the HERALD OF LIFE that I took with me, I distributed to the passengers. They read them with a good deal of interest, which made considerable inquiry in regard to our views. The idea that the wicked would not have life again was entirely new; but it was the sharp sword, and some believed while others raved. I preached one Sunday to the steerage passengers from John iii. 16. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." There were about eight hundred in the steerage; about two hundred and sixty-five of that number were soldiers. Most of these passengers except the soldiers were Roman Catholics; they undertook to stop the preaching of the word by mob and confusion; but the soldiers stood nobly for the truth, forming a line between us and the mob. My old Bible was knocked out of my hand, but it did not hurt it or myself, although I was in a position to realise the promise of the Lord, "though we are cast down we shall not utterly fall." We had quite a victory, and I think real good was done. I stopped three weeks in San Francisco, and preached twice to a very small audience. There are very few Adventists in San Francisco; or those acquainted with the Life views. What a field of labor there; how I wish the HERALD could be read in that city. The climate was so bad I could not stay there. I think it is the most trying climate I ever experienced for any one that is not strong and healthy. In this valley (Santa Clara) the climate is very mild and my health is improved much. There are some here that are becoming interested in the Life views. There is an order here that call themselves Christian Disciples. They have offered me the use of their house a part of the day on Sundays. They seem to be interested to hear the truth. I preached future life could only be obtained through Christ; nothing that we could do to merit it. Our duty in this life was to keep the commandments and rely on Christ, the great LIFE-GIVER for eternal life; believing that this life is mortal, and being willing to give it up that we may receive a spiritual life from the dead; and not that we shall have this mortal body again, but as the apostle says, "It is sown a natural body, it shall be raised a spiritual body." 1 Cor. xv. 44.

As near as I can judge the morals of society in California are as good as at the East, and men generally have as high a respect for the rights of one another as in any place with which I have been acquainted; yet Sunday is almost disregarded as a commandment; I have been led to think perhaps it is because christians do not really keep the Sabbath day, and their light is become darkness on this commandment; thus men are not led to glorify God.

NOTE BY THE EDITOR.—Please say to "Br. Hopkins" the books and other works we sent him we make a *donation*, and he may consider the "debt" cancelled. Your paper goes to San Francisco, and you say nothing of its being changed, and hence it will continue to go there.

THOMAS MCCLARY, Wilmington, Del., writes:—I send you the money for a new subscriber for the HERALD OF LIFE. I want the truths of the Bible circulated as heralded in your paper; and I praise the Lord for the light we have concerning the LIFE GIVER, (Jesus,) the coming King, and the destruction of the wicked. My prayer for you is, that you may constantly be guided by our heavenly Father in conducting the HERALD OF LIFE.

Summary of News.

BY W. M.

DOMESTIC.

Congress is still in session. Its supplementary Reconstruction Bill has been passed and now awaits the President's signature. None of the Department Commanders can be removed without the consent of the Senate.

The Surratt trial is slowly progressing. The evidence for the prosecution is all in, and appears to be damaging to the prisoner. Provision has been made by Congress to secure his testimony or that of others implicated in the assassination conspiracy, to reveal the names of all the parties connected with the plot.

The Richmond papers assert that a powerful organization is being formed at the South having for its object the subjugation of Mexico, and that European governments are co-operating in the movement.

FOREIGN.

A world's convocation of all the evangelical bodies is to be held in Holland next year. This Protestant gathering will be as important if not as showy as the recent Catholic assemblage. But the latter body has another game to play. The *London Star* says:

It is more than probable, it is almost certain, that one of the strangest scenes of an age fertile in strange things is about to transact itself in Rome. We are informed on good authority that the Papacy in its despair, has resolved to use its last resource; to wield dred years Popes have dreaded to unsheath, lest it should be turned against themselves; to summon once more the body which even the ultramontanes hold to be greater than the Popes, the mystic depository of inspiration, the Sovereign Parliament of the Universal Church.

Despatches from Bokhara have been received, which report that the Russian troops had stormed the entrenched camp of the Khan of Bokhara, and obtained a great victory.

The Imperial Government of Austria has dispatched Admiral Tegetoff, of the navy, to Mexico for the body of the late Archduke Maximilian.

Advices have been received from Rome to the effect that the Garibaldians are menacing the city of Viterbo.

His Mohammedan Majesty, the Turkish Sultan, seems to be well pleased with his visit in the countries of the infidels. After visiting Paris and London, he has accepted an invitation from the Emperor of Austria to spend a week in Vienna.

The course of the Austrian government toward Hungary has reconciled a number of the leading men of the revolutionary party with Austrian rule. Among those who have availed themselves of the amnesty is Gen. Klapka, who last year organized and commanded the Hungarian legion which was to invade Hungary while the Prussians were marching upon Vienna.

No sooner has Juarez regained his capital than he finds that he has to fight a counter revolution which does not look as if it could be easily put down. Lozada, Montanegro, and Olfara, three partisan leaders of more or less ability, have placed themselves at the head of some twelve thousand men in the North and issued a pronunciamiento declaring themselves in favor of a separate and independent republic. Marquez is in the mountains, trying to join them, and as he has a good deal of stolen specie with him he may succeed and be enabled to give them substantial aid.

The Emperor Napoleon has announced his intention of sending a strong fleet to Vera Cruz to release M. Dano, should he have been made prisoner, and to resent any indignity offered him by the Juarez government. In the Corps Legislatif M. Olivier said that unless the Liberal reforms were realized, war would be the inevitable result. He further said that the Emperor himself favored the reforms. M. Rouher, the French Secretary of State, officially informs the Corps Legislatif that the American Government refuses to give up fradulent bankrupts.

It has been long known that Garibaldi was planning another expedition against Rome. He has now issued a manifesto, by which he declares that his sons and friends will fight for the liberty of Rome.

An important reform has just been carried through in Austria—the responsibility of the Ministers to the Legislature. The Liberals of France and Prussia have long been asking for a similar law, but thus far in vain.

It is reported that serious troubles have broken out in the Austrian province of Gallicia, and the troops which were sent to put them down have been beaten by the rioters. The origin of their troubles is traced to Russian emissaries.

The war is still being prosecuted against Paraguay. The Paraguayans appear to have made a very bold attack upon the right wing of the Brazilian and Argentine army. They were repulsed, however, with severe loss, according to the allied statement. The fact that the Paraguayans have become the attacking party in any considerable force is a bad indication for the allies. A successful revolution has just taken place in Colombia. This time with little or no loss of life.

Our news from Japan indicates a growing inclination on the part of the enlightened ruler who hast just come into power to open that country to trade. Especially American interests are taking a prominence which promises to make the United States the great centre of supply and trade with that country.

CORRECTION.—The work of Bishop Clark, alluded to last week in the editorial on "False Teaching," is not "Man all Soul," but "*Man All Immortal.*"

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 37 Park Row, Room 40.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

BUSINESS MATTERS.

One Dollar each from—Mrs. Charles Barnes, C. Lufburrow, Jr., Mrs. Simeon Casterline, Stewart Carlise, D. H. Tichenor.

Two Dollars each from—G. B. Stacy, James Jackson, Mrs. Sophia Ridgeway, N. P. Brown, Wm. L. Brown, E. I. Pitcher, Jordan Wooley, John V. Conover, John C. Hulick.

Various Sums.

James Jackson, $50 to support the HERALD next vol.; D. B. Salter, $25 on pledge; S. B Billings, $5 on pledge; R. D. Chase, $24 on pledge.

For Hanford's Western Mission.

Previous Receipts and Pledges	$64
John Kemp, New York	10
Mr. Thurber, Poughkeepsie, N. Y., paid	2
D. B. Salter, Saltersville, N. Y., paid	5

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FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These question are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

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No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two cents* postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

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All Letters in relation to any of these works must be addressed,

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Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount *to* be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

"CREATION GROANETH."

Romans viii. 22.

BY REV. H. B. HARTZLER.

The air is full of strange
And solemn whispers of a fearful wrong,
Whose dire disorders, like a fever-flame,
Consume and blight the bloom on Nature's cheek.
Unspoken grief and dark forebodings crowd
The vaulted sky, like winged, embodied sighs.

A universal woe,
Full of a breaking woe, goes up to God
From every creature. In the winds is heard,
By ears attuned to sympathies divine,
A wailing cry, caught from the stricken world
That calls for her deliverance.
That same sad, mournful wail rose up to heaven
When sinning Adam fell.

The marching years,
Deep freighted with immortal deeds, and dark
With murky battle-smoke, and stained with blood,
Have borne upon their bosoms wide and far
The seeds of youthful nations.

These have sprung,
Like exaltations of a summer's night,
And grown from pilgrim bands to empires.

Those in turn
Have flashed like meteor gleams across the wild,
Till then untrodden, wastes of other lands,
And tortured earth for bread.

Yet all,
All change and motion and stupendous toil
Could heal no wound, could soothe no bitter pang,
Nor hush one note of mourning Nature's woe.
Well-nigh six thousand years the patient Earth
Has borne her blasting curse around the sun,
Through veiling darkness, through the changing light,
Through strange mutations, and th' eventful scenes
Of restless, fleeting ages.
Convulsed and shattered by the hidden wrath
Of subterranean fires; upheaved and torn
By vengeful floods, and scourged by rainless winds,
Robbed of her beauty by devouring heat,
By vigorous cold, by scathing lightning's fire
And swift, remorseless tempests, she has felt
The bitter fulness of consuming wrath,
And borne the dark, primeval curse upon
Her bleeding bosom to the very gates
Of her millennial Sabbath.

Yet still she groans,
And still she yearns for her immortal King
To roll the ebbless tides of glory in.
Ah! Earth is weary of her moldering dead,
Her daily new-made graves and living wrongs;
Her breast is panting with a mortal throe,
To shake the slumbering millions from her graves,
And leap along her orbit with the garb,
Of ancient glory on.

The years roll on,
And darker still the cloud of vengeance grows
Upon the brow of Him who died to save,
And brighter grows the bow of promise, too,
That spans the darkness of the stricken world.

The hour of joy is hastening on apace,
Deliverance, promised long, is on the wing;
The "times of restitution" seem to steal,
Like morning's ruddy glow, across the hills;
The startled curse must flee, as flees the night
Before the blazing day; the groan must cease,
The voice of wailing and the cry of woe
Must die in solemn silence, and a song,
Full of a gushing rapture, shall uproll,
And Earth shall celebrate her jubilee.
Look up! lift up the weary, drooping head;
Watch yet a little longer for the tread
Of royal feet on hoary Olivet.
The day must break, the light must come! Hope on!

Parsippany, N. J. —*Selected.*

Children's Department.

THE FIRST GRENADIER OF FRANCE.

For many years there was a touching and beautiful custom to be witnessed in a certain regiment of French grenadiers, and which meant to commemorate the heroism of a departed comrade.

When the companies assembled for parade and the roll was called, there was one name to which its owner could not answer—it was that of La Tour d'Auvergne.

When it was called, the oldest sergeant present stepped a pace forward, and raising his hand to his cap, said proudly,

"Died on the field of honor."

For fourteen years this custom was continued, and only ceased when the restored Bourbons, to please their foreign masters, forbade everything that was calculated to preserve the spirit of the soldiers of France.

La Tour d'Auvergne was not unworthy in life the honor thus paid him after his death. He was educated for the army, entered in 1767, and in 1781 served under the Duke de Crillon at the siege of Port Mahon. He served always with distinction, but constantly refused offers of promotion, saying that he was only fit for the command of a company of grenadiers, but, finally, the various grenadier companies being united, he found himself in command of a body of eight thousand men, while retaining only the rank of captain.

Hence he was known as the first grenadier of France.

But it is of one particular exploit of his that we wish to write more than his career in general.

When he was forty years of age, he went on a visit to a friend, not far from a section of the country that was soon to become the scene of a campaign. While there he was busy in acquainting himself with the country, thinking it not unlikely that this knowledge might be of use to him, and while here the brave grenadier was astonished to learn that the war had been suddenly shifted to that quarter, and that a regiment of Austrians was pushing on to occupy a narrow pass about ten miles from where he was staying, and the possession of which would give the man opportunity to prevent an important movement of the French which was then on foot. They hoped to surprise this post, and were moving so rapidly upon it that they were not more than two hours distant from the place where he was staying, and which they would have to pass in their march. It matters not how he heard the news. It is sufficient to say that he determined at once to act upon it.

He had no idea of being captured by the enemy in their advance, and he at once set off for the pass. He knew that the pass was defended by a stout tower and a garrison of thirty men, and he hoped to be able to warn the men of their danger.

He hastened on, and arriving there found the tower in perfect condition. It had just been vacated by the garrison, who had heard of the approach of the Austrians, had been seived with a panic thereat, and had fled, leaving their arms, consisting of thirty excellent muskets.

La Tour d'Auvergne gnashed his teeth with rage as he discovered this. Searching in the building, he found several boxes of ammunition which the cowards had not destoyed. For a moment he was in despair, but then, with a grim smile, he began to fasten the main door, and pile against it such articles as he could find.

When he had done this he loaded all the guns he could find, and placed them, together with a good supply of ammunition, under the loop-holes that commanded the road by which the enemy must advance.

Then he ate heartily of the provisions he had brought with him, and sat down to wait. He had absolutely formed the heroic resolution to defend the tower alone against the enemy.

There were some things in his favor in such an undertaking. The pass was steep and narrow, and the enemy's troops could enter it only in double files, and in doing this would be fully exposed to the fire from the tower. The original garrison of thirty men could easily have held it against a division, and now one man was about to hold it against a regiment.

It was dark when La Tour d'Auvergne reached the tower, and he had to wait some time for the enemy. They were longer in coming than he expected, and for a while he was tempted to believe they had abandoned the expedition.

About midnight, however, his practised ear caught the tramp of feet. Every moment the sound came nearer, and at last he heard them entering the defile. Immediately he discharged a couple of muskets into the darkness to let them know he knew of their presence and intentions, and he heard the quick, short commands of the officers, and, from the sounds, he supposed that the troops were retiring from the pass. Until the morning he was undisturbed. The Austrian commander, feeling assured that the garrison had been informed of his movements, and was prepared to receive him, saw that he could not surprise the post as he had hoped to do, and deemed it prudent to wait till daylight before making his attack.

At sunrise he summoned the garrison to surrender. A grenadier answered the summons.

"Say to your commander," he said, in reply to the messenger, "that this garrison will defend this pass to the last extremity."

The officer who had borne the flag of truce retired, and in about ten minutes a piece of artillery was brought into the pass and opened on the tower. But to effect this, the piece had to be placed directly in front of the tower, and within easy musket range of it. They had scarcely got the gun in position, when a rapid fire was opened on it from the tower, and continued with such marked effect that the piece was withdrawn after the second discharge, with a loss of five men.

This was a bad beginning; so, half an hour after the gun was withdrawn, the Austrian colonel ordered an assault.

As the troops entered the defile they were received with a rapid and accurate fire, so that when they had passed over half the distance they had to traverse, they had lost fifteen men. Disheartened by this, they returned to the mouth of the defile.

Three more assaults were repulsed in this manner, and the enemy by sunset had lost forty-five men, of whom ten were killed.

The firing from the tower had been rapid and accurate, but the Austrian commander had noticed this peculiarity about it—every shot seemed to come from the same place. For a while this perplexed him, but at last he came to the conclusion that there was a number of loop-holes close together in the tower, so constructed as to command the ravine perfectly.

At sunset the last assault was made and repulsed, and at dark the Austrian commander sent a second summons to the garrison.

This time the answer was favorable. The garrison offered to surrender at sunrise the next morning if allowed to march out with their arms and return to the army unmolested. After some hesitation the terms were accepted.

Meantime La Tour d'Auvergne had passed an anxious day in the tower. He had opened the fight with an armament of thirty loaded muskets, but had not been able to discharge them all. He had fired with surprising rapidity, but with surprising accuracy, for it was well known in the army that he had never thrown away a shot. He had determined to stand to his post until he had accomplished his end, which was to hold the place twenty-four hours, in order to allow the French army time to complete its manœuvre. After that he knew the pass would be of no consequence to the enemy.

When the demand for a surrender came to him after the last assault, he consented to it upon the conditions named.

The next day at sunrise the Austrian troops lined the pass in two files, extending from the mouth to the tower, leaving a space between them for the garrison to pass out.

The heavy door of the tower opened slowly, and in a few minutes a bronzed and scarred grenadier, literally loaded down with muskets, came out and passed down the line of troops. He walked with difficulty under his heavy load.

To the surprise of the Austrians, no one followed him from the tower.

In astonishment the Austrian colonel rode up to him and asked in French why the garrison did not come out.

"I am the garrison, Colonel," said the soldier, proudly.

"What!" exclaimed the Colonel, "do you mean to tell me that you alone have held that tower against me?"

"I have had the honor, Colonel," was the reply.

"What possessed you to make such an attempt, grenadier?"

"The honor of France was at stake."

The colonel gazed at him for a moment with undisguised admiration. Then, raising his cap, he said warmly,

"Grenadier, I salute you. You have proved yourself the bravest of the brave."

The officer caused all the arms which La Tour d'Auvergne could not carry to be collected, and sent them all, with the grenadier, into the French lines, together with a note relating the whole affair.

When the knowledge of it came to the ears of Napoleon, he offered to promote La Tour d'Auvergne, but the latter declined to accept the promotion, saying he preferred to remain where he was.

The brave soldier met his death in an action at Aberhausen, in June, 1800, and the simple and expressive scene at roll call in his regiment was commenced and continued by the express command of the Emperor himself.

Remarks by the Editor.—The foregoing is a touching historical account, and we have inserted it for the moral use we would make of it. We admire the bravery of the grenadier and the motive that actuated him—"the honor of" his country. Let us learn a lesson from it. We have One who has redeemed us to God by his blood. Alone he stood in the dreadful fortress of trial, with the world against him; but he held out, and never surrendered. No odds of numbers, no sorrows or sufferings, could make him desert the post so important to bring life to dying men. Shall we, then, dear children, abandon, or betray his cause, or act cowardly in it? Shall we not brave reproach, suffering, or death itself, if thereby we can uphold the "honor" of our divine Redeemer? Remember, the time will come when Jesus will "confess" such "before" his "Father and the holy angels." O, how great will that honor be, dear children. Would you not like to share in it? If so, stand by Jesus and his truth now; suffer what you may by it. Let the timid take courage, and not flee like the cowardly soldiers who deserted the "tower" before even an attack upon it had been made. "The honor of" Christ "is at stake." Let that be defended to the last extremity, and "never surrender," but hold out for him till he shall say, "It is enough." Happy will be that blessed hour, and happy be the eternal thought, "my Saviour approved my devotion to him." O, glorious reward; and soon it will come. Live, then, for him who died to redeem you from death, and now lives to give you life eternal.

PERSONALITY OF THE DEVIL.

THE TEMPTATION IN THE GARDEN OF EDEN.

It is important that we get right views of the divine word, for only by so doing can we become truly enlightened as well as sanctified children of God. To know what constitutes truth, is not, however, always so easy; not that the truth itself is in every case so hard to be arrived at, but that prejudice, the teachings of men, or our own wishes and their counteracting influences prove, often, the means of throwing a veil over our minds, and concealing that which otherwise would be readily apprehended. The question which the Gentile governor propounded, "What is truth?" is one that we should ask in relation to any subject which may be presented for our consideration, and we should examine it carefully and prayerfully to ascertain the mind of God, that we may be brought into harmony with him in knowledge, and through it, under the influence of the Spirit, into conformity to his mind and will, to be sanctified and set apart for his own service, and glory and praise.

We have been highly favored as a class of believers; we have been made to see great light; have been led into much truth; and, while regarding it as above price, to consider error as of no profit, but have felt a deep anxiety to be entirely freed from all views not in harmony with the word of inspiration. Is there not, however, reason to fear that we may, in our anxiety to gain and retain the truth, only lose our hold on that which is true, and grasp that which is false? It seems to me that here lies our chief danger, and the denial of the doctrine of the personality of the devil affords, in my view, a striking example of the danger we are in of leaving the belief of the true for the false, —of parting with the gold for the dross. Did I not realize this, I would not feel like trespassing upon the time and patience of the readers of the Herald of Life, but, as I may be in the right, while other good friends may be in the wrong, as I conscientiously believe them to be, I feel it to be my duty to give my views with as much ability as God may enable me, praying that the truth may be arrived at, to the glory and praise of the God of holiness and truth, whose "word is truth."

Before entering upon the subject of the temptation in the garden as evidence of the existence of a personal evil spirit, I would make a few remarks on the word "devil." The proof that the term is derived from a word signifying "d'evil," "of evil," which, by contraction has been transformed into "d'evil," and finally into "devil," is, although interesting as a matter of investigation, no argument to my mind against the idea of the personality of the devil. While the *principle* of evil has an existence, it has also its *culmination* or *heading up in a personal being*. Thus the spirit of anti-Christ spoken of by John, in his first Epistle, 2d chap. is to have its expression or development in an individual, "the man of sin," described by Paul, in 2 Thess. 2d chap. But there is not only a principle of evil, which has its heading up in a personal, intelligent and evil being, but there is also a principle of good which has its complete and perfect expression in a personal, intelligent being—God, whose name, taken from the principle or attribute of his character, "Good,"—has been contracted from "Good" to "God." So that no proof is afforded from the fact that the original word, translated "d'evil," "of evil," has been contracted to "devil," that there may not be a *personal*, evil intelligence,—the devil,—but, on the contrary, analogy, as in the case above given, affords us reason to believe that such a being has an existence,—that the principle of evil has its full expression in a being demonstrated the "Devil." And I propose to show that such a personal, intelligent evil being must have been acting in the temptation, the record of which we shall now subject to a rigid investigation.

If we examine the book of Genesis, we find that it is not a fanciful sketch but that it gives us a history of facts. The first two chapters speak of the creation of the heavens and the earth from its condition of chaos—the assignment of the luminaries of heaven to their special work,—the bringing into existence of vegetables and animals, followed by the creation of man, male and female, who were placed in the garden of Eden, and commanded to eat freely of every tree therein, except "the tree of the knowledge of good and evil." The penalty to follow disobedience was "death." In the third chapter the temptation and its consequences are brought to view. We shall quote the verses only which more especially refer to the subject. "Now the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat." verses 1–6 "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." verses 13–15.

The circumstances narrated above were of such a character, we contend, as to be explicable only on the idea that the real tempter was an intelligent, evil being, whether serpent, satan, devil, or whatever the name by which he may be designated. In the narrative the serpent is brought to view as the apparent tempter. That he was the real tempter, serving any other use than as a medium to make the temptation more effective, cannot be believed, if we consider some points in the temptation. That he played a part in it, is evident from the fact that he was punished for beguiling the woman. *If all the devil there is is to be found in ourselves why was the serpent punished at all?* That he was, is clearly set forth in the record. "Because thou hast done this," —beguiled the woman—"thou art cursed above all cattle," etc., v. 14. The Almighty punished him because of his connection with the temptation, as many an innocent one has suffered in consequence of the wickedness of another, the real agent, the other being but an unconscious instrument in carrying out the purposes of the unprincipled employer. The serpent's powers were employed to aid in the temptation, and for this reason he shared in the punishment. In what way those powers were brought to bear upon the woman we shall see presently.

That the serpent was not the real tempter, but that he served as a medium whose powers were brought to bear in aid of the efforts of the invisible, yet real and intelligent tempter is evident if we consider the language made use of. In the account of the temptation he is represented as saying, "Yea, hath God said, Ye shall not eat of every tree of the garden?" To those who think that all the devil there is, is to be found in our own lusts, we would say that the tempter was not, as this passage shows, existent in Eve, but was something outside of her, and an *intelligent accountable* being at that. For, *Eve, as yet, had in her heart no evil*—she had not yet sinned—she was *yet*, as everything else made by God was declared to be, "*very good.*" No, the tempter was in the serpent, and *apparently* was the serpent; but this could not in reality be the case. The serpent was a beast of the field, and to have possessed powers and capacities capable of apprehending all that this first verse of the temptation implies, would have made him equal with man in regard to the knowledge of God, and an accountable being. But the serpent was a beast of the field, low in the scale of creation, and we have no evidence that either he, or any other animal upon our earth than man, was endowed with the capacity to apprehend the idea of a God, and of future rewards and punishments. To attribute to the serpent, then, such knowledge as that referred to, is contrary to all reason, and our ideas of moral accountability, and revelation have given us no intimation that, with the exception of man, a being highly endowed, any other animal on this globe could attain to the knowledge of a first great cause to whom he was morally accountable for the acts of his existence. The being then, capable of conceiving such ideas of God, and his relation to man, must have been an intelligent one, far higher in the scale of creation and endowment than the serpent, and this latter, while the apparent speaker, could have served only as the medium for the transmission of the thoughts and temptation originating with the other.

But if the serpent was only a medium, it may be asked why the narrative is made to countenance the idea that he was the real tempter? To this we answer that the record presents the temptation in the precise form in which it appeared to the woman. She recognized the presence of the fruit and the serpent only, the conversation on the part of the tempter was carried on, or proceeded from the mouth of the serpent—she had no idea in all probability, of the existence of any invisible, evil being, for no intimation as yet appears, from the divine record, to have been given of such an one; and though it may have appeared singular to her at first that a beast should hold converse with her, this feeling probably wore off soon, or had perhaps but little existence subject as she was to an influence proceeding from the serpent, the operation of which influence constituted the part specially played by the serpent in the temptation, and by which the action on the part of the real tempter was rendered more effective. This influence consisted, in all probability, in the *magnetic power possessed by the serpent to charm and fascinate.* By it the woman was brought into such a condition as to be more readily controlled in her perceptions and the exercise of her powers, and thus to be brought more completely and readily under the influence of the invisible, evil agent. The existence of this fascinating power is described by natural history, and by this fascination or charming the special action of the serpent was manifested. The effect of this influence on the woman was similar to that produced by mesmerism, whereby the powers often become so controlled as to bring the subject into such a state that he will receive and embrace ideas often the very opposite to opinions previously and strongly entertained; instances of which have been furnished in the history of many of our number in connection with the subject of the time of the second coming of the Saviour. Besides it is probable that this conversation had been going on for some time previous to the broaching of the temptation; the subject is ushered in so abruptly as to leave room for the belief that other matters had been spoken of previously, by which the woman had become accustomed to the remarkable fact that a serpent could exercise powers of vocal language, and during this period, through his high magnetic powers, the process of fascination or charming was going on, this constituting the work of beguiling, so far as the exercise of the natural powers of the serpent were concerned, and thus the better fitting the woman to be acted upon by the arts of the invisible, intelligent beguiler, who used the serpent, so far as the transmission of ideas was concerned, as a mere medium, just as a ventriloquist throws his own voice into other objects, some of these, perhaps, destitute altogether of life and understanding.

As it is very evident from what has already been said, that the serpent could not have been the real tempter, but that the temptation was the work of an intelligent being, so it is also certain that he must have been an evil one. The object of the temptation was to shake the confidence of the woman in the truth of God, and lead her into an act of disobedience, the result of which was to be—death. And this by holding out to her the idea that she would be very wise, knowing good and evil, and that she would be immortal—never die. None but an evil being, and a very intelligent one, could have engaged in such a work, so that we are forced to conclude, as the serpent was incapable of manifesting such intelligence, and Eve was as yet good—no evil in her—that the evil was outside of her and in an invisible, evil, intelligent being, who made use of the serpent, and called to his aid the magnetic fascinating powers of the beast to make the temptation more sure and effective.

In all the circumstances of the temptation as further set forth in the language describing it, we see the same intelligence with the addition of deep art and cunning, observed in the question with which the adversary opens his attack upon the faith and obedience of the woman. A settled, determined effort is put forth to shake her faith in the truthfulness of God, and to lead her to disobey her Creator. To discuss these circumstances would only be to go over the same ground, and bring to view the same facts—that the evil was not in Eve; that until she sinned she was good—not holy, but "very good," as God had declared his works to be; that the serpent's part in the affair was to fascinate and charm the woman by his magnetic power, thus bringing her more readily and perfectly under the influence of the real, intelligent, yet unseen and evil spirit, who used the serpent as a medium, through whom he might hold converse with the woman, and the more successfully carry on his work of temptation.

In looking at the subject in the light of these reflections, my mind has been brought to the conclusion that in this temptation we find recorded the first development or manifestation of spiritualism. In this delusion there are three important actors—the subject who is to be influenced, the magnetic medium through whom the influence is brought to bear upon the subject, and the unseen, intelligent, evil spirit or spirits who are the grand moving springs in the matter, and have an object to accomplish by these manifestations.

In the temptation in the garden there were also three actors—the woman who was the subject of the temptation—the highly magnetic serpent who was the medium through which the tempter operates—and the intelligent evil spirit—who, through the serpent, sought to accomplish the fall of our first parents, and succeeded in his undertaking; he boldly denied the truthfulness of God, and in the face of the divine declaration that disobedience would be followed by death, asserted the doctrine of "Man's Natural Immortality." So saith the Spiritualism of these days. One, and a chief object of the manifestations of this horrible delusion, is declared to be the assertion and defence of the doctrine of the "immortality of the soul." The same spirit is the moving power in the earlier as well as later manifestations—the object is the same.

The views we entertain on the subject of the temptation in the garden, summed up, are these: The tempter was not in Eve—she was "very good" until she sinned—the serpent was not the real tempter, but was used as a magnetic-medium to fascinate the woman, and thereby bring her the more readily and certainly under the power and influence of the real tempter, who was an intelligent evil spirit, that the serpent could not have manifested the powers of mind and moral sense exhibited in the language employed by him—he was a beast of the field, and not an accountable being, and, beside his magnetic use, was likewise employed as a medium for conveying the thoughts and suggestions of the real and invisible tempter—and that in the garden of Eden Spiritualism was first manifested, and the grand lie enunciated that man by nature is immortal—a doctrine which the Spiritualism of the present day regards as its peculiar mission to advocate and defend.

In my next article I shall consider the temptation of Christ, as showing the existence of a personal evil being, the devil.

John Fondey, M. D.

Philadelphia, July 9, 1867.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meetin g.

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The Herald of Life

AND OF THE COMING KINGDOM.

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Herald of Life
AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 182. | **NEW YORK, WEDNESDAY, JULY 24, 1867.** | **VOL. IV.—NO. 40.**

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

THE REFORMERS—HYMNOLOGY, ETC.

Mr. Landis, in his work, "The Immortality of the Soul and the Final Condition of the Wicked Carefully Considered," says:

"That Luther or any of the Reformers believed in what has been called the natural immortality of the soul; that is, that God created the soul to live as an angel, without the body, and to enjoy *in a separate state* the highest and most perfect bliss of the resurrection state, (a view which so favored the pernicious delusions of popery,) no man of sense believes, so far as I know. But that he and all his brethren held to its separability from the body, and to its separate and conscious, and happy or miserable state, between death and the resurrection, no man of reputation as a scholar will venture to deny."

According to this extract, "the pernicious delusions of popery" are "favored" by the notion that "the highest and most perfect bliss of the resurrection state" can be enjoyed in the state which the believer enters upon at death. As the work of Mr Landis—though emanating from a Presbyterian and Calvinist—was given to the world by the Methodist Episcopal Church, it would be eminently proper for that religious body to examine and see whether it is not itself justly chargeable with inculcating continually, and on a large scale, a sentiment which, according to its mouth-piece on the immortality question, "no man of sense" would dare impute to "Luther or any of the Reformers." We boldly aver that it does this very thing. And while we prefer this accusation, we are fully aware that Methodism's illustrious founder said—"It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God." We say that we are fully aware that John Wesley—though a believer in the separate conscious existence of the human soul—wrote thus; and we also freely admit, that there are Methodist preachers, not a few, who, when pressed with the consideration that the notion of going to heaven at death nullifies the importance of the doctrine of the resurrection of the dead, will tell us that they believe the full, the perfected bliss of departed saints is deferred till the last day. But, notwithstanding all this, we declare our conviction, that the idea of a complete reward at death has so imbedded itself in one of Methodism's vastly influential and constantly operative forms of doctrinal inculcation, that no degree of change in the tone of pulpit teaching can bring the needed remedy. The reader will at once understand us, when we say that we refer to Methodist Hymnology, as found in the denominational Hymn Book. That work—containing, we thankfully acknowledge, abundant matter which will ever be precious to the Christian heart—is full of the anti-Wesleyan as well as anti-Scriptural sentiment of going to heaven at death; and, what is more and worse, it abounds in such inculcations respecting the bliss and employments of disembodied spirits, and in depreciation of the "*wearisome* body," the "fleshly *load*," as leave literally nothing, that would be accounted desirable, to be secured by the resurrection of the dead, and the second coming of Him who "died and lived, that He might be Lord of both the dead and living." These assertions are made not at random, but upon information obtained, years ago, by no little painstaking. We grant that there is, in the Hymn Book in question, an occasional recognition of the fact, that the resurrection will bring the believer something, not previously enjoyed, in the way of reward. But this modicum of wheat is, necessarily, almost hidden from view by reason of the mountains of immortal-soul chaff in which it is buried up. In dismissing this point, for the present, we do not hesitate to express our belief, that no man who accepts as true and Scriptural the general tenor of the Methodist Hymn Book, in its teachings concerning the future state of the righteous, can feel any rational interest in the doctrine of the Resurrection of the dead. And we do not doubt that our present complaint is, in all its force, justly applicable to the Hymnology of every other sect holding the doctrine of the soul's immortality. In 1849, five Bishops of the M. E. Church declared that their Hymn Book would "not require an other revision for generations to come." Should these dignitaries of the church come to see the Bible truth that "the dead praise not the Lord," they could not fail to perceive the need of immediately revising the hymns which, in every variety of form, contradict this assumption of the inspired volume.

The foregoing remarks are rather aside from the main point to which we intended to call attention, in connection with the sentences we have quoted from Mr. Landis. That writer would have us believe that "all" of Martin Luther's "brethren"—meaning the "Reformers" of that period held to the "happy" condition of the souls of the righteous between death and the resurrection. We will do Mr. L. the justice to admit, that he appears to us to have made a clear case on that point in respect to Luther; though he himself cites conclusive evidence, from Bayle's Dictionary, showing that at one period of the great reformer's life—in 1522 (when he was thirty-nine years of age)—he was "much inclined to believe that the souls of the just sleep till the day of judgment without knowing where they are." It is claimed that "he rectified this opinion in course of time."

But of Luther's "brethren" in the Reformation: John Calvin was one of these, and we desire to bring before our readers some of the sayings of that distinguished theologian, leaving them to judge whether his views of the intermediate state of the righteous were harmonious with those maintained by Mr. Landis, and by those in whose interest the bad-spirited book of the latter was written. In his commentary on the account, in the Gospels, of our Lord's discourse with the Sadducees concerning the resurrection, Calvin says:

"*Who say that there is no resurrection.* How the sect of the Sadducees originated we have explained under another passage. *Luke* assures us they denied not only the final *resurrection* of the body, but also the immortality of the soul, (Acts xxiii. 8.) And, indeed, if we consider properly the doctrine of Scripture, the life of the soul, apart from the hope of the *resurrection*, will be a mere dream; for God does not declare that, immediately after the death of the body, souls live, as if their glory and happiness were enjoyed by them in perfection, but delays the expectation of them till the last day. I readily acknowledge that the philosophers, who were ignorant of the *resurrection* of the body, have many discussions about the immortal essence of the soul; but they talk so foolishly about the state of the future life that their opinions have no weight. But since the Scriptures inform us that the spiritual life depends on the hope of the *resurrection*, and that souls, when separated from the bodies, look forward to it, whoever destroys the *resurrection* deprives souls also of their immortality."

Calvin is, of course, right in imputing to the Sadducees a non-belief in "the immortality of the soul," but not so in affirming that a denial of that dogma by them is stated in Acts xxiii. 8. Joseph Addison Alexander's note on the first clause of that passage is as follows: "*For Sadducees* (without the article) *indeed say* (i. e. are accustomed so to say or teach) *that there is no resurrection* (literally, *not to be a resurrection*) *neither angel nor spirit*, i. e. any other *spirit*, the genus of which *angel* is a species. Or spirit may be used in the specific sense of disembodied soul (as in Heb. xii. 23.)" The "specific sense" named here by Alexander has manifestly no warrant in his cited proof-text, for that speaks of "the spirits of just MEN MADE PERFECT," which certainly is not a "disembodied" condition.

Calvin's opinion of the "many discussions" of "the philosophers" "about the immortal essence of the soul," is worth remembering. And as we write this, it occurs to us to suggest that it would be well for our Oceanport friends to bring it to the attention of the Methodist preacher at Long Branch. If that gentleman, in his public attacks upon our views of Life through Christ, has not sometimes talked "foolishly," then not a few of his utterances were misunderstood by a number of intelligent persons who heard him. But he is a young man, and may yet see cause to modify the views which, on this question, he has so confidently put forth.

"Glory and happiness" beyond this life are, according to Calvin in the extract before us, to be delayed "till the last day." Should Mr. Landis, or any one else, lay stress on the words "in perfection," for the purpose of saving Calvin from implying aught that would be adverse to the notion that large measures of bliss are to be enjoyed in the intermediate state, we are prepared to refute the claim with another citation. And for this purpose, in part, we now give Calvin's note, in his Commentary, on 1 Cor. xv. 18:

"*Then they who are fallen asleep.* Having it in view to prove, that if the resurrection of Christ is taken away, faith is useless, and Christianity is a mere deception, he had said that the living remain in their sins; but as there is a clearer illustration of this matter to be seen in the *dead*, he adduces them as an example. 'Of what advantage were it to the dead that they were once Christians? Hence our brethren who are now dead, did to no purpose live in the faith of Christ.' But if it is granted that the essence of the soul is immortal, this argument appears, at first sight, inconclusive; for it will very readily be replied, that the dead have not *perished*, inasmuch as their souls live in a state of separation from their bodies. Hence some fanatics conclude that there is no life in the period between death and the resurrection; but this frenzy is easily refuted. For although the souls of the dead are now living, and enjoy quiet repose, yet the whole of their felicity and consolation depends exclusively on the resurrection; because it is well with them on this account, and no other, that they wait for that day, on which they shall be called to the possession of the kingdom of God. Hence as to the hope of the dead, all is over, unless that day shall sooner or later arrive."

Those who hold "that there is *no life* in the period between death and the resurrection" need not be disturbed by Calvin's charge of *fanaticism*, so long as they have the great *practical* element of their faith on the state of the departed endorsed by that divine. If Christians of the present day will join with Calvin in declaring, in relation to the saints, that "the *whole* of their *felicity and consolation* depends *exclusively* on the *resurrection*," they will speedily—assisted by the illumination which this whole question is receiving in these days—come to see, that the notion that "the souls of the dead are *now living*" deserves nothing better than the "quiet repose" of oblivion. With the period of Christ's second coming and the Resurrection full in view, let our watchword, concerning "the hope of the dead," be that of Calvin, viz., ☞ "ALL IS OVER, UNLESS THAT DAY SHALL SOONER OR LATER ARRIVE." ☜

R. W.

H. L. HASTINGS FIFTEEN YEARS AGO.

The following article will show where he was in 1852. It is taken from the *Bible Examiner* for March of that year. Where is the author of it now? The stillness of death seems to dwell with him so far as the LIFE theme is concerned. He went forward bravely till he came to the cap stone of that theme—then fought it stoutly—then became "like any other man." If he cannot go to the crowning glory of the doctrine of "LIFE ONLY IN CHRIST," O, that he might not go back from such noble testimony as the following from his pen fifteen years ago.

ETERNAL TORMENT.

"*Come, now, and let us reason together.*"—Isa. i. 18.

For the investigation of truth reason has an appropriate office, and hence Jehovah, as it were, calls men to the exercise of that faculty. He says produce your cause—bring forth your strong reasons—thus furnishing him with certain mental powers, and then so simplifying his august annunciations that they may be apprehended and appreciated by human reason.

Reason, however, must be made to keep in its proper place. It is to follow, not precede, revelation. The man who would exalt it to the highest place, and set it as a judge over revelation, will do well to remember the undeniable fact that the world by wisdom knew not God, and as the heavens are higher than the earth, so are his thoughts more lofty than ours.

In bringing reason to bear upon this question, the object is not to decide the matter by its aid, but, taking it for granted that the eternity of torment has been shown to be unscriptural, it may also be shown to be unreasonable.

The idea controverted is, that the wicked shall, in a future state, be upheld by the mighty power of God, or else subsist by virtue of their inherent indestructibility, and caused to suffer the most dreadful anguish, and that without intermission or termination. Against this idea we urge several reasons:

1. *Its inconsistency with the justice of God.*

Justice is manifested in a ruler by a proper and righteous distribution of rewards and punishments. It requires of him that he reward the deserving, and that he inflict proper punishment upon those whose course of life has been contrary to those rules of action by which they are or should be governed. Justice requires that these inflictions shall sustain a due and just relation to the character of the crime. Now, then, it is evident that infinite crimes deserve infinite punishment; and no crime that is not infinite can deserve such punishment. To deny this is to deny that there should be a proportion between crime and punishment.

But it is said that the guilt of the sinner is infinite, because it is the transgression of an infinitely righteous law and against an infinite Being. To this it may be replied that this no more makes their guilt infinite than an act of obedience to that infinitely righteous law instituted by that infinite Being renders a man infinitely righteous.

Others, to avoid this difficulty, declare that the infinite guilt of the sinner is produced by an infinite or eternal succession of sinful acts. That while in hell his actions tend constantly to augment his guilt, and thus he is punished eternally for that eternal succession of crimes.

This, it will be seen, is entirely inconsistent with those declarations which teach that man is to be judged according to the deeds done in the body; for, if he is thus augmenting his guilt during the interim succeeding death and preceding the resurrection, he will be judged according to the deeds done out of the body as well as in. But it may be further remarked, in answer this, that the condition of man at such a time would be utterly inconsistent with man's free moral agency, without which no action can be considered as possessing moral qualities. To illustrate: A king might issue an edict forbidding his subjects to cry aloud upon pain of imprisonment. Now, we may admit the king's right to enforce this law. But suppose, still further, that the king should, after arresting and imprisoning a thousand of his subjects for violating this law, command that his officers should place the right hand of each of those prisoners in a vice, and by a sudden motion crush them all to pummice, and then make the involuntary cry of anguish which no doubt each of them would utter a crime, and pretext for continued imprisonment—repeating the agonizing torture from time to time, and thus causing them to violate the law! All would at once exclaim against the injustice of such a proceeding. But this, cruel and unjust as it may seem, appears to me to be a fair illustration of that view which represents sinners in hell as "perpetually swelling their enormous sum of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice."

In order to sustain this position of the infinite succession of transgressions, it must be proved, first, that there will be a revealed law in hell; for, where there is no law there can be no transgression; and, second, that man will be free to act while enduring the most intense and hopeless anguish. This can never be done, and therefore the infliction of eternal torment upon any portion of the human family cannot be consistent with the justice of God.

II. *Its inconsistency with the Love of God.*

The book of God contains no passage more precious than that which tells us that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Christ also teaches that our Father in heaven is kind to the evil and unthankful. But, says an objector, does not God say, He is angry with the wicked every day? I answer, no. The expression "with the wicked" is not in the Hebrew: the LXX gives an idea exactly opposite, and the Vulgate has it thus: God is a just judge, strong and patient. *Is he angry every day?* We answer, no! He is not angry every day. The Lord is slow to anger and great in power, and will not at all acquit the wicked. God's mercy and love have been conspicuous even in all his judgments. He smote great kings, for his mercy endureth forever.

Now, the idea of eternal torment is absolutely inconsistent with the declaration of God's mercy and love. Do men say that God is himself present in hell to see the punishment of these rebels against his goverment, that it may be adequate to the infinity of their guilt, his fiery indignation kindles, and his incensed fury feeds the flame of their torment, and this eternally? We answer, *he retaineth not his anger forever, because he delighteth in mercy.*

III. *Its inconsistency with the holiness of God.*

God is displeased with sin. This needs no proof. The bloody sacrifice of ancient times—the constant commands to repentance, and the amazing sacrifice of the Lamb of God that taketh away the sin of the world, all testify that God abhors iniquity. He prefers that man should not sin. He says to his rebellious people, "O that thou hadst hearkened to my commandment!" And again, "O that my people had hearkened unto me, and Israel had walked in my ways!"

The life which God here bestows upon man may be abused or not. Man has liberty of action, which is good; when he sins he abuses the good gift of God, and God is not chargeable with that abuse. His existence is and may be a blessing—he turns it into a curse many times. Not so an eternal existence amid the flames of hell. Existence there must of necessity be a curse. Man will not then have the freedom of thought or action which he here enjoys. He will have no space for repentance nor hope for mercy. Now, is it reasonable to suppose or believe that God, who hates iniquity, who abhors sin, will preserve to all eternity countless myriads of human beings for the sole purpose of allowing them to sin and causing them to suffer? Can we suppose that the Almighty God of holiness and truth would address a sinner in this way. "I am of purer eyes than to behold iniquity, and because you have sinned against me for a few brief years, surrounded as you were by many incentives to transgression, I will place you where you shall sin against me eternally." Can we believe that God would say to a blasphemer, "Because you have cursed your God, because you have dishonored his name, and because I am holy and hate blasphemy, I will place you where your only occupation shall be to blaspheme my name as long as I exist!" Our minds revolt from such an idea as this, so unlike the character of the God of the Bible. Far more in accordance with the character of that God is the declaration of his own blessed word, that "All the proud and all that do wickedly shall be stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch."

But it is said that the wicked will be thus tormented to show to the people of God and to the whole universe the consequences of disobedience and sin. I reply, then, this cannot be the case, on account of

IV. *Its inconsistency with the happiness of the redeemed.* Suppose, for an illustration, that you were in a royal palace, surrounded by luxury and beauty and glory. Flowers are filling the air with fragrance—forests are waving in the splendid landscape—fountains are pouring forth their bright waters to sparkle in the glad sunlight—sounds of enrapturing melody are wafted on the busy zephyr. Suppose that as you repose here in joy and peace and happiness, you cast your eye without and see in the distance an Indian camp-fire—around it stand the red warriors of the forest, and amid its burning brands and its fiery embers, you see some captives treading round and round their burning pathway. You gaze a moment—you listen to their low, wailing moan, or piercing shriek, and as you look with straining eyes, you recognize among those helpless captives who must tread the fearful circuit of those burning coals, until they fall dead, a father, a mother, a wife, or a sweet child, that you saw but a week ago beaming with health and beauty. Where would be your bliss as this blood-curdling sight rose in the distance before your eyes? What joy could pleasing sights, or sweet sounds, or lovely friends produce under these circumstances? Would you desire to dwell longer in that fair palace? Nay, a prison would be preferred to Paradise, if it would shut from your view such horrors as these!

But this fails to convey the remotest idea of the horrors of eternal torment. I know it is said that then all human feelings are to be changed, but I deny that this will be the case. Jesus, while here on earth, wept not only by the sepulchre of his friends, but over the city of his enemies. We are to follow his example, but are we to cultivate emotions of love and mercy all our lives long and then have them torn from our bosom by the hand of God, and our hearts left as hard as an adamant? Nay, verily. I do not say that this change cannot be effected, but I do say that as the act which takes from the tongue the ability to taste bitterness takes from it also the ability to discern sweetness, as the act which prevents the eye seeing evil prevents it seeing good; as the agency that incapacitates the ear to hear discord, also incapacitates it to hear melody; so that act which so changes my nature that I am no longer susceptible of sorrow and anguish, renders me no longer susceptible of joy or pleasure. God may make man so that he cannot feel pity for the anguish of others, but if he does so, he can no longer be partaker of others' joys. Now, it is utterly unreasonable to suppose that God will perfect his meek and merciful and penitent and pitiful children by indurating their hearts until they vie in hardness with the nether millstone! The happiness of the blessed is the result, not of such a process as this, but it consists in the absence of every evil thing, and the most perfect capacity for enjoyment imaginable.

Reader, if you ever escape the corruptions that are in the world through lust—if you ever sing with the redeemed on Zion's radiant heights—if you ever possess the conqueror's palm, the unfading crown—if you ever enter the pearly portals of the city of the Lord—if the sound of your tread is ever heard within the golden streets—if the music of your harp is ever heard by the still waters of *Life*—in a word, if you are saved, think you that you can go and stand and view the wild surgings of the fiery waves, and list to the dread wails of the innumerable damned, and hear the terrific blasphemies that make "the cheek of darkness pale," and the groans that end not, and see the tears that ever fall, but not in mercy's sight, and then recognize among those tortured wretches a friend, a brother, or a child, with whom you lived and walked on earth, and whose soul, it may be, *you* neglected to save? Think, amid scenes like this, you could return to the courts of glory, and with these woeful accents falling on your ears, sing among the blessed and possess fulness of joy and pleasures forevermore? I tell you, nay. The memory of that sight would haunt you—those sounds would ring in your ears, and the thought that such anguish and torture was still endured and was to be endured forever, would mar the joys of heaven with a sorrow that the earth knoweth not.

These, then, are some of the reasons that strengthen me in the belief that "all the wicked will God destroy." God is just, therefore men will not be eternally tormented. God is love, therefore men will not be eternally tormented. God is holy, therefore men will not be eternally tormented. The saints will be perfectly happy, therefore men will not be eternally tormented.

H. L. H.

And we add: For the same reason, men will not be raised from the dead into life to be *hopelessly* tormented; but, dying in their sins, will be "held with the cords" thereof to eternal ages, and live no more; for, "the wages of sin is death."—ED. HER. OF LIFE.

A man who puts aside his religion because he is going into society, resembles a person taking off his shoes because he is to walk upon thorns.

DISTRICTS IN PURGATORY.

A woman and two children, says Dr. Brownlee, called on a lady in Broadway, New York, to ask alms. The woman was dressed in black, and said that she was left a widow, with the children she had accompanying her, in distressed circumstances, and she urged her request for alms with considerable earnestness. The lady informed her that she could give her no money, but offered her food and articles of clothing if she might need them. But those would not do; the widow wanted money, and she insisted so earnestly on the gift of money, that the lady asked her into the house, and entered into conversation with her, when she drew from the widow the following story:

"My husband," said she, "died a few weeks ago, and since that I've had no peace. Priest ——— called on me soon after, and reproved me for not paying over to him the sum of money necessary for his release from that place of torment. I asked him how much that would be. 'Oh,' said he, 'we have different prices for different souls. For saying mass for some we have one hundred dollars, for others fifty, and for others less. The least sum I can accept for praying the soul of your departed husband out of that place of torment is *twenty-four dollars.*' And now he gives me no peace, because, you know, I have not the money, and what can I do for the soul of my poor husband?" The lady took a Bible, and handing it to the afflicted widow, said to her, "There, take this Bible, and go to the priest you speak of, and request him to fold down a leaf on that place which teaches the doctrine of purgatory, and then you bring the Bible to me, and I will give you the whole amount you want to pay for the praying your husband out of that place of torment." The poor Romanist was delighted with this proposal. She took the Bible and made off in great haste to the priest, but she was not gone a great while; she soon returned more sorrowful than before. She told the lady, in great distress, that she carried the Bible to the priest, and informed him how he could put her in the way of obtaining the whole amount necessary to procure the release of her husband's soul from the torments of purgatory. But alas! instead of turning down a leaf in her Bible in the place where it teaches the doctrine of purgatory, he flew into a violent rage, and ordered her from his presence, saying, "See that the twenty-four dollars are forthcoming, or I'll put you under penance for having in your possession that heretical book, and your husband shall never be released from purgatory till the money is paid down; and mind you, no other priest but myself can pray him out, for he *is in my district.*"—*Selected by* L. C. T.

I HAVE LEARNED TO BE CONTENT.

"I have never been so miserable in my life!"

"What is it that makes you so unhappy?"

"Living in this lonesome spot. Nothing to look at but the sea. Nothing to hear but its ceaseless roar."

"Do you think if you were to try you could be contented here?"

"No, there is no need of my trying to cheat and deceive myself. I am unhappy."

"Let me tell you of a lovely girl I met last night in this little cottage, which you think is so pretty. I would like to have you see her. Will you go with me for a few minutes?" Louise consented and the sisters entered. They were shown to Lucy's room. She lay with her eyes closed. Hearing their footsteps, she looked up, and a bright smile illumined her face, as she bade them welcome. Louise judged from the conversation that Lucy had been very ill.

"Are you very unhappy?" she asked.

"No, not now. When I was first taken sick I felt that I could not endure the pain. And the prospect of always being a cripple was more than I could bear. I longed and prayed for death. Every pain I hailed with a sort of joy, hoping it might the sooner free me from life. Now I think I know what the apostle meant when he said, 'I have learned, in whatsoever state I am, therewith to be content.'"

A new light seemed to dawn upon the mind of Louise. "I have learned to be content," she repeated to herself. Was this knowledge acquired through pain and suffering? Rousing herself, she asked Lucy "How did you learn to be content?"

"It was a long and bitter lesson. In my distress I was visited by a minister and his family who were spending the summer here. They read the Bible, prayed with me and conversed often of the Saviour's love. I was very unhappy; yet I struggled on, hoping to grow calm and endure my sufferings bravely. But I could not bring rest or comfort to my mind. I prayed for strength and help. No answer came to my prayers. I only grew more conscious of my weakness. At last, feeling utterly helpless, I gave myself to Jesus, willing to submit to his will and to bear all the suffering he should send upon me. From that moment I have never been really unhappy. How could I be with Jesus for my friend? I am far happier than those who are

well and strong, and yet are strangers to his love."

"I believe you," said Louise. And she thought of her murmurs and complaints, and of her restless, dissatisfied heart. She added aloud, "I wish that I possessed the same joy."

"Do not expect to find it away from Christ. Nothing but his love can fill your soul. Come to him as a little child, willing to trust in him, and he will give you rest. Yes, dear sister, come to him. 'Ask and you shall receive, his love.' And when this treasure is yours, then can you truly say, I have learned to be content."—*Selected.*

Fisher's Catechism.—No. 2.

"Q. What kind of death was this which was threatened upon disobedience?

"*Ans.*—It was death temporal, spiritual and ETERNAL.

"Q. Is *eternity* of punishment essential to the threatening, or penal sanction of the law?

"*Ans.*—No: else there never had been a satisfaction for sin."

What have we here? First, a distinct affirmative that the death threatened upon disobedience, (which death Mr. Fisher claims was part of the penalty of the law) was *eternal*, and secondly a declaration that "*eternity of punishment*" is not "essential to the threatening or penal sanction of the law." Now if death be the penalty; if eternal death be one of the kinds of death threatened, then eternal death must be the punishment due to sin. If this be so, then how comes it to pass that the penalty is not essential? God gives a law, affixes a penalty, but its execution is not "essential" to the "penal sanction of the law."

Is there harmony here? May we declare that eternal death is the punishment of sin, and yet eternity of punishment is not essential? It *is* "essential" that, for the satisfaction of justice, the penalty should be executed, unless by the intervention of pardon it be remitted. In the case of the sinner, the rejector of Christ, pardon does not intervene. He is left to suffer the penalty. If that penalty be *eternal death*, it seems to us *essential* to the vindication of God's moral government that the penalty be executed.

Right here, it is proper to state that, with a just understanding of this penalty all difficulties are removed. *Not* eternal death, but *death* was the threatened penalty. This was visited upon Adam "in its fullest latitude and extent." Whether that death shall be eternal will depend upon the faith of Adam after his expulsion from Eden. Whether he had such a faith in "the seed of the woman" as united him to Christ, the "second Adam," we are not advised. And so with all Adam's posterity. They come under the dominion of death because they are "in Adam." This death will be eternal unless Christ Jesus, the LIFE GIVER, shall redeem them from its power. In the language of a writer in the April number of the *Methodist Quarterly Magazine*, (Rev. S. M. Merrill of Circleville, Ohio), "all death is eternal in the nature of things. This is implied in the fact that it is the destruction, and not the mere suspension of life. It must be so unless there is something in it that will destroy itself, and bring back the life it took away. But having only a negative existence, it can have no such power. Stripped of the trappings of fancy, which lively imaginations have gathered around it, death appears without form, attribute, quality or being. It is an effect and not an agent. Hence, if death once occur, whether in the vegetable, animal, or spiritual kingdom, *it will reign forever unless arrested by divine power in the production of a new life.*"

The death threatened is *simply death.* But, as our author says, "all death is eternal in the nature of things." There is nothing "in it that will destroy itself:" hence the need of "divine power." To the saints this power is pledged, and a resurrection to eternal life assured.

Mr. Fisher certainly fails to present a harmonious statement of penalty, or we fail in our understanding of terms. We submit the two questions, with their answers, to the consideration of those whose faith is reflected in Mr. Fisher's work. His argument, by which he makes it "consist with the justice of God to inflict eternal punishment for temporal sinning," I need not follow. It is the old statement of sin as an "infinite evil," etc. My only motive in reviewing his questions at all, is to hold up to the consideration of those who subscribe to his "catechism" the fact that he does not deem "eternity of punishment essential to the penal sanction of the law;" while yet he declares eternal death to be the penalty (in part at least) of the law. If there is harmony here, or if the two statements can be made to harmonize in the interest of truth, I doubt not that the columns of the HERALD OF LIFE will be freely offered for the purpose. "We buy the truth and sell it not," and they are our best friends who show us the truth as God reveals it.

JAY.

Albany, N. Y., July 19, 1867.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

The Herald of Life.

NEW YORK, JULY 24, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Our Chief Danger."

What is it? An excellent brother thinks it lies in "The denial of the doctrine of the personality of the devil." To do this he calls, "parting with the gold for the dross." We can sympathize with those who are sincerely afraid that long cherished ideas may be too ruthlessly swept away. There are some of these ideas which have such a sanctity about them, from having been taught us by our pious mothers, and pious ministers, that a suggestion of the possibility of their being only a tradition of men, originating in times of superstition, is painful to our minds; and with such minds we would deal tenderly. Still, it is important that we receive nothing for truth which is at war with the reason with which our CREATOR has endowed us, and which He calls on us to exercise when he says, "Come now, and let us reason together, saith the LORD." Isa. i. 18.

The doctrine of an inherent immortal soul is one of the strongest traditions inculcated on us from our infancy; and to call in question its truthfulness shocked the moral feelings of the Christian world almost as much as if we had questioned the being of God. Yet many of us have lived to see the immortal soul theory shaken to its foundation, and ready to pass away with other absurd and baseless theories.

The doctrine of a personal, spiritual being; invisible; a fallen angel; once a holy being in heaven, now a rebel against God, wandering through all the earth, yet *everywhere* present, laboring to thwart God's designs and purposes, and succeeding most marvelously with the vast majority of the human race, if a truth, needs to be confirmed by something more than *inferences*, however skilfully drawn. That God should suffer such a being to attack our first parents, in their innocency, without informing them even of his existence, not so much as giving them a hint that he might hide himself in a harmless and innocent beast, thus giving the malicious being every advantage that an enemy could desire, is a demand on our faith, to which we can only yield when reason is dethroned and demonstrated to be a useless endowment.

We are told that, "While the *principle* of evil has an existence, it has also its *culmination* or *heading up* in a personal being." Suppose that were admitted as a truth, what then? Does it follow that the personal being is some other being back of, or prior to man? If so, where will you stop? Is there any stopping place short of a self-existent personal being, co-existent with God himself? The moment it is admitted there is an evil spirit being, who was once good, you are met with the same difficulty you imagine in the case of man in Eden; and there is no escape from the dilemma that the first evil being became such by self-perversion, or he was so without beginning of existence.

It is said, "The book of Genesis....gives us a history of facts." To this we fully assent. Let us keep to the facts and not enter the field of fancy; or if you do enter there, do not find fault with us if we take the same liberty. Where in the book of Genesis is it stated that a personal, spiritual, evil being, entered into the serpent and talked with Eve through that "beast of the field" as a "medium"? "Facts" are what we call for in the case. Where are they? They are not there; and instead of them we are treated to fancy, or traditions; and we shall as soon find an "immortal soul" in Genesis as a "personal spirit devil." It is said:

"The circumstances narrated" [Gen. iii. 13–15] "were of such a character, as to be explicable only on the idea that the real tempter was an intelligent, evil being, whether serpent, satan, devil, or whatever the name by which he may be designated. In the narrative the serpent is brought to view as the apparent tempter."

Is this statement a "fact"? Was the serpent only "the apparent tempter"? If so, that "fact" is not stated in the "narrative;" and we cannot accept an inference against the clearly stated "fact" that, "The *serpent* said unto the woman," etc. If the advocates of a personal devil, say the "tempter was an intelligent" being; we may admit that; but it does not follow that it was an "evil being," because temptation of itself is not a moral evil; and it does not, necessarily, follow that the thing or person which is the cause of temptation is morally evil. When a man eats too much, we would not think to say the food was a moral evil, or that the man's desire for food was such. The food may be good and the desire to eat be good; but he has not exercised sufficient watchfulness over, or restraint on his desire for a good thing; and the man would only add to his sin by saying that, "an intelligent, evil being" hid himself in his dish and led him to excess in eating; to say nothing of the superstition of such an idea.

As the advocates of a "personal, evil being" have to add fancy to "facts," in making out their case from Genesis, we certainly have the same right to make suggestions as to the process of temptation; and our suggestions will have the advantage of theirs from the fact that our experiences in the process of temptation will in most cases be found to agree with what we shall suggest.

Our first parents had a desire to eat of the tree of knowledge of good and evil. If they had no such desire a prohibition was useless and meaningless. The desire then was not sinful, or morally evil. The command, however, not to indulge that desire for knowledge by partaking of the fruit of a certain tree, was clear and definite; and the consequences, viz., *death*, fairly set before them. The occasion of the temptation is clearly set before us. "The serpent was more subtle [wise] than any beast of the field," etc. "And he said unto the woman," etc. The question now arises how was the conversation narrated carried on? The serpent has not, and there is no evidence that he ever had organs by which he could utter audible words; and if he had spoken by miracle, then God must have wrought that miracle or suffered the supposed devil to work one to carry on the plot. Yet such a miracle would be likely to defeat the plot; for the fact of a beast talking, not known to do so, naturally, must have created suspicion of something wrong, and the woman would have been likely to have fled from him instead of entering into conversation with him. Be that as it may, the "fact" is palpable that literal talking by the serpent was impossible.

Such being the "fact," we give the account such interpretation as reason, experience, and scripture combine to justify. What is the process of temptation in our own minds? An object of desire is presented; we perhaps doubt if it is lawful for us to possess ourselves of it in a certain way. Reasoning commences in our minds: we hold a dialogue within ourselves, and finally determine to do the thing; then we go forward and do it. Here is exactly James' definition of the matter: "Every man is tempted, when he is drawn away of his own lust, [or, desire] and enticed." That is, he is drawn away from a right path of indulging a desire, lawful in itself, to seek its gratification in an improper way. "Then when lust hath conceived," [consented to do the thing] "it bringeth forth sin:" [acts in the matter:] "and sin when it is finished," [becomes actual, or the *act* is completed,] "bringeth forth death:" which is its "wages."

Here is a clear statement of the process of temptation, and it corresponds with all experience, of which we are conscious when we are led into sin. The lust, or desire, is good in itself; the sin is in its gratification in a way prohibited; that is, in an unlawful manner, or in an excessive one; either of which constitutes sin.

In our next we will apply these points to the case of the parents of our race, and see if they were probably tempted or led into sin in any other way than their children have been ever since.

Definite Time.

Numbers of sincere hearts have been exercised on the subject of definite time for the second advent of our Lord for years past, and with some it still continues to be agitated. Toward these persons we have the most sincere good will, and have said just as little as possible adverse to their views, thinking they would soon become satisfied of their mistake in calculating time. We have long been sure that all calculation of definite time, for the event of our Lord's return "from heaven," must prove a failure. The argument we used in the *Bible Examiner* in 1846, when the subject was being discussed of the event occurring in '47, we have never seen answered, and we believe it to be unanswerable by any rational argument. It is as follows:

I will here briefly state the ground of my disbelief in any definite time being revealed fo[r] the second advent. The whole argument in fa[v]or of its being revealed, is based on assumed [p]remises, or inferential conclusions. One single, positive assertion of our Lord is sufficient to [s]ettle this whole controversy in my mind. Mar[k] xiii. 32. 'Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is worse [t]han idle, in my mind, for any man to say that our Lord did not teach that we had not the definite y[ear] revealed; for he guards against his words being thus perverted in the next verse, "Take ye heed, watch and pray for ye know not when the *time* is." Now if the time is revealed in any of the prophetic numbers of Daniel, some "man," some "angel" or "the Son" did "make it known," and of course did know it. There is no escape from this conclusion but by doing violence to the words of the Lord; and those who persist in doing it may prepare themselves for greater trials than any they have ever yet experienced if the Lord does not give them over to the wildest fanaticism. I will put my argument in a logical form, thus:

If the definite time for the second advent is revealed, in the prophetic numbers of Daniel, some man, some angel, or the Son of God did reveal it, and must therefore know it.

Our Lord Jesus Christ saith—"Ye know not when the time is. Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son."

Therefore no man nor angel, neither the Son hath made the time known, and the *inference* from the prophetic numbers of Daniel is *false*.

To this position, in our mind, all opposition is just as baseless as the assumption of an immortal soul in man. We deplore the attempts to fix the definite time of the second advent of Christ, as fraught with immense evil to the cause of truth, and tending to bring the idea of the advent itself into contempt.

We should lament such a result; and hence can have no part in any attempts, coming from what quarter they will, to fix on a day, or year of the advent. We are settled in the fact that the event is still future, and to be realized at no distant day. That it is near we can labor to show with any class of believers. But when they will insist on knowing "the time," day or year, we can have no followship with their position.

Banish the Mournful Thought.

We gave two weeks ago an extract from a work of the author of "*Man all Immortal*," now Bishop Clark, of the M. E. Church. Here follows another from the same source. Speaking of the grave and the dear departed ones, he says:

"While we cherish the spot where the dear departed lie as something sacred and holy in the heart's affections, and though we often go there to commune in our thoughts and feelings with them, yet it is well to dislodge from our minds so gloomy a thought as that their spirits are evermore hovering around the sad, mournful spot. Ah, who could cherish such an idea without a sensible augmentation of sorrow and of deep concern? The place is so cold and lonely. The night winds sigh so dolefully there. How dreadful, in the dead of night, is that dreary and dreamless silence! The snow lies so cold upon the grave; and fiercer than even the cutting anguish of your bereaved heart are the wintry storms that rave, and drift, and whirl around the monumental marble. Can any one, then, wish the sainted dead to be there? No, no. We would not wish them to be there. They are not there; it is only inanimate mortality. It feels not its loneliness, and is not chilled by the coldness of the place. Banish, then, the thought from your mind; for they are not there. In happier society than that in the city of the dead they live; to sweeter sounds they listen; to the music of angelic choirs they bend an enraptured ear. In genial and stormless climes they have found a home."

This is beautiful *poetry*. It is true the "spirits" of the dead are not "hovering around the sad, mournful spot"—the grave. That would be "mournful" indeed! No wonder such a thought is "dreadful"—dreadful to think the spirits are where "the snow lies so cold upon the grave!" and then, for them to stay out there "in the dead of night!" and through "the wintry storms that rave, and drift, and whirl around the monumental marble!" Surely, "we would not wish for them to be there," for it must be fearful to think what those "immaterial immortals" must suffer from such "wintry storms!" What a penetrating material these storms must be charged with to make the immaterials feel that such a place is "dreadful!" "They are *not* there," cries out the Doctor. Truly, for once he is right; but where are they? He answers—"In happier society....to sweeter sounds they listen; to the music of angel choirs they bend an enraptured ear," etc. Here is enough of untruth, and we are glad he did not add, "They are praising the Lord," for that would be so palpable a falsehood that no mask could cover it; because the divine Spirit of God hath declared, by the mouth of the prophet, "The dead praise not the Lord, neither they that go down into silence." Psa. cxv. 17.

Dr. Clark next gives us some account of the doctrine of the "transmigration of souls," travelling through various bodies of animals, beasts, birds and fishes, till they reach the "pure world of blessed spirits." Possibly he had Pres. Beecher's "Conflict of Ages" in his mind; but he calls this doctrine a "Dark and gloomy speculation," yet he admits it was "prevalent in the theology of the ancient Egyptians, in the philosophy of Pythagoras and of Plato, and has found advocates in nearly every age." So it must be true, if the advocates of the soul's immortality are correct in arguing the truth of their theory by telling us "It must be true that the soul is immortal, because all nations have believed it so;" and Plato has especially been appealed to in proof of the truth of their theory. Let them take the whole dose which Plato and his brother philosophers have mixed for them, and not shrink from it because its dregs are bitter. We boldly assert, the darling doctrine of the natural immortality of the soul has no higher origin than heathen philosophy: not one word of it in the Bible. Dr. Clark next speaks as follows:

"As science advanced and knowledge increased, the old theory of an under-world region, where the dead were gathered, gave place to the more distinct theory of an *intermediate abode*. The poet thus describes this separate, intermediate abode:

"O see! an awful world is this
Where spirits are detain'd. 'Tis half a heaven
And half a hell! What horrid mixture here!
I see before me, and along the edge
Of rayless night, on either side the shades
Of spirits move; as yet unjudged, undoomed,
Or unrewarded! Some do seem to hope:
Some sit in gloom; some walk in dark suspense;
Some agonize to change their state. O, say,
Is all this real, or but a monstrous dream?

"Having received the first indication of this doctrine from heathen philosophy, it was subsequently evolved in christian light. It first became a part of christian philosophy, and then a part of christian faith. The Council of Florence, in 1439, established it as a doctrine of the Papal Church, and it was afterward reaffirmed by the Council of Trent. It is also recognized in the forms of the Episcopal church. In the Papal Church this intermediate abode is connected with the idea of purgatory and the extension of man's probation to this middle abode. This privilege, however, does not extend to those who have not believed and been baptized into the church; for all such, they believe, go immediately and without hope, to hell. In the Episcopal Church this intermediate abode is regarded as a place where the spirit is detained till the resurrection of the body and its final glorification; and for these events they believe it to be undergoing a preparatory training while in its separate abode."

Here again Dr. Clark gives us a pretty fair account of the origin of the intermediate, conscious state of the dead; and "the poet's" description differs nothing essentially from the "orthodox" account of the same state; but he objects to the papal part of the conscious state of the *dead-alive* ones.

"A Monstrous Fraud."

What is it? He who is now one of the bishops of the Methodist E. Church, in the article from which we have given other extracts, pounces on our views of the state of the dead in the following manner:

"Another error relating to the intermediate state, and one that is more revolting to all the instincts of our nature than any of those we have considered, is that *the soul dies with the body. It is strange that such a doctrine should ever have found place with those who believe in the resurrection and in everlasting life after death.* Yet such is actually the case. This theory is thus stated by some of its modern advocates: 'The whole man, whatever are his component parts, suffers privation of life in what we call death.' And again, 'The period which elapses between the time of death and the resurrection is spent in unconsciousness and inactivity; the soul is either extinct or in a profound and dreamless sleep, forgetful of all that is past, ignorant of all that is around it, and regardless of all that is to come.' The philosophical basis of this doctrine is the assumption that the soul is only the result of the physical organization, and, therefore, can have no separate existence. But all reason and all philosophy demonstrate the falseness of this assumption. The premises being taken away, the conclusion is of no force. *The scriptural argument is absurd and unsustained. The assumption that the Bible teaches such a doctrine is a monstrous fraud upon all revelation.* Quickened and revived as this doctrine has been repeatedly amid the delusions and heresies of the present day, it has so little to give it countenance, either in reason or revelation, and is in itself so repugnant to to all the instincts of the soul, that no degree of fanaticism can give it more than a brief and sickly existence. A sufficient refutation of the assumption will be found in the scripture doctrines we shall develop in the subsequent discussion of this subject. But we may inquire here, How can this state of unconscious sleep or of absolute extinction be consistent with the living union of the believer in Christ? 'Because I live ye shall live also.' This is the great pledge of our uninterrupted life. He that believeth hath eternal life; he that liveth and believeth on him shall never die; and he that hath the Son hath life. *Christ is the source of our life; and as the source cannot become extinct, neither can the life that flows from it. Death has no power here.* Instead of locking our faculties up in unconsciousness, and isolating us from our union with Christ, it can only break down some of the obstructions to that intercourse that have heretofore existed.

'It gives us more than was in Eden lost.'"

We have put in italic those parts of the foregoing to which we wished to call special attention. If the soul does not "die with the body" then it can have no resurrection; hence on this theory there is no resurrection of the man, because the resurrection is of "the dead." "How say some among you that there is no resurrection of the dead?" "But some will say, How are the dead raised up? and with what body do they come?" 1 Cor. xv. 12, 35. "They" is spoken of the dead. If the soul is not dead it shares not in the resurrection, and the body only is the subject of it: and Paul saith—"Thou fool! that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain" (i. e., mere grain) "it may chance of wheat or some other: but God giveth it a body as it hath pleased him, and to every seed its own body." Here the apostle seems to affirm that the body given the resurrection dead is *not* the identical one that was sown; but the resurrection *man* must be the identical or it is no resurrection, but an entire new creation: hence it follows that whatever constituted the essential man was dead. Whatever the soul may be, therefore, it was dead and is the proper resurrection subject. We give here the paraphrase of John Locke, Esq., on Paul's words, 1 Cor. xv. 36–38.

"Thou fool! does not daily experience teach thee that the seed which thou sowest corrupts and dies before it springs up and lives again? that which thou sowest is the bare grain of wheat, or barley, or the like; but the body which it has when it rises up is different from the seed that is sown. For it is not the seed that rises up again, but quite a different body, such as God has thought fit to give it, viz., a plant of a particular shape and size, which God has appointed to each sort of seed."

We pass this paraphrase without indorsing it, but leaving it to its own weight. But if the body only dies, the body only can be the subject of the resurrection, and it must be identical or it is no resurrection. We believe the same particles of matter may enter into the body with which the dead come in the resurrection or they may not. We regard that point as entirely unessential; but the same identical *man* who died must be the subject of the resurrection; and whatever constitutes his identity must therefore have been dead. And "it is strange that such a doctrine" as the denial of the death of the man proper, "should ever have found place with those who" profess "to believe in the resurrection, and in everlasting life," not "after death," but after the resurrection at the last day. Bishop Clark says—"The scriptural argument," to sustain the unconscious state of the dead, "is absurd and unsustained." That is, of course, in his mind: but whether it is so in fact we may possibly see before we have done. He adds —"The assumption that the Bible teaches such a doctrine is a monstrous fraud upon all revelation." We reply—The doctrine that "Thou shalt not surely die" appears to be the great "fraud;" and if age can make it true it is as old as could be desired. What side of that controversy our respected author has adopted is quite apparent, and will doubtless be still more so. He talks of the view we advocate being that of the "*absolute* extinction" of man in death, even "of the believer in Christ." We will not say he is guilty of "a monstrous fraud" in this insinuation; but we will say he is sadly mistaken in our views. "The dead in Christ" are "asleep;" hence are unconscious. What that state of sleep is, except that it is one of "no knowledge," we do not pretend to say; but it is not one of "absolute extinction:" they will awake at the voice of Christ—"at the last day"—as did Lazarus at Bethany, when he was dead and Christ called him forth. He "had been dead," said the record, but Jesus said, "I go that I may *awake him* out of his sleep," and he did awake him; and he will awake all his followers when he shall "himself descend from heaven with the voice of the archangel, and the trump of God;" then "the dead in Christ shall rise;" and our friend C. will find it difficult to produce a promise of Christ, because "I live ye shall live also," that embraces any period "after death" till "the last day" resurrection.

In the sentiment that "Christ is our life" we heartily concur; therefore the life principle is not of ourselves: "the source" is in Christ, who is alive forevermore. "Death has no power" to deprive the believer of this life, though such believer sleep in utter unconsciousness one year or a thousand: he will surely awake at the voice of Christ; but as to substituting the sentiment—"Death gives us more than was in Eden lost"—for the promise of Christ—"*I* will raise *him* up at the last day"—we wish not to share in such blasphemy.

Our friend says the doctrine of the unconscious state of the dead till the resurrection, or "that the soul dies with the body"—"is more revolting to all the instincts of our nature than any of those errors" he had previously "considered." Now, his "instincts" must be of a very peculiar character; for he had "considered" purgatory, transmigration through beasts, birds and fishes, the dancing of the soul in bleak winter storms and dark nights over the grave of its dead body, etc.; yet none of these are so "revolting" as the thought of sleeping quietly and soundly till Jesus shall return from heaven to awake us. Really, we think there are not many "instincts" like our friend Clark's; and we rather *guess* if he was certain he should have to try the beauties of purgatory, transmigration, and dancing in the dark, wintry storms about the grave yard, he might think better of a little quiet 'sleep till Jesus should bid him

wake. At any rate, our instinct differs entirely from our good brother Clark's; and we doubt not when he awakes in the resurrection with all the rest of Christ's family, who slumbered peacefully while so many of earth's storms and trials were howling around its inhabitants, he will rejoice to find he has not to wait for one of the glorious family of Christ to end his trials before enjoying their society.

Questions on Immortality.

1.—What is immortality?

Ans.—Deathlessness: from *im*, *not*, and *mortal*,—not mortal, deathless; cannot die.

2.—Who has inherent immortality?

Ans.—"The King eternal, *immortal*, invisible, the only wise God." 1 Tim. i. 17.

3.—Are not men possessed of immortal souls?

Ans.—No: "The soul that sinneth it shall die." Ezk. xviii. 4, 20.

4.—Is immortality attainable by us?

Ans.—Yes: for though "the wages of sin is death; the *gift* of God is *eternal life* through Jesus Christ our Lord." Rom. vi. 23.

5.—How is this gift obtained?

Ans.—Jesus saith: "This is the will of him that sent me, that every one that seeth the Son, and *believeth* on him may have everlasting life: and I will raise him up at the last day." John vi. 40.

6.—Does that resurrection secure the person's immortality, or make him deathless?

Ans.—It does: for, "They who shall be accounted worthy to obtain that world, and the resurrection from the dead....*cannot die any more*....and are the children of God, being the children of the resurrection." Luke xx. 35, 36.

7.—Did Plato, or Socrates; or does "spiritualism," as it is called, or nature reveal immortality?

Ans.—No: It is *only* revealed "By the appearing of our LIFE-GIVER, Jesus Christ, who hath abolished death, and brought *life* and IMMORTALITY to light through the gospel." 2 Tim. i. 10.

8.—To whom will God give eternal life, or deathlessness?

Ans.—"To them who by patient continuance in well doing *seek for* glory, honor and immortality." Rom. ii. 7.

9.—Will God bestow on such this deathlessness?

Ans.—He will give them "eternal life." Rom. ii. 7.

10.—You say to *believe* in Jesus is the first step toward the attainment of immortality. What more is necessary?

Ans.—To "fight the good fight of faith; lay hold on eternal life." 1 Tim. vi. 12. "He that endureth unto the end shall have life." (Syriac). Matt. x. 22.

11.—When are believers put in possession of immortality? Is it at death, or at a subsequent period?

Ans.—"The dead shall be *raised incorruptible*," 1 Cor. xv. 52.

12.—How will living believers attain to immortality?

Ans.—"We shall be changed." 1 Cor. xv. 52.

13.—When will that change take place?

Ans.—"At the last trump." 1 Cor. xv. 52.

14.—Will this change be gradual or sudden?

Ans.—It will be "in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the *dead* shall be raised incorruptible, and we [who are alive or remain] shall be changed." 1 Cor. xv. 52. 1 Thess. iv. 15.

15.—Will this change include the whole man?

Ans.—Certainly: "This *corruptible* must put on incorruption; and this *mortal* must put on IMMORTALITY." 1 Cor. xv. 53.

16.—What scriptures will be fulfilled when this takes place?

Ans.—"Then shall be brought to pass the saying that is written, death is swallowed up in victory." Isa. xxv. 8. 1 Cor. xv. 56; and Hosea xiii. 14; "I will ransom them from the power of the grave, [*sheol*]; I will redeem them from death: O death, I will be thy plagues; O grave, [*sheol*], I will be thy destruction."

17.—Will the wicked dead share in this revival into life?

Ans.—They will not: "The man that wandereth out of the way of understanding shall *remain* in the congregation of the dead." Prov. xxi. 16. "Drought and heat consume the snow waters: so doth the grave [*sheol*] those which have sinned." Job. xxiv. 19. "They are dead, they *shall not live*; they are deceased, *they shall not rise*." Isa. xxvi. 14. "Man that is in honor, and understandeth not, is like the beasts that perish." "He shall go the generation of his fathers; they shall never see light." "Like sheep they are laid in the grave; death shall feed on them....their beauty shall consume in the grave;" [*sheol*;] *Margin*: ["or, the grave being a habitation to every one of them."] Psa. xlix. 14, 19, 20. "He that believeth not the Son *shall not see life*, but the wrath of God ABIDETH on him." John iii. 36.

18.—Will not the wicked, then, have immortality—incorruptibility?

Ans.—They will not: for, "These as natural brute beasts, made to be taken and be destroyed....shall UTTERLY perish in their own corruption." 2 Pet. ii. 12. "He that soweth to his flesh, shall of the flesh reap corruption." Gal. vi. . "The wages of sin is death." Rom. vi. 23.

19.—But is it possible to destroy a soul?

Ans.—"Fear Him who is *able* to destroy both *soul* and body in hell" [*gehenna*]. Matt. x. 28.

20.—But is it not a fact that "nothing can be annihilated?"

Ans.—If God "created all things out of nothing," as theologians say, He can reduce anything he has made back to nothing, if he will, or he ceases to be omnipotent, and hence ceases to be God.

The Long Branch Tent Meetings.

Two new things in the line of religion are being introduced to the people of Long Branch. One of them is a splendid "centenary" church edifice, which is in process of completion by the Methodists, and which is to cost about twenty-seven thousand dollars. The basement vestry, itself good enough for any worshipping assembly this side of the glorified state, was finished some time ago, and has been used by the pastor—now in his third year—for preaching a series of very weak sermons against the truth on the question of immortality. The principal audience room will be completed when the requisite funds can be squeezed out of a society which has already been made to feel that fashionable godliness costs all it is worth. This "centenary edifice," with its towering steeple, is one of the new things referred to above. The other new thing is new to L. B. people only in the sense that they have hitherto been ignorant of it. We refer, of course, to the glorious old apostolic doctrine of future and endless life for the righteous alone, by a resurrection at the last day. This old-new thing is so exceedingly precious, and, as compared with the immortal soul teachings, so tangible, definite and Scriptural that large numbers have been willing to sit on cushionless seats without backs to hear it preached in Br. Wolcott's large tent. Five discussions have been given in the tent on the Life theme, since our last report—one of them by the Editor of the HERALD OF LIFE, the remaining four by his son in the Life Gospel, the writer of this hasty chronicle. The sermon of Br. Storrs was preached before a large congregation on Sunday afternoon—it occupied in the delivery about an hour and a quarter—was listened to with deep attention, and was from first to last a most energetic and conclusive protest against the dominant theology respecting the nature of man, the hope of the righteous, and the doom of those who reject the LIFE-GIVER. The text was, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John iii. 6. Our meetings commenced on Thursday evening—owing to the rain the congregation was small. But we were not discouraged, and the writer had much comfort in speaking for a little more than an hour to the brethren and sisters from Rev. xx. 12–15. On Friday evening the weather, the attendance and the attention were all excellent. The discourse was founded on John xi. 25, 26. At its close the gentleman of whom we had hired the ground used for our previous campaign expressed himself gratified with the views presented as he had never been with any he had heard under the name of orthodoxy, and then gave a practical proof of this appreciation by offering to furnish a lot in Long Branch if our people would build a good-sized church edifice and keep their views before the community. On Saturday evening Br. Storrs arrived at Oceanport accompanied by Br. A. W. Macdonald—the "W. M." who occupies so acceptably a portion of the columns from week to week By the way, we earnestly hope that all the friends of this paper will read to practical purpose Br. Macdonald's article of last week headed, "The Life and Advent Union." We had hoped to say something ourself on that subject this week, but we have no time to write it, but we say again, read what Br. M. has said, and attend to his useful suggestions. A rainstorm prevented preaching on Saturday evening, and it then looked as if the storm would continue over Sunday. But better things awaited us, for Sunday was a beautiful day. The forenoon discourse was on Acts xxiv. 14, 15. At its close a Presbyterian minister from Ohio, the head of a Female College (his *personalia* we learned afterward), rose and asked a question on the Rich Man and Lazarus. To this we replied. Then he rose and called attention to the worm that dieth not, and the fire that shall not be quenched. This we also answered. Then he gave us Matt. xxv. 46 to dispose of, and when we had done this we closed the service—at about a quarter to one o'clock. Of the afternoon meeting we have already spoken. In the evening the tent was crowded, and a discourse of an hour and a half was preached from 1 Thess. iv. 13–18. Much interest has been awakened on the Life question, and people in Long Branch will in the future be less and less content with arguments against us that do not "face the music" and grapple with the question fairly. In all our discourses we sought to give emphasis to the importance of studying the Bible daily and prayerfully. On Sunday afternoon we were pleased to learn that one gentleman from Friday to Sunday, read through the gospels of Matthew, Mark and Luke, and the very objections he came prepared to urge against the writer (in private) were the ones presented by the minister from Ohio, and with the replies to which our friend was satisfied. We trust that Brn. Wolcott and Welch will be abundantly blessed in seeing the truth multiplying its adherents all about them.

R. W.

A Short Discussion.

I send you a short discussion that I had today with a Minnesota Senator. I place it in the following form which is, in substance, *verbatim*.

A.—I would argue man's immortality from these premises:

1st. God never made a mistake.

2d. He made man with a capacity for infinite improvement.

3d. Therefore, he must live forever to infinitely improve.

B.—Allow me to syllogize.

1st. God never made a mistake.

2d. He made man with a capacity to acquire, in this present state of things, a competency of this world's goods; to form a good character; to become intelligent, and happy.

3d. Therefore man will not die until all that is acquired.

A.—But Sir, where did you learn that God intended all of that for man in this present state?

B.—From the same chapter and verse that you learned that God intended that all men should unconditionally infinitely improve.

A.—I haven't time to discuss this subject now.

Spiritualism.

Andrew Jackson Davis, probably the most prominent man among spiritualists, has recently delivered a lecture entitled "Coming Events." His failure during the war to make events tally with his prophecies, taught him a costly and useful lesson; so he avoids a certain course of exposure and censure and deals in safe prognostications this time, having allowed them the unlimited time of their fulfilment to corroborate his sagacity. Speaking about various changes past and going on, he says: "Christianity was a new type that took the place of Judaism. Was it a final type? This was the prevailing doctrine that was preached in the splendid pagodas that were scattered over the Island of Manhattan. This is just as reasonable as would have been the doctrine that Judea was the centre of the universe, or that belief in the existence of a New World was without foundation in the mind of Columbus. The people of this country were in a transition period in religion as well as in politics. We were about entering on a new epoch, and what was commonly known as the Rochester Knockings was the beginning of a new religion."

The speaker dwelt on this idea at some length, and predicted that the present system of Christianity, having served the purpose of its institution, would give way to spiritualism. Even now the introduction of music and ceremonial into religious services showed that the ministers were losing their hold on the people, and the time was approaching when all would acknowledge the truth of the spiritual theory. He is shrewd enough to detect the weakness of modern theological teachings. But the cure will be better than the delusive mummeries that he is seeking to grow rich by and by which he has in several of his speculations, most ignobly flattened out as leader, prophet, and honest man.

W. M.

Letters and Extracts.

From Eld. B. H. Couch.

CONCORD, N. H., May 30, 1867.

A few thoughts upon a passage in John v. 28, 29. This passage I consider to be translated wrong.

1. Christ never spake to the Jews but by "parables" or figure: as he says in another place, "without a parable spake he not unto them."

When Christ commenced his gospel preaching to one of the officials (of the Jews) John iii. 8, he began in this mysterious parabolic or figurative language, and he always submitted ideas couched in such language to the Jewish people. In John v. 17, Christ began to answer the Jews, by saying "My Father worketh." Here they contradicted this. In verse 19, he began to preach the gospel to them in just such terms as they could not understand, in order that the scriptures might be fulfilled. (That is, they were not to understand). When we strike the 21st verse he doubly presses such language upon them, so that their anger was kindled against him, as is said in verse 18. From the 21st verse and onward, the great subject is life everlasting; not this natural life. Verse 24, "He that heareth my word, and believeth on him that sent me, hath everlasting life." Now then, did they understand this language? They certainly did not; for they were spritualists, and did not believe in such a resurrection as Paul preached in Acts xxiii. and xxiv.; for here Paul was condemned by them on his plan or manner of the resurrection as he said in Acts xxiii. 7, "I am judged (*krinomai*) or condemned."

I would like to have any one find one passage in the Old Testament (if there be such) to prove that the Jews believed in the resurrection of the gentile world. It cannot be found. They did not believe in their (gentile) resurrection. They believed in the resurrection of their own people "just or unjust."

But when Paul came to preach a resurrection and life through and in Christ only, it stirred their envy into passionate results. Paul said, "Christ the first fruits, afterward they that are his at his coming." Not one word here concerning the wicked. "It is sown in weakness, but raised in power: sown in corruption, raised in incorruption."

There is nobody raised but what he tells how they are raised. Still, many of our professed Advent preachers deny these words, and say, "They are raised corruptible, and mortal," and to a sinful life coming through him whose blood could not be polluted with sin.

NOTE BY THE EDITOR:—The foregoing has been delayed under a rule we have generally acted on, that when a communication is not complete in itself, but to be followed by another to finish the topic, we do not publish any till the whole is received. We have waited accordingly, for the remainder of the foregoing, and it has not yet come to hand. We reserve the right to give or decline the remainder when we have seen it.

From S. S. Call.

NEWPORT CENTRE, VT., July 14, 1867.

BR. STORRS:—Seeing a notice in the HERALD OF LIFE, that the brethren were requested to respond in regard to the continuance of the paper, and for support to complete the present volume, I will pledge to give two dollars for the continuance of my number to the close of vol. iv.; also, $1 for two copies of vol. v.; one for myself and one for my father, Nathan Call, in Canada. I will send the two dollars soon; and I think I shall be able to get one new subscriber. The doctrine of No life out of Christ is very unpopular here; and none but a believer knows what we suffer. But thanks be to God who giveth us the victory through our Lord Jesus Christ, his word never fails, though often tried.

I hope we shall not be deprived of the weekly visits of the only paper in the world that appears to give evidence on both sides of the question. God bless the brethren sustaining the paper, for how can many of us spare it? It is the only preacher, or preaching we get. Not a single sermon has there been preached on the life theme here since Br. Bishop left, one year ago last December. I am sometimes led to exclaim, How long, O Lord, how long, before we can hear, by the mouth of thy servants, thy word concerning us? I am sometimes almost discouraged; but through the HERALD I hear from others who are waiting, and feel that in God's own time we shall yet hear. God bless the brothers and sisters scattered abroad. Take courage; continue faithful; we shall yet meet a blessed company where the scoffs and jeers of this life will have ceased to offend.

I am very strongly opposed by all classes of the modern church professors because I do not fall down and worship the image they have set up; that is, their spiritual, omnipotent devil; for he must be omnipotent and omniscient to have such power as they ascribe to him. For instance: he is in Europe, in Asia, in Africa, in America, and in the greater part of mankind at one and the same time; and yet he was the serpent that was to crawl on his belly all the days of his life. "From such turn away." "Fight the good fight of faith; lay hold on eternal life." Yours for truth and consistency; hoping for life through the LIFE-GIVER.

WM. DELANO, Bangor, Me., writes:—I see by the HERALD OF LIFE that the "LIFE AND ADVENT UNION" is to meet August 23d. And it is to be decided whether to continue the paper or not. I hope the paper may be continued. I will pay $5 for one copy for one year, if it continues to be published. I remain a believer in "No Life out of Christ" and of "no resurrection from the dead out of Christ." Yours in the bonds of love.

Summary of News.

BY W. M.

DOMESTIC.

Congress adjourned on Saturday the 20th inst. It is believed that all the bills passed have become laws either by the approval of the President, or passage over his vetoes, with the exception of the bill striking out the word "white" in the existing statutes in the District of Columbia, so as to remove the present discrimination against colored citizens in the election to office, and to seats in the jury box.

A train of seceding Mormons arrived at Julesburg, Colorado, on the 18th inst., bound for the States.

The trial of Surratt is still going on. It has come out during this trial that nearly all of the conspiraters and their friends were Catholics, and also that they relied on Catholics to aid them to escape. Even in Canada, where Surratt fled, shelter was secured for him in a Catholic institution; and now the witnesses who are most active in getting him off are priests and other Catholics. This would indicate, some what, the extraordinary depravity of this system, and the power it wields over its votaries, and how ready it is to sacrifice all principles of right to promote what it deems its own interest.

FOREIGN.

We have never been sanguine that the era of peace and good will among the military powers of Europe was just about to dawn and gladden the world with a millennial spectacle. We believe on the contrary that all earthly kingdoms are to be destroyed and their territory go to form the great and everlasting universal monarchy. We are not, however, disposed to read in every hostile indication a certain harbinger of immediate war, although it shows the chronic disease affecting the governments of the world. The *N. Y. Herald* of the 22d has this summary of "its foreign news: In spite of the Exposition and the royal visits, the empire seems drifting into war. Horses are being extensively purchased and the military workshops are in full blast. In Frankfort and other financial centres these war appearances are creating considerable distrust. The letters from our special correspondents at Luxemburg, at Coblentz and at Mayence are not more reassuring. Sooner or later a collision between France and Prussia is inevitable. Notwithstanding the doings of the London Conference, spring or early summer may witness Europe in arms, and the two greatest military nations of the day in deadly conflict on the ancient battle field of Europe.

The latest official accounts from Crete give terrible reports of the cruelties of the Turks. The Cretans having inflicted severe punishment upon one of Omar Pacha's spies, this general retaliates by actually crucifying a Grecian priest in order to satisfy his revenge, and at the same time to cast odium upon the christian religion, from which he apostatized that he might become a Turkish General. He next besieged a cavern, in which Greek women and children had taken refuge, and by closing the cavern with stones left them to die of starvation. This renegade is repeating in Crete the scenes of carnage which made him so infamous in Koordistan, Syria and Montenegro. He boasts that he will exterminate the Cretans. The Turkish government, staking its faith in this General, declines for the present to yield to the remonstrances of foreign Powers. It declares, however that it will consult the Cretans' wishes in the event of the revolution not being quelled prior to July 24. It is stated that, as the Cretans are more heroic than ever in their resistance, there is no probability of the success of Omar Pacha.

Juarez had a strong desire to save the life of Maximilian, and according to a Mexican journal "offered his safety to the emperor on condition of the latter taking an oath never again to tread on Mexican soil, and of his signing at the same time his own downfall." Maximilian said in a loud voice that he would accept with pleasure this double condition if the officers and soldiers captured along with him were also set free. He preferred to die rather than accept conditions that would be a reproach to him. His body was delivered to the Austrian government on demand.

Advices from the island of Candia, via Athens report that the Cretans are preparing a squadron of five fire ships, with which they intend to attempt the destruction of the Turkish fleet, which is supporting the army of Omar Pasha.

Vessels from the West Indies bring information of a volcanic eruption having occurred at sea, about nine miles westward of the island of Terceira, and being still in action on the 6th of June.

The Austrian Reichsrath has adopted resolutions in favor of the political equality of religious faiths, and of acknowledging the legality of marriage when performed by the civil magistrate.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For our self, we indorse the general theory that the Anglo Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 8 cents.

HELEN ROBERTSON'S Post Office address is, "*Rosine Home*, Germantown Ave., Philadelphia, Pa." She has become "*matron*" of that institution.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St; and likewise at 37 Park Row, Room 40.

APPOINTMENTS.

ELD. S. W. BISHOP, will preach in RANSOMVILLE, (Jamaica, Vt.) on Sunday, July 28.

RUFUS WENDELL will preach in the Court House, in PATERSON, N. J., next Sunday, (the 28th inst.) morning and afternoon, at the usual hours.

BUSINESS MATTERS.

One Dollar each from—L. A. Butler, Emery Wadlegh, Moses Hampton, E. G. Allen.

Two Dollars each from—Daniel Petry, H. K. Whitcomb, Mrs. Jane R. Dull.

Various Sums.

S. Cooper, $3; Mrs C. C. Cook, $5 for V. V.; Geo. W. Denny, $50 on pledge; H. N. Hazard, $1 50.

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

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BIBLE EXAMINER TRACTS.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $8 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

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Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

CHRIST IS MARCHING ON.

Mine eyes have seen the glory of the coming of the Lord,
He is tramping out the vintage, where the grapes of wrath are stored;
He has loosed the fatal lightning of his terrible swift sword:
His day is marching on! Glory, glory, hallelujah:

I've seen him 'mid the watch fires of a hundred circling camps;
They have builded him an altar 'mid the evening dews and damps;
I can read his righteous sentence by their dim and flaming lamps:
His day is marching on, etc.

I have read a fiery gospel, wrote in burnished rows of steel,
As you deal with my contemners, so you my grace shall deal.
Let the hero, born of woman, crush the serpent with his heel.
Our King is marching on, etc.

He has sounded forth the trumpet that shall never call retreat.
He is sifting out the hearts of men, before his judgment seat.
Be swift my soul to answer him; be jubilant my feet.
Since the Judge is marching on, etc.

In the beauty of his holiness he is marching with the free,
In the glory of his coming will transfigure you and me.
He died to make us holy that we his face might see,
When he comes marching down, Glory, glory hallelujah.

Children's Department.

THE LITTLE BROWN BIRDIE.

As I was retiring from the dinner-table of a friend in the country, one bright sunny day last Autumn, as I cast my eye through the bow-window, my attention was attracted by a little brown birdie, sitting on the ground near a mirror which the coachman had brought from the city that morning, and left leaning against the wing of the house. A group of friends and children gathered around to look at birdie, and with one voice we said it had received an injury, and could not fly; but the next moment we found ourselves mistaken, for it took wing and was off. Very soon, however, it returned, taking its position before the mirror; and by its movements we soon discovered that it was watching its own reflection in the glass—mistaking it for a foe. It gazed a moment, moved its head toward one side, then towards the other; raised its feathers, stepped back a little—the reflection, of course, making the same defiant movements—and then, with all its power, rushed forward to strike its foe. The force with which it struck the mirror, of course, sent it backward. Recovering its position, it would resume the same position and go through the same belligerent movements till exhausted. Then it would fly away for two or three minutes. On returning, it would repeat the same, till again exhausted, with but little variation. Sometimes, before flying away to recruit, it would step behind the glass, as if looking for its foe there. The bird was left undisturbed by the family, though it was closely watched till sunset. I do not think it was absent five minutes at any one time.

The next morning when the family assembled in the dining-room, the first inquiry was for birdie. The mirror having been left in its position, we found birdie at his post, apparently with the motto in his mind, "Never give up." The same defiant spirit, the same belligerent evolutions were acted out, with but a few minutes' recess, till late in the afternoon, when the mirror was removed.

As I watched the little birdie's movements, and saw its persistent, unforgiving spirit, I thought how much this is like the spirit and conduct of many human beings, both of larger and smaller growth. How many, like birdie, are fighting shadows or imaginary enemies; how many think they have defeated an enemy, when if, like birdie, they will look behind that which caused the shadow, they will find that there was no enemy to defeat!—*Christian Treasury.*

REAL COURAGE.

Boys and girls, as well as men and women, are apt sometimes to mistake prudence for cowardice, and yet no two qualities can be more unlike.

"Pooh!" said a rough boy once to his more gentle cousin; "I do believe, John, you are afraid to go near that horse, just because he isn't tied."

"There is no need of my going near him, Stephen," was the reply; "and there is danger of his kicking any one who teases him."

"Ha! ha!" shouted Stephen, "you are a bravey, now, ain't you? The idea of being afraid of a horse;" and with a taunting look at John, the foolish boy walked up to the grazing animal and poked him with a stick. The horse gave an uneasy start, but continued pulling at the grass.

"See here," said Stephen, growing bolder, if you'll promise not to faint, I'll present you with a lock of his tail in a minute."

John didn't faint, but Stephen did; for, as he stealthily approached the horse in the rear, the animal bounded away, performing a flourish with his hoofs that laid his tormentor senseless in the dust. John tried hard to restore Stephen to consciousness. He loosened his clothing, rubbed his hands and feet, and bringing water in his cap from the pool near by, dashed it on the boy's white face; but all in vain—there was no sign of life. The nearest house was their own home, and a quarter of a mile distant. John felt that not a moment was to be lost. He approached the now quiet horse, and leaping upon his back rode swiftly without saddle or bridle, to his uncle's house for help.

When, after a long illness, Stephen recovered, he was a wiser boy, and told his cousin that he really believed that the horse had managed to kick a little common sense into him.

"What a dunce I must have been, John," he added, "to fancy you were afraid of that horse!"

THE PERSONALITY OF THE DEVIL.

THE TEMPTATION OF CHRIST.

Thousands of years had passed away. The first Adam had been tried and failed to stand the test to which he had been subjected; sin had prevailed on the earth; the judgments of God had been repeatedly poured out; death reigned; the race had almost perished in the deluge. The doctrine promulgated by the devil in the garden of Eden, that man was immortal, had thus been proved to be but a lie, while the truth that he was by nature a perishing, dying creature had, since the fall, met with almost hourly confirmation. By the first Adam's disobedience came death—a condition from which, without the light of revelation, there would seem to have been no way open for revival. From eternity, however, had a glorious plan been devised by which man might, through the perfect obedience, death, and resurrection of another, the second Adam, gain that immortality which the first Adam failed, through transgression, to secure for himself and posterity.

In the fulness of time, the Son of God appeared. In him the divine and human natures were united, and, by the obedience and sacrifice of a perfect man, accomplished through the power of the divine Spirit, which was given to him without measure, he wrought out for man a way by which he might escape death, become a partaker of the divine nature, and attain eternal life.

But there was hostility to the accomplishment of this glorious purpose, and he, who in the garden sought and effected the fall of man, exerted all the powers he possessed to render the plan of salvation abortive. Encouraged by the success of his assault on the first Adam, he did not regard the conquest of the second as altogether hopeless; and, in the fourth chapter of Matthew, we find recorded the severe temptations through which the Son of God passed, while resisting the assaults of this powerful, unholy and personal adversary. For this account, carefully considered, cannot, we think, bear any other construction than that which regards the angels who ministered to Jesus, the Saviour himself, and the devil, as personal, intelligent beings, beings endowed with powers suited to their several natures and capacities. Any one who should read this account for the first time, with a mind unbiased, would naturally regard it as a plain statement of events transpiring, in which more than three intelligent beings, the devil, Jesus and angels, were the actors. It would have been very difficult to have assigned any other explanation than that these events were real occurrences, and not simply the inward struggles and strivings of Jesus against hunger, the disposition or temptation to gratify our appetites at any cost, to be presumptuous, or ambitious to possess wealth, popularity, influence or power.

The narration of the temptation reads thus, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him."

Luke, in chapter fourth, gives a full account of the same scene, with some additional incidents.

We consider that this history of an important event in the life of Jesus, teaches the doctrine of the personality of the devil.

The temptation of Jesus was one in which he was subjected to a severer test than our first parents, and the victory he achieved over the temptor, was, in consequence, far more glorious than would have been the case under other and more favorable circumstances. The first temptation was in the garden where nature bloomed in all her loveliness, and teemed with every luxury. Fruits of every description, pleasing to the sight, and grateful to the taste, every where abounded. Man had but to pluck and eat. Hunger could not afflict him, unless he had voluntarily denied himself the gratification of his appetite; and yet, notwithstanding the plethora of food, with the desire of acquiring knowledge which God had forbidden him to seek after, he gratified his appetite, and in doing so sinned against God.

But no such circumstances as these surrounded the Son of God. He was led as Matthew and Luke state, and driven, as Mark says, "by the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered." Then in the account, as narrated by Matthew and Luke, commences the history in detail of the temptation of Jesus. This did not, however, begin at the end of the forty days, or the period of his hungering, for Luke, in the iv. chap. and 2 verse, says: "Being 40 days tempted of the devil;" and Mark says, chapter first, and 13th verse: "And he was there in the wilderness forty days tempted of Satan." These were probably minor temptations, by which the adversary sought to harrass and wear out the patience of Jesus, and gain an advantage over him in an unguarded moment, and, failing in this, to bear down upon him with greater power when the period of hungering, which he knew to be at hand, should have arrived.

Every thing in the circumstances surrounding Jesus was, as we have said already, favorable to the adversary, and unfavorable to him. He was in the wilderness, nature presented her most gloomy and forbidding aspect, he was surrounded by wild beasts, and hunger, that powerful feeling of our animal nature, was brought to bear in aid of the suggestions of the tempter. He must, about the end of the forty days, have been left by the tempter for a short season, for, at their close, when the account of the temptation in detail is about to be given, it is said: "and when the tempter *came* to him." It is here stated that "the tempter *came* to him." In the 11th verse it is said, "and behold, angels *came*, and ministered unto him." There is no proof that the coming of these two opposing kinds of spirits was not the same—a personal one.

But if it is contended that the word devil has reference to "evil," where was this evil, and how did it tempt Christ? If we say that it was *within* him, let us take heed that we be not found among the number of those of whom it is said: "All manner of sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation," and why? Because they said, "he hath an unclean spirit"—a devil. We do not regard those who say that this evil was in Christ, as intending to charge him with the possession of such a spirit as the devil, but as Christ was without sin, we should guard well our language, lest we seem, in any way, to countenance such an idea as such expressions would seem to convey.

After having fasted forty days and forty nights, it is said, Jesus "was afterward an hungered." In this condition of want the tempter comes to him, and requests him to show proof that he is the Son of God, by commanding that stones be made bread; to which Jesus replies, by saying: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Some, who deny the personality of the devil, say that the tempting "devil," or "evil," here spoken of, was hunger. It is said, however, that this devil or evil *came* to Jesus. If it had been simply hunger, this feeling would not literally have come to him, but would have been something excited or awakened *within* him. If we say, however, that it was hunger, let us see how it will read. And when hunger came to him, hunger said: "If thou be the Son of God," etc. I am aware that language is often used in a figurative sense, and that such use is made of it in this case by some, but I do not see how any one can here give it any other than a literal sense, for the chapter gives us a history of facts, with nothing to indicate that anything else is the subject of record. To make it any thing else than literal, gives a strain to the narrative, and takes away that clearness which a literal interpretation of the words throws upon the subject.

To this devil, evil, or hunger, is now added another devil or evil: for the first one, or hunger, still continues to tempt Jesus. This last devil or evil takes him up, and sets him on a pinnacle of the temple, and tells him to cast himself down: "for it is written, he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." To which Jesus makes answer: "It is written again, Thou shalt not tempt the Lord thy God." The narrative says the devil did all this. Unless we have *proof* that this was not an actual literal occurrence, we must conclude that the devil really did what he is here said to have done. "Evil," simply, could not have taken up a man, and carried him to the top of a temple. But if the devil was a personal being, the work could have been done, and the narrative be clearer and more easy of explanation than under any other construction of it

If these were merely suggestions in the mind of Christ—thoughts and ideas simply, without any real *fact* in the case, they would to us appear to be inappropriate in a being possessing the character of Christ. He was not, I apprehend, in every respect like the rest of mankind, though partaking of the same human nature. He was no speculative, imaginative, castle-builder—no trifler. His mind was not occupied with fanciful subjects or questions—a mind drawn every way, revolving useless and foolish themes, conjuring up *imaginary* dangers, and meeting and overcoming them by the word of God. No, Jesus was a perfect man, every thought of his was brought into captivity to the obedience of his heavenly Father. He was under the influence of the Holy Spirit, with which, as Luke says, he was filled. That a being possessing a mind so well balanced, one so entirely controlled by the Spirit, should allow himself to indulge in imaginary, unreal temptations, mere abstractions which he brushed away by quoting scripture is not likely: in so doing he would have been putting himself in the way of temptation, and manifesting a want of control over his thoughts, not in harmony with his character as a perfect pattern after which we are to copy. And if the temptation was not a fact, but Jesus merely imagined himself to be on a pinnacle of the temple, and from his own heart the suggestion came to throw himself down, trusting in God to save him from destruction, how idle and trifling the thing would appear! He, in a safe place, so far as such danger was concerned, castle-building, and, like a romancer, imagining a scene that had no reality in it. It appears to us like trifling with the word of God to make this any other than a real occurrence; and Jesus would, in allowing his mind to picture such an imaginary position and danger, have put himself in the attitude of leading himself into temptation, and consequently into sin.

But if we regard the temptation, as the narrative clearly shows it to be, as an actual fact—that Jesus was literally taken and placed on a pinnacle of the temple, and a personal evil being told him to cast himself down, and trust in God to save him from death—a course which would have been wrong—then in meeting the temptation by the word of God, and in refusing to carry out the suggestion of the devil, he exhibited the strength of his holy character, and overcame the tempter. For there was here a real danger incurred, and a real victory gained. He was not in a safe place, but in a very unsafe one. Standing on a pinnacle of the temple, even if he had not cast himself down, he might have been hurled from his position at any moment by his designing adversary.

Under such circumstances his refusal to comply with the suggestion of the devil showed strength of mind, a determination to do right, and frees him from all suspicion of suggesting the temptation himself. That this temptation was not witnessed by others, that no one saw Jesus on the pinnacle of the temple, does not militate against the view that it really occurred. The devil is called the prince of the power of the air, and as such might have possessed the power to have so affected it as to have enveloped himself and the Saviour in a mist or haze, thus rendering themselves invisible to the people below, or the temptation may have occurred *in the night.* Taking all the circumstances connected with this special temptation into consideration, the preponderating weight of probabilities favors the idea that this temptation was a *reality*, in which a personal, evil being and the Saviour were the actors.

In the last temptation connected with this incident in the life of Jesus, as recorded by Matthew, the devil takes him up into a high mountain, shows him all the kingdoms of the world and their glory, and says: "All these things will I give thee if thou wilt fall down and worship me." To this Jesus replies: "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." In this special temptation, as in the one last mentioned, the same difficulty occurs if we regard it, not as a real occurrrence between Jesus and a personal devil, but as consisting in a struggle in the mind of the Saviour against the lusts of his nature. The devil, if a personal being, certainly possessed the power to take Christ to a high mountain, as much as to place him on a pinnacle of the temple, and on the idea that the narrative describes a literal occurrence, the temptation is easy of explanation. To one starving and in need of every thing, such a brilliant offer as that of all the kingdoms of the world, with their glory, upon the sole condition that Jesus should fall down and worship the devil, was one that held out to him the prospect of a speedy deliverance from trial. If Jesus could have been deceived by the tempter as Eve was, he also would have yielded, but he knew his foe, and rejected the offer, commanding Satan to get hence, or, as Luke says, to get behind him. In doing this he exhibited his faith in the promises of God.

The point or force of this special temptation, seems to us in part to lie in the *deception* which Satan attempted to impose upon Christ, as he did on our first parents in the garden, which deception was manifested in his claim to have any right or power to bestow the kingdoms of the earth on Jesus; and the strength of the latter lay, or was exhibited, in his not yielding to this temptation to be deceived, but in his exercise of faith in the promises of God. These promises were that Christ should see his seed—be the generative father of a spiritual race, who should be as countless as the sands upon the sea-shore, possess a kingdom and glory, and be heir to all things. Christ looked for these things at the hands of his Father as the reward of his obedience. Hence, if Satan had possessed the power to give him at that time all these kingdoms of the world, with their glory, and Jesus had accepted them at his hands, he would not have received them in the right way. If he had thus sinned against his Father by worshipping a fallen spirit; these honors and glories were to be attained by him only through obedience unto death. In this path he was willing to walk—hence he rejected the temptation of the lying devil with indignation, and commanded him to leave his presence. His answer clearly shows that he was addressing a personal and intelligent being: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus was willing to worship his holy and heavenly Father, but not an unholy being. By this temptation he was not like our first parents deceived, so that in obtaining this victory he showed the superiority of the spiritual over the animal Adam. When this temptation had ended it is said: "Then the devil leaveth him and angels came and ministered unto him."

An objection has been urged to the literal nature of the temptation of Christ on the mountain that if it was such, he was left there, and at a distance from the place of the devil's first communication with him; and that Matthew Mark, and Luke, state that the whole scene was laid in the wilderness, Christ not being removed from that locality during the whole period of his trial. If such an objection has any weight, then we may with equal force say that Christ was left on a pinnacle of the temple, for, while it is stated in Matthew, that the devil left him after tempting him on the mountain, it is said in Luke, that he left him after setting him on a pinnacle of the temple, the temptation on the mountain being the third in order of occurrence in Matthew and the second in Luke. As he could not have been left in both places, the presumption is that he was left in neither, but brought back to the place from whence he had been taken.

There is no proof, however, that the temptation was confined to the wilderness. Jesus was, it is said, "led up of the Spirit into the wilderness to be tempted of the devil." Such language does not necessarily imply that, while he was led there, the temptation was confined to that spot. One may go to a certain section of country to transact business, which may require his presence elsewhere also for its full settlement. The fact that he goes to one place, is no proof he does not go to another, before he settles it, and back to the place first mentioned before he returns home. Jesus was led into the wilderness to be tempted—a place where he could become hungry—but in carrying out the temptation, the devil led him to other localities, and as he took him away, he brought him back whence he came. And as he had, prior to these three temptations, of hunger, that on the pinnacle of the temple, and upon the mountain—been tempted for forty days already in the wilderness, he had suffered long enough in that special locality, it was therefore unnecessary to limit the scene of the three remaining temptations to the same spot—one would suppose that to give force to these last, as well as variety, the theatre for their operation would be varied also. And as it is expressly stated by Mark, first chapter and 13th verse, that he was in the wilderness forty days tempted of Satan, the temptation in that locality we think was fully accomplished, and it could be continued elsewhere without impairing the truth of the fact that he was for a period of forty days tempted in the wilderness.

A minute consideration of the circumstances connected with Christ's temptation only serves to show that they were real occurrences; that there was an intelligent, evil spirit moving in the matter, and seeking to gain the victory over the second Adam, as he had over the first—thus endeavoring to thwart the plan of Jehovah, a plan which contemplated the salvation of man through the perfect obedience unto death of the second Man, the Lord from heaven. Let us not, then, belittle the temptations of Christ by refusing to consider the strength which they derive from the fact that they were planned and executed by a subtle and malicious being of large capacities and powers, by meeting and overcoming whose suggestions by the word of God, Jesus has taught us the way by which we also may overcome and share with him the priceless inheritance of "Eternal Life."

Let us guard against having our minds led from the simplicity of the truth by human learning, but exercising the reason which God has given us, and looking to him for light may we receive the aid of that Spirit by which we shall be led into truth; be made partakers of the divine nature, and at last dwell forever with him who is truth—in whom there is no darkness at all, but perfect, cloudless, eternal light.

John Fondey, M. D.

Philadelphia, July 16, 1867.

A MYSTERY EXPLAINED.

If all startling phenomena were promptly investigated by minds free from superstition and fear, occurrences that appear to have a supernatural origin would often find an easy solution. Judge Parsons used to tell with great zest an incident in his travels which would have furnished food for a whole company of village gossips.

His wife, who seemed much agitated, waked him one night at a village inn, and told him there was a woman sitting at the foot of the bed knitting. The judge saw the figure as distinctly as his wife, but having no thought of a supernatural origin of the vision, began to speculate on its real cause. After looking sharply for some minutes, while the woman knitted on with unruffled composure, he was confident that he could see the wall through her, and that she could not, therefore, be substantial flesh and blood. This discovery, which might have affrighted weaker nerves, only roused his curiosity. He at once rose from the bed, and walking to the foot, saw that no one was there; the form had vanished.

Putting his head as nearly as possible in the position where he had seen the woman, the mystery was at once explained. He saw a circular hole in the shutter behind the bed, through which the rays of light were streaming; and going to this hole to look through, saw a woman in a room on the other side of the street knitting. The nerves of the wife were greatly soothed by the discovery, and the inquisitive mind of the judge was gratified by such a simple explanation of the apparition. Many ghost stories could be easily shorn of their apparently supernatural character by a cool and careful investigation.—*Watchman and Reflector.*

VARIETIES.

SELECTED BY W. M.

The Doctrines of Grace.—At the Unitarian Association recently held in Boston, the Rev. Mr. Hepworth, a leading man in that society, assured his hearers that the "old dogmas of eternal punishment, total depravity, and vicarious atonement were exploded." In commenting on this statement the N. Y. *Examiner*, the leading Baptist paper in the country, says that this leading minister repeats the old statement "that the doctrines of grace are exploded, and yet the friends of those exploded doctrines are so strong that within forty miles of Boston a man respected by the whole State has been turned out of a State institution because he was a Unitarian. Justice is sometimes slow, but usually very sure."

At a prayer-meeting recently held in the city of Brooklyn, a minister related an incident to show the power of prayer. He said that at a protracted meeting held in an eastern town where he was sojourning, the pastor was amazed at the conduct of a Universalist minister and some followers of his who persisted in disturbing the meeting. After ineffectual remonstrances he thus addressed them. "If you persist in acting as you have done I am going to pray to God that he will either convert you and make you a true minister of Christ, or else that he will take you out of the way, so that you may no longer be a stumbling block to others."

The Universalist persisted, and that night the pastor shut himself in his room and prayed till 3 o'clock in the morning, when he felt he had an answer to his prayer. Next morning the Universalist was found dead in his bed by his wife, "he having died," says the relator, "just at 3 o'clock in the morning."

[P. S. by Editor:—That is the worst kind of murder.]

Perilous-times sermons are now preached weekly in regard to the prevalence of crime in this country. In a discourse in this city Rev. J. M. Buckley said that the frightful prevalence of crime at present is beginning to attract universal attention. The increase of crime, the almost motiveless character of many heinous murders and other offences and their remarkable brutality mark the history of the country at the present day. Another feature is the alarming number of crimes which have taken place in respectable circles of society. The facilities for collecting and disseminating information such as the great competition between newspapers, the cessation of the war, the extension of the telegraph and railroads are undoubtedly greater now than has ever been the case before; therefore no crime can be concealed from the public. But there is no doubt whatever that the prevalence of crime at present in every part of the country takes the form of an epidemic.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

Jacob Grim, Philadelphia, Pa., President.
C. D. Leet, Springfield, Mass., Vice President
Rufus Wendell, Salem, Mass., Secretary.
Leonard C. Thorne, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

The Herald of Life

AND OF THE COMING KINGDOM.

TERMS:—Two Dollars a Year; or, 48 numbers; One Dollar for six months; or, 24 numbers; invariably in *advance*. When served by Carrier in New York city, 48 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the Herald of Life, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be \$2 20 a year, or \$1 10 for six months.

We can not undertake to prepay postage upon newspapers, except where the law obliges us to do so; that is, any where out of the United States. Anywhere in the United States, the subscriber may just as well pay the postage at his own Post Office, as to send the amount to us, and subject us to the trouble of doing it here. It is far less trouble to the subscriber than to us, and we must absolutely decline doing it for any within the States. Let this be remembered.

TO CORRESPONDENTS.

All Letters relating to the Herald of Life, whether on *business* or other matter, must invariably be addressed

"Geo. Storrs,
Box 4658,
New York."

Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

All names of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 183. NEW YORK, WEDNESDAY, JULY 31, 1867. VOL. IV.—NO. 41.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

THE SIGN OF THE SON OF MAN.

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn." Math. xxiv. 30.

What this sign is, has caused much inquiry at different times. It is not our design to state anything with positiveness on the subject, but to suggest thoughts which may afford matter for reflection. The sign spoken of must some time appear, and is designed to be for the benefit of such as "watch and pray."

As an opinion—we have long entertained—we are disposed to believe "the seven last plagues" of Rev. xvi, constitute that sign. Under them "all the tribes of the" old Roman "earth mourn." There is where the prophetic Scriptures have had, or will have a large share of their fulfilment.

The Revelator introduces these plagues to our attention thus: "I saw another sign in heaven, great and marvelous." What was this sign? "Seven angels having the seven *last* plagues." What is that a sign of? Is it not of the near approach of the Son of man? Why so? Because, "in them is *filled up* the wrath of God." Must we not then be near the end of this age when those plagues are seen? The sign of the Son of man cannot be something that comes afterward, for the tribes of the earth mourn under the sign; but the wrath is filled up by the plagues; and hence no wrath beyond for another period.

Have these plagues commenced, or are they all yet in the future? To our mind it seems highly probable they commenced with the French revolution of 1789. The first vial of the plagues produced a "noisome and grievous sore on the men that had the mark of the beast." The beast is likely to represent the fourth, or Roman kingdom and its image, papacy. In the French revolution of 1789 the nobility of France had the "mark of the beast"; and the clergy worshipped its image. Then there were about 400,000 clergy in France. Against these two classes—the nobility and clergy—the wrath of the revolutionists was specially directed. They were put to death without mercy. The horrors of those days we need not dwell on: we design only hints for the reader's consideration.

Second Vial.—"And the second angel poured out his vial on the sea; and it became as the blood of a dead man: and every living soul died in the sea." In 1794 began a series of the most bloody naval conflicts the world ever knew. Not only the eastern seas but the Atlantic and Pacific were dyed in blood from wars growing out of the French revolution. The navy of England seemed to delight in shedding blood on the sea.

Third Vial.—"The third angel poured out his vial upon the rivers and fountains of water, and they became blood." This vial may denote the general pollutions of infidelity, and also the devastations of the lesser States of Europe during the revolutionary wars from 1794 to 1801. "Rivers and fountains of waters" seem to indicate the same locality as those ravaged by Attila, prophesied of chapter viii. 10, viz: the river Po and its tributaries descending from the Alpine mountains. This was the region of the horrible wars and massacres of the Papal power on the Waldenses. Napoleon I. seems to have been the instrument of God to accomplish the judgments of this vial. "After three years of bloody war, Napoleon was completely victorious over Austrians and Russians, triumphed in Italy, and made the Pope a captive. Is it a wonder, in view of these judgments on the Popedom, that "the angel of the waters" said—"Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

Fourth Vial.—"The fourth angel poured out his vial upon the sun: and power was given him to scorch men with fire: and men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and repented not to give him glory."

"The sun" is a symbol of the Imperial power of Rome, chap. viii. 12. Napoleon I. assumed that power, and compelled Pope Pius VII. to travel from Rome to France to perform the coronation service. Napoleon took the coronation oath; but, when the Pope had blessed the crown, the Emperor took it from the altar with his own hands and placed it on his head, instead of receiving it from the "holy father." After this, the Italians sent him a request that he would do them the favor to be crowned their king at Milan. To this he assented; and on the 26th of May, 1805, he placed on his own head the old iron crown of the Lombard kings, uttering the words, "God hath *given* it to me; beware who toucheth it." The prophecy said, "Power was *given* unto him"—to do what?—"to scorch men with fire." The history of Napoleon I. and his wars, was a striking illustration, if not fulfilment of this prophecy. It is also true that under those desolating wars—the scourge of a wicked people—they "repented not to give" God "glory." Napoleon had at this time supreme control of a vast empire. The seat of his power was then "the seat of the beast," or fourth kingdom. This leads us to speak of the

Fifth Vial.—"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

The seat of the beast was at that time Paris. Napoleon had crouched so far to the Papacy as to reinstate the Pope in part, and had restored the papal worship in his dominions. This base bowing to that power made him and his kingdom the subject of the fifth vial. Whoever supports that power, whether France, England, the United States, or any other power, will have to drink of some of these vials: see Rev. xiv. 9 to 11; and remember the "seventh vial" is charged heaviest with wrath, and is yet future, or in the incipient stages of its course of wrath. Napoleon had hitherto been almost universally triumphant, but now the scene changes; and from 1812, when he commenced the invasion of Russia, "his kingdom was full of darkness," and disaster followed him, till the imperial "sun" set at the battle of Waterloo, 1815. Then the "fourth beast," or seventh head of that beast, went into "the bottomless pit." Truly "his kingdom was full of darkness, and they gnawed their tongues for pain," and we have the fullest evidence, they "repented not of their deeds."

Sixth Vial.—"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are spirits of devils"—*daimonon*, knowing ones—"working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.) And he" ("these spirits"—so reads the French Testament) "gathered them together into a place called in the Hebrew tongue Armageddon."

"The great river Euphrates," in this text, in our judgment, is a symbol of the "peoples" on which the "harlot woman"—"Babylon the Great"—sat for centuries. This vial dries up "the water," or withdraws the people from her support, and "prepares the way for the kings of the east"—literally, the sun rising, or of the morning, viz: the morning "of that great day of God Almighty," when his wrath on the wicked nations and their ungodly rulers will culminate to its finale, and mark the end of this age.

While these things are going on, under the sixth vial, a note of warning is to be given of the coming of Christ. Has this not already occurred? though many errors may have been mixed with that warning. But we have no design to go into details in these remarks, and pass to the

Seventh Vial.—"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.*" Following this, "There were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great."

This vial, then, symbolizes revolutions and convulsions such as were never before witnessed, and will cause such mourning as is to be when the sign of the Son of man is seen in heaven. Is it not highly probable, then, that the seven last plagues are that sign? So we confess it appears to us; and it seems evident the return of Christ from heaven is an event nigh; but we have no sympathy for any attempts to fix on a definite day or year for the event to occur; and we are satisfied all such attempts are useless, and often highly pernicious; as failures of accuracy tend to weaken faith in Scripture prophecy, and give occasion to just reproach, and thus injure the cause of truth. Let all watch and pray, and "keep their garments, lest they walk naked" and their shame appear in that day.

The events of the past twenty years, or commencing with the revolutions in Europe in 1848, and especially the events of still more recent occurrence in France, Prussia, Austria, and Italy, indicate that we may be living under the outpouring of the seventh vial. "The beast that was, is not, and *yet is*"—or the "scarlet colored beast" of Rev. xvii—is to do his work under this vial, it seems likely. We judge he is performing it steadily; and that the time is near when he will "go into perdition," and the "harlot woman"—papacy—along with him. The event seems impending; for prominent Italians appear to be determined to have the city of Rome as the seat of the Italian government, and the Pope stretches out his hands imploringly to Napoleon III. to help him. If the Emperor gives his aid again to that power—the condemned harlot—it may be the signal for his final downfall, and the high road to the "perdition" that awaits his dynasty. But we must wait for development; and stand fast in the faith that Messiah's "Dynasty" is soon to take its place on earth and "break in pieces all" these present earth-born despotisms. The Lord hasten the day.

OUR PAPER.

We were reminded by remarks of "W. M.," in the HERALD OF LIFE two weeks since, that the "time appointed for holding our annual meeting," is at hand. One question to be settled at that time is, Shall the paper be henceforth published weekly, semi-monthly, monthly, or be discontinued altogether? This, it must be conceded by all, is an important query, and the character of its solution depends wholly upon the feelings of friends as expressed upon the subject before and at that time. It is desirable, therefore, that they who do not expect to be present at Wilbraham, but who desire a continued publication of the paper in its present form, to so write at the earliest opportunity, not forgetting at the same time to mention how much they are willing to do in the way of furnishing needed funds.

Contemplating our approaching "anniversary," in connection with the fact that the future of the paper must then be decided for another year, our thoughts very naturally comprehend within the scope of their range the past and present as well as the future. One year ago some of our friends who were deprived of the privilege of attending the annual meeting sent in communications brimfull of consoling assurances and encouraging promises, together with resolutions of a noble character. Have those promises and assurances been well remembered? those confidence-inspiring resolves faithfully regarded? Have they who cheered not their sympathizing friends with either their presence or their counsel, but with strong supplication invoked the rich blessings of heaven on behalf of our labors, endeavored by proper and consistent efforts to render their prayers effectual? And, too, have we, who in the shade of that venerable tree implored divine assistance and pledged anew our allegiance to the truth, so acquitted ourselves as to realize an uninterrupted evidence of the kind Master's approbation? These are questions which we must all answer for ourselves; and if looking back over our experience of the past twelve months we find it darkened by omissions or short-comings, in these particulars, let us strive to be henceforth more worthy servants of him who has committed to us such precious truths.

It may be asked why has not the paper become self-sustaining? For the simple reason that the truths it advocates are not popular. Not *very* many years in the past theological reforms were accomplished only amid the most extreme persecution; whereas now the most that opposers of truth can do is to turn their backs upon us and refuse to listen; a thing which is *necessarily* painful only because it renders more tedious and difficult the work in which we are engaged. True, they may wilfully misrepresent us and speak evil against us; but with the sweet consciousness that we are doing the will of our heavenly Father, and remembering that he who suffered far more for our sakes than we will ever be called upon to suffer for him has said, "Blessed are ye, when men shall revile you, and persecute you, and shall speak all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you," we can well afford to endure and patiently forbear. Being so much more favorably circumstanced than those of our predecessors who suffered so greatly for the truth, and were compelled at last to seal their testimony with their blood, how can we withhold aught of those things with which God has in mercy blessed us, that may be necessary to successfully carry forward the work he has entrusted to us? Said our blessed Lord, "By this shall all men know that ye are my disciples, if ye have love one to another." We cannot doubt that there are many disciples of Jesus who are ignorant of the crowning truths to the advocacy of which our paper is largely devoted; and if disciples of Jesus, then our brethren; and how can we better manifest our love to them than by laboring to place in their possession truths that will inspire them with higher and holier conception of the Creator, and consequently better enable them to glorify both Father and Son. Then, too, many of our fellow beings are groping in infidelity, driven thither by modern theological libels upon the character of God, who have only to behold him in his true character, seen through the medium of truth, to be induced to leave their husks and return in penitence to the Father's house. Let us not fail to use every means that a gracious God has placed at our disposal, to carry forward this vastly important work; for the night is far spent and the morning draweth nigh. Soon we will be either summoned to lie down and sleep in Jesus, or called to meet our coming Lord. Let us so live, so discharge all our duties day by day that we can at any moment hail with joy the glorious appearing of our dear Redeemer.

LEONARD C. THORNE.

New York City.

"WHO ONLY HATH IMMORTALITY."

If anything were needed to illustrate the power of prejudice, and more especially of religious prejudice, it might very readily be produced by adverting to the position occupied by the religious world on the question of immortality. Without taking into account the vast body of hypocrisy and irreligion which may be found within the pale of orthodoxy, we are well assured that thousands, who may truly be called "the salt of the earth," are profoundly ignorant of the merits of the question. The weight of this grave charge is almost entirely upheld by prejudice. Not one in a thousand of our opponents can be prevailed upon to throw aside their theological spectacles, and examine the subject candidly and prayerfully.

This state of things forcibly reminds me of a letter written by John Wesley to his friend Joseph Benson. The following is an extract:

"'Child,' said my father to me when I was young, 'you think to carry everything by dint of argument. But you will find, by and by, how very little is ever done in the world by clear reason.' Very little indeed! It is true of almost all men, except so far as we are taught of God.

Against experience we believe,
We argue against demonstration;
Pleased while our reason we deceive,
And set our judgment by our passion.

"Passion and prejudice govern the world; only under the name of reason. It is our part, by religion and reason joined, to counteract them all we can."

"God grant that we, his humble disciples, may educe lessons of candor, moderation and simplicity from the pernicious examples daily set before us. Holy Spirit, assist us, that we may "from this nettle Danger pluck the flower Safety."

One would naturally suppose that a glance at the four words which compose the heading of this article would cause any reasoning person to pause at the threshhold of the subject, and consider their import. But this is far from being the general method. The rash champions of orthodoxy clear this four-barred gate at a single bound, and plunge at once into a discussion of the question of the punishment of the wicked. They act as if the divine revelation were nothing but a bundle of Jove's thunderbolts, and Christ an angel of vengeance poising the forked lightnings above our devoted heads, and anxious for the moment to come when he shall overwhelm us in wrath. "Take away," say they, "the eternal torment of the wicked, and what have we left? Who will come to Christ?" This is the best course they can pursue if the security of their dogmas and creeds be their sole aim and object; but if their sincere inquiry is, "What is truth?" a different procedure will be necessary.

The clause "Who only hath immortality," if taken literally, undoubtedly annihilates the common doctrine; and there has never been given any scripture grounds for anything but a literal interpretation. It has indeed been asserted and reasserted, times without number, that the Mosaic account of man's creation fully establishes his inherent immortality. This, we think, has been triumphantly refuted. But for the sake of any casual reader of this article who may be ignorant of the arguments pro and con., we will briefly recapitulate.

It is affirmed by the upholders of the common theory—

1. That as man was created in the image of God, he is therefore immortal.

2. That when God formed man of the dust of the ground, he breathed into his nostrils the breath of life, or lives—animal or mortal life, and spiritual or immortal life.

3. That the phrase, "man became a living soul," carries with it the idea of an immortal being.

To all which it is responded:

1. The holy scriptures certainly affirm that man was made in the image of God, but they do *not* affirm that image to be immortality. It more probably consists in the intellectual likeness of man to God, that is, in his capacity to attain knowledge, and consequently holiness of character. But whether this be so or not, there is nothing in the holy scriptures to prove that the image of God is immortality.

2. The phrase "breath of life" is applied to the beast of the field, the fowl of the air, and to every creeping thing, Gen., chap vii., and therefore stamps all of them with immortality as much as man. A writer in the Methodist Quarterly for January, 1860, Rev. E. Thomson, lately elected editor of the C. A. & J. by the General Conference, does not scruple to hint that every living thing is immortal, even "frogs and flies." This is the essence of Spiritualism. It is only by such a position that the above phrase can be pressed into the service of the theologians. The rendering, "breath of lives" does not injure our argument in the least, as that breath which gives life to men, beast, and creeping thing, may properly be called the breath of lives.

3. The term "living soul" does not belong to man any more than other animals. See Gen. i. 30, with the marginal note. Even if it did, it would still remain to be proved that "living soul" means "immortal soul."

There are two Greek words which are translated "immortality"—*athanasia* and *aphtharsia* *Athanasia* occurs in three places, 1 Tim. vi. 16; 1 Cor. xv. 53, 54. *Aphtharsia* is found in eight places. Twice it is rendered immortality, Rom ii. 7; 2 Timothy i. 10; four times "incorruption," 1 Cor. xv. 42, 50, 53, 54. It is tropically used Eph. vi. 24; Titus ii. 7, in the word "sincerity."

The only word translated "immortal" is *aphthartos*. This word occues in seven places. It is once rendered "immortal" 1 Tim. i. 17; once "uncorruptible," Rom. i. 23; four times "incorruptible," 1 Cor. ix. 25; xv. 52; 1 Peter i. 4, 23; once, "not corruptible," 1 Peter, iii. 4.

One reading of these texts will satisfy any candid inquirer that there are no scriptural grounds for ascribing immortality to man, except in his redeemed state at and after the resurrection. The words, "Who only hath immortality" are therefore to be taken in the strictest literal sense.

It is common for preachers, when addressing the unconverted, to use such expressions as "Prepare for eternity," "a miserable eternity," "an eternity of woe," and other equivalent utterances which are manifestly improper. The poet Young has the same idea in one of his lines—

"A dread eternity how surely mine."

The word "eternity" occurs but once in our translation of the scriptures, Isa. lvii. 15. "Thus saith the high and lofty one that inhabiteth eternity." Here God ascribes eternity to himself as a peculiarity, and evidently uses it to convey to us the highest conception of his grandeur and majesty. There are other passages of scripture in which he presents the same wondrous attribute: Deut. xxxii. 40. "I lift up my hand to heaven, and say I live forever." Ex. iii. 14—"I am that I am," etc. Instead, then, of quoting the above lines of Young, we may more properly use the succeeding two—

"And can eternity belong to me,
Poor pensioner on the bounties of an hour?"

The late Thomas De Quincy, who was one of the best Greek scholars in England, in an article on "The Supposed Scripture Expression for Eternity," says—

"I separately, speaking for myself only, profoundly believe that the scriptures ascribe absolute and metaphysical eternity to one sole Being, viz., to God; and derivatively to all others according to the interest which they can plead in God's favor. Having anchorage in God, innumerable entities may possibly be admitted to a participation in divine aeon. But what interest in the favor of God can belong to falsehood, to malignity, to impurity? To invest them with aeonian privileges is, in effect, and by its results, to distrust and to insult the Deity. Evil would *not* be evil if it had the power of self-subsistence which is imputed to it in supposing its aeonian life to be co-eternal with that which crowns and glorifies the good."

Here is the root of the matter. The eternal God offers to impart immortality to all those who will consent to his conditions. They are very plain. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." How clear, how simple, how unlike the creeds and formulas of men. The gospel of Christ brings the divine plan of life-giving down to the comprehension of all. The world is dying, perishing, and has been for the last 6,000 years.

"All that tread the globe
Are but a handful to the tribes
That slumber in its bosom".

Generation after generation have succumbed to the authority of "the unrelenting death." The tears of the widow, the groans of the widower, the cries of the orphan have alike been unheeded. The combined skill and effort of the wisest physicians have been used without avail. The annals of the middle ages tell us of men who wasted their energies and sacrificed their lives in seeking for the elixir of life. In later times Ponce De Leon sought in vain for the "fountain of youth" in sunny Florida. And notwithstanding the amazing developments of science in our days, we still have to acknowledge that death reigns.

It is true that men do not consider this terrific fact. No doubt this is partly owing to the religious teachings of the age. The Serpent's lie, the pagan fable, the topmost absurdity of the "Roman dung-hill of decretals," the doctrine of man's inherent immortality, has been so faithfully preached and universally credited, that the terrors which naturally cleave to the idea of death have been comparatively dispelled by the awful phantom of never-ending torture. The most vivid imaginations have been taxed to their utmost powers for the purpose of producing images of woe terrible enough to appal the foul fiend himself, accepting the character given him in general by those who revel in these hell-pictures. For an example we quote a passage of Pollok:

"Beneath I saw a lake of burning fire,
With tempest tost perpetually, and still
The waves of fiery darkness 'gainst the rocks
Of dark damnation broke, and music made
Of melancholy sort; *** and far as sight could pierce,
Or down descend in caves of hopeless depth,
Through all that dungeon of unfading fire,
I saw most miserable beings walk,
Burning continually, yet unconsumed;
Forever wasting, yet enduring still;
Dying perpetually, yet never dead.
Some wandered lonely in the desert flames,
And some in fell encounter fiercely met,
With curses loud, and blasphemies, that made
The cheek of darkness pale; and as they fought,
And cursed, and gnashed their teeth, and wished to die,
Their hollow eyes did utter streams of woe.

* * * *

And as I entered, I heard these beings curse
Almighty God, and curse the Lamb, and curse
The Earth, the Resurrection morn, and seek,
And ever vainly seek, for utter death."

There are other passages of Pollok that probably surpass even this in horror. Here we see the reason why men think so little of death, and are rather disposed to regard the idea of annihilation as terrorless. The apostolic conception of death is comparatively unknown. The great vampire, glutted with the life blood of millions, has been deified. Death is now

"The deliverer who rescues man!
Death, the rewarder, who the rescued crowns!
Death is the crown of life;
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Death gives us more than was in Eden lost.
This king of terrors is the prince of peace.

Oh, blasphemous utterance! The Wonderful, Counsellor, the Father of eternity, the Prince of Peace, has been dethroned, and in his stead now sits "This king of terrors." How long, O Lord, how long shall this infamous usurpation continue? At the peril of being denounced as a rebel against the death government, I affirm my belief in one who hath already emanciated himself,

and who promises to *abolish* death. Glory to God! The Lord Jesus Christ "hath brought life and immortality to light through the gospel." Let the glad tidings be proclaimed. Carry the news, ye servants of Jesus. Make known the mission of Christ to a dying world.

The whole scheme is compressed in the thrilling words of Paul. "As in Adam all die, even so in Christ shall all be made alive." Here are presented two families of men; those who are "in Adam," and those who are "in Christ." Death is the portion of the Adamic family. Life belongs to the family of Christ. Adam's race are soulical; Christ's are spiritual. The one is earthy, the other is heavenly. The one is flesh, the other is spirit. Naturally we are all in Adam, and consequently the children of death. The only way of obtaining life is by coming to Christ. "For if, through the offence of one (Adam) many be dead, much more the grace of God, and the gift (of eternal life) by grace, by one man, Jesus Christ, hath abounded unto many. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one (Adam), judgment came upon all men (in Adam) to condemnation (to death;) even so by the righteousness of one (Christ) the free gift came upon all men (in Christ) unto justification of life. For as by one man's (Adam's) disobedience many (i. e., all of Adam's nature,) were made sinners, so by the obedience of one (Christ) shall many (i. e., all of Christ's nature,) be made righteous That as sin hath reigned unto death (by Adam,) even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v. 15, 17, 18, 19, 21.

Here is seen the necessity of the new birth. We must be "in Christ," have Christ's nature in order to obtain life. "Ye must be born again." "Without holiness no man shall see the Lord." "And every one that hath this hope in him purifieth himself even as he is pure." It is "the children of God" who are "the children of the resurrection." Luke xx. 36

Fellow mortal, seek "anchorage in God" if you would participate in his immortality. Neglect or despise this advice, and you are "like the beasts that perish."

With the inestimable prize full in mental view, is it strange that Paul should say, "We look not at the things which are seen, but at the things which are not seen"? What is there here to possess! We live in a world of bubbles, and the most of us know by sad experience that to grasp them is to possess wind.

"All, all on earth is shadow,
And all beyond is substance."

Give me Jesus. In him is life, eternal life. *Let me be persecuted, proscribed, forsaken,* if it is God's will, but give me Jesus. You may have all the world. Give me Jesus.—JOSEPH T. CURRY: *Bible Examiner*, Aug., 1860.

Not to be Published.

In answer to various inquiries, we would state that the Discussion of several months ago, in the Brooklyn Institute, between the writer and Rev. Mr. Henson, will not be published. It was phonographically taken down, at an expense of ten dollars, but the writing out of the speeches of both speakers (twenty in number), so that they could be revised for publication, would have cost some sixty to seventy dollars more. This additional item of expense it was not thought best, all things considered, to incur; and thus the matter has rested. Had it been determined to have the speeches written out, the reporter wanted to do it while his notes were "warm"—that is, while his recollection of what was said, being fresh, would aid him in reproducing matter in the speeches which one cause and another prevented him from taking down with the desired fulness at the time of their delivery. He would probably be unable at this late day to write out the speeches in an acceptable manner. That they were not written out at all occasions the undersigned little regret, for the reason that he would not have consented to give his own part of the debate the permanence of a book or pamphlet form. All that he would have cared to do in the matter would have been to revise it for publication in successive issues of the HERALD OF LIFE. His speeches were wholly extempore; they necessarily contained much of repetition; some important points in the argument could only be glanced at, while many others could not be referred to at all. These considerations would be in his mind decisive against a book or pamplet. R. W.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York; also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 37 Park Row, Room 40.

The Herald of Life.

NEW YORK, JULY 31, 1867

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Life and Advent Union.

The Anniversary of the UNION will take place under the "*Chestnut Tree*," in Wilbraham, Mass., nine miles east of Springfield, at 2 o'clock on Friday, August 23, that being the spot where the Union was organized and which gave birth to the HERALD OF LIFE. (An informal meeting at 10 A. M.) The continuance of this paper will be one of the chief topics to be considered and decided on at the coming anniversary. If it is to be continued, there will need to be, at least, as strong an effort to sustain it as has has yet been made; and its friends must not think less exertion on their part will insure its continuance than was put forth at our last meeting. These are not words of discouragement, but simply to put all its friends on their guard against supposing that they can safely slacken their efforts. The paper has been marvellously sustained hitherto; but we shall be in debt on the present volume at our coming anniversary, unless we receive aid before, beyond the means we have on hand. Nevertheless, if all will do their best we shall be able to cancel this debt before we meet, or at the meeting, and obtain pledges that will warrant our going on as we have done for four years past. But in order to this let every one tell us at once what you can and will do for this object. We must hear from you *before* or *at* our anniversary meeting, if you wish to decide the matter of continuance as heretofore. If you are not to be at our meeting, do no lay down this number till you have decided what response to make to our statement of the matter, and write us immediately.

The First Temptation.

In our previous article we showed the process of temptation so far as relates to the children of Adam; and we now wish to see if it is probable that the first temptation was carried on in a manner entirely different, as the advocates for a personal devil, hid in the serpent, maintain. That the serpent could not talk, Dr. Adam Clarke admits and contends; and to overcome this difficulty he sets to work to make out that what is called "the serpent" was an ape, i. e., a monkey. That is more rational than the idea that a serpent was employed as a speaking "medium" for a concealed fallen angel. But both positions are suppositions unnecessary to explain the "facts;" and a natural and rational explanation can be given to the process of the temptation without resorting to such speculations.

1. Take the "fact" that "the serpent was more subtle [wise] than any beast of the field," etc.

2. Add the "fact" that our first parents were created "intelligent beings," with the desire or lust for knowledge or wisdom, but were prohibited indulging that desire by partaking of the fruit of a certain tree; and that *death* would be the result of disobedience.

3. Now add another probable fact, viz., that Eve saw "the serpent" eat of that fruit, and pass unharmed; still living, beautiful, active, and wise above "every beast of the field."

And a 4th fact: "She *saw* that the tree was *good for food*, and that it was pleasant to the eyes, and a tree to be desired to make one *wise*." Now we are prepared for the mental dialogue, which shows the process by which lust or desire "conceived."

MENTAL DIALOGUE.

1.—Hath not God said, Ye shall not eat of that tree; "lest ye die"?

Ans.—True; but I see the serpent eat of it; and he does not die.

2.—There must then be some mistake in understanding the prohibition; for you see, instead of injury, energy and wisdom is the result in the serpent's case. How can it be possible, then, that the wise Creator has absolutely prohibited eating of that fruit?

Ans.—True; I see that it is so: there must be a "mistake."

3.—"Ye shall not surely die"—that is manifest from what is seen; and it must be that God knew that ye should only get an increase of knowledge, and thus be as Himself: ye will be wiser, and thus be happier. Must ye then restrain yourselves?

By this mental process, the woman was "drawn away" by her "own lust" or desire for wisdom and knowledge, "and enticed." Thus "lust conceived"—became impregnated, and travail commenced.

The next step was the birth itself. "Sin" was *brought* "*forth*:" "she took of the fruit, and did eat;" and then the sin was "*finished*" by the following process, "She gave also unto her husband with her, and he did eat." Not till then was "sin finished:" not till then had the climax been reached which made "death" certain. "Sin is the transgression of the law." But if one transgresses a law by accident, or through misapprehension, that is a mitigation of the offence, and the utmost rigor of the law may not be inflicted on them. But if the transgression was done knowingly and wilfully, the "sin is finished;" that is, it has no plea for a mitigation of the threatened punishment.

In the case of Adam and Eve: "the woman being *deceived* was" [first] "in the transgression," saith Paul, 1 Tim. ii. 14. "Adam was *not* deceived," saith the same apostle. Sin, then, was not "finished" by the woman's eating: there was a mitigating circumstance in her case, at first; she was "deceived." But she stops not to plead that circumstance; and by her after course with her husband loses the benefit of it, by turning *tempter* to him, and leading him to transgress wilfully; for he was not deceived. He let his love of the woman rise above the authority of God, as many of his sons have done since. Now, sin was "finished;" and "it bringeth forth death"—the law will have its course.

It was not "an invisible, intelligent, evil being," hid in the serpent, that talked to Eve: no such "fact" is found in the record in Genesis, nor elsewhere in the Bible; it is a bare assumption, totally lacking in authority. If our explanation is affirmed to be an assumption, also, it has this advantage of the opposite one, it is reasonable, and has universal experience on its side, as every one knows who has at all watched the process of temptation in his own mind; while the opposite theory is unreasonable, impossible without a miracle, and contrary to all experience; and only tends to furnish men with an excuse for their sins, by the idea that their Creator sustains in existence an evil being, a hidden, secret enemy, full of the most exalted skill to entice and lead astray, and suffers this enemy to have access, at all times and in all places, to the minds of all men, to draw them into sin: and allows him to be successful with the vast majority of the human race in bringing about their total and irrecoverable destruction. Our "intellect" perceives neither reason, necessity, nor evidence that God has established or permits such a system of administration in the government of this world. It is asked,

"*If all the devil there is is to be found in ourselves, why was the serpent punished at all?* That he was, is clearly set forth in the record. 'Because thou hast done this'—beguiled the woman—'thou art cursed above all cattle,' etc."

It is not so clear that "the serpent" was "*punished* at all." But it is said, he was "cursed." Mark, however, he was so only "above" the other "cattle;" so that "*all* cattle" were cursed by, or in consequence of, the sin of Adam and Eve; but the serpent "above," or more especially, because he had been the *occasion* of leading Eve into sin, and it is a natural consequence that the person or thing which is the occasion of leading us into trouble becomes the object of our dislike, hence "thou art cursed above all cattle," only expresses a natural result to the serpent, that it would be a peculiar object of hatred to Eve and her seed; and as the serpent could only "go upon" his "belly," his "head" would be peculiarly exposed to be "bruised." That the curse pronounced had a symbolical significance, we can readily admit; but that it was in the light of punishment, to that beast, we cannot for a moment allow, any more than we can that the soil was cursed for letting the serpent run over it; for God said to Adam, "Cursed is the ground," etc. The whole earth failed, for the time being, of putting on that beauty and fertility which God provided for when he gave Adam the Garden of Eden as a sample of what He wished the earth to be, and said to the first pair, "Be fruitful, and multiply, and replenish the earth, and subdue it:" that is, "I give you Eden as a pattern to work by: multiply a posterity, and let them make the whole earth like Eden." Adam sinned; lost his pattern; and as he had substituted his own wisdom for the wisdom of God, or sought knowledge in a forbidden way, God left him to make a full experiment in himself and by his posterity of their wisdom in the work of subduing the earth without a pattern to work by. The consequence is, "the earth groaneth," under the slow and uncertain work of ever becoming like Eden again, and is said to be cursed: not as *its* punishment, but as a result of man's disobedience. The serpent is cursed, or his condition is among the "groaning creation," and it is peculiarly unpleasant from the hostile attitude of Eve's children to that "beast of the field."

We have no idea of saying all that might be said on "the first temptation;" nor of presenting all the evidence we have against the many assumptions of the advocates of a personal spirit devil; but something more will be brought out when we come to consider the temptation of "the man, Christ Jesus." Till then all we ask is, a calm and dispassionate consideration of what we have presented, by holding in abeyance our traditionary education till the subject is fairly present.

Our Annual Meeting.

The fourth Annual Meeting of "THE LIFE AND ADVENT UNION" will be held under the *Chestnut Tree* in the vicinity of Wilbraham Camp-meeting, on Friday, August 23d. A general attendance of all who feel an interest in the welfare of the HERALD OF LIFE, as the only existing periodical devoted to the advocacy of Life in Christ, is desired. There will probably be an *informal* gathering of the friends, for mutual consultation, previous to the regular meeting for the election of officers and the transaction of business. Such an informal meeting was held last year, and was found serviceable in our subsequent deliberations. I was in Philadelphia last week, and saw Br. Jacob Grim, the President of our "Union." He expects to attend the Annual Meeting, and the time above named is that which will suit him best; his business engagements making it impracticable for him to start for Wilbraham earlier than Thursday, Aug. 22d.

RUFUS WENDELL, Secretary.

New-York July 30, 1867.

Come, or Send Letters!

It is greatly desired that as many of our friends as can consistently do so, shall attend the approaching Anniversary, at Wilbraham, in person; and that they shall come prepared to assist in devising the ways and means whereby the burden of continuing our paper, as respects the raising of money, shall be made to rest where it properly belongs. It is also desired that those who cannot attend the Meeting personally, but whose hearts are in the work, shall represent themselves *by letter*. These may be sent to the writer at *Salem, Mass.*, or to the Editor of our paper. Do not defer the writing of your letter till the last moment, but set about it at your first opportunity. And let us this year have a host of them. Do you want the paper continued as a weekly? If so, are you willing to do *what you can* to support its publication? If you are, then tell us *what you can and will do*. Some patrons of the paper prize it exceedingly. A brother, who with his entire household, has recently been excluded from the Baptist Church for believing the doctrine of Life only in Christ, told us the other day that he would not for ten dollars miss of seeing a single issue of the HERALD OF LIFE. It seems desirable that persons who feel like that should not be compelled to lose the paper altogether. But if it is to go on, who will help meet the expenses? That's the question. What is *your* answer? R. W.

What is Death?

CRUDEN, in his Concordance, under the word *Death*, thus expounds its meaning, and the nature of the curse which Adam has transmitted to his posterity.

"Death," he says, "signifies the separation of the soul from the body,—this is temporal death. A separation of soul and body from God's favor in this life, which is the state of all unregenerated and unrenewed persons who are without the light of knowledge, and the quickening power of grace,—this is spiritual death. The perpetual separation of the whole man from God's heavenly presence and glory, to be tormented for ever with the devil and his angels,—this is the second death, or eternal death. To all these kinds of death Adam made himself and his posterity liable, by transgressing the commandment of God in eating the forbidden fruit."

This strange and unnatural definition of the scripture word death, is that which is generally held by modern Christian teachers. Can such extravagances fail to shock the understandings of an intelligent and truth-seeking people? Who can be surprised that such teaching should furnish a theme for the severest sarcasms of the skeptic, and enable him to point the finger of scorn at the Christian profession? If the above be the definition of the scripture term death, then it must be applied, to be consistent, to other passages where this word occurs. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Heb. ii, 9.

According therefore to the definition given by Cruden, Christ must have suffered this threefold death. 1. Temporal death, or the separation of soul and body. 2. Spiritual death, or the separation of the whole nature from God's favor in this life. 3. Eternal death, or the perpetual separation of the whole man from God, to be tormented for ever with the devil and his angels! Can any one believe that Christ suffered this? Of course not; not even the "orthodox" believe this, though in consistency they should. They urge a *commutation* theory to remove their difficulty.

In the following passage the word death occurs three times. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage." Heb. ii, 14, 15.

Now the common-sense principle of interpretation requries us to understand that *the death* mankind feared, the death the devil had the power of, and the death which Christ died, are all the same. If, therefore, it is the threefold death which Satan had the power of, and mankind feared, Christ must have suffered this threefold death. But this would have made redemption impossible, because one element in this death is eternal torment in a state of perpetual banishment from God! Modern theologians and scripture are as much at variance, on this topic, as their theology is at variance with common sense. The passage just quoted, moreover, obliges the conclusion that death in the apostolic age, and prior to that period, had no such mystic sense as that which now has the accredited seal of popular theology, viz: a separation of the conscious and immortal soul from the unconscious body; that, on the contrary, it was regarded as a complete and dreaded dominion over the entire conscious humanity, which blasted the hopes, froze the energies, and broke the spirits of the race so far as no clearly defined views of a future life by resurrection were possessed. Under such circumstances, its melancholy anticipation sat like an incubus upon the life-loving heart of humanity—it was a "bondage" which clung with dismal and oppressive tenacity to them all their life-time, and from which they could only be effectually delivered by a sure and certain hope of resurrection from the dead, through the resurrection of Christ. Surely, it was the fear of this all-engulfing death, not of the threefold death of modern theology, which begat the "bondage" of which the text speaks.

"Are the Wicked finally Annihilated?"

Under the above caption a writer in the *Oberlin Evangelist*, a few years since, professed to be "seeking light," and endeavored to show the Scriptures are against an affirmative answer to his question. We saw only his article "No 4." His first argument in that, is drawn from our Lord's words in relation to the sin against the Holy Ghost. He said:

"Mathew records it—'Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor the world to come.' Mark has it—'He that blasphemeth against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:' i. e., is *held* to—bound over to eternal damnation."

On this presentation of our Lord's words the writer proceeded to say:

"We are seeking light from the words of Jesus in regard to that 'world to come;' especially we wish to know whether the wicked—e, g., those who have blasphemed the Holy Ghost—are existing, or have utterly ceased to be. The Saviour solemnly assures us that in that world they *shall not be forgiven*. Is it supposable that he knew they would be then and there mere non-entities? Is it supposable that he affirmed respecting blank nothing, that *it* should never be forgiven—that *its* sin—the sin of one now become nothing—could never have forgiveness? Did he teach that a blank non-entity is held under eternal damnation? When he said of the blasphemer, his sin shall not be forgiven in *this* world, did he not assume that the blasphemer of whom he spake, existed? And when he adds, 'neither in the world to come,' did he not equally and as much assume the *existence* of the blasphemer there?"

Our friend professed to be "seeking light from the words of Jesus;" and as he wrote under the bright shining of the Oberlin Institute, it may be thought presumptuous in us to attempt to help him to what he seems not to have obtained at that *Institute*; yet we can not refrain from offering him our feeble aid.

1. Had he consulted Dr. BLOOMFIELD's Critical Notes on the Greek New Testament, edited by Prof. STUART, he would have been saved from some of his difficulties. Dr. B., says on Math. xii: 32, "neither in this world neither in the world to come,"—"According to a common proverb, *never*. See the Rabbinical citations in Recens. Synop. For *presumptuous* sins, like this, no expiation was provided, even under the Jewish law."

2. This writer overlooked the fact that our Lord was not speaking of *this life* and a future one; but of this *aioni*—this *age*—the Jewish age in which he spake; and that *age* to come, *viz*, the Christian age, or dispensation. In neither of these *ages* was there any provision for the forgiveness of the sin which is characterized as blasphemy against the Holy Ghost. Had our friend seen this light he would have been saved all his *questions*, which he put forth with so much apparent sincerity. Oberlin Institute ought to have given him this.

3. Would our friend be willing to "assume" that any sinner will have forgiveness "in the world to come?" meaning, as he evidently does, the life to come? If not, then it is no more true of a "blasphemer" than of any other sinner, that he "hath never forgiveness;" and our Lord's words are deprived of their force, which is to show that a peculiar sin is never forgiven, while other sins, even "against the Son of man" may be forgiven. Our Oberlin friend will not, we presume, assert that sins against Jesus may be forgiven "in the world to come." Yet our Lord's words expressly declare, "Whosoever speaketh a word against the Son of man, it shall be forgiven him."

4. Will our friend read Mark iii: 28, 29 entire, instead of his partial extract? and also, read Luke xii: 10? If he will, he will discover he is in error as to what is meant by "the world to come," or else our Lord's words, as recorded by the three Evangelists, show that "all sins" except the one named, may be forgiven in "that world." Is he willing to grant so much to the Universalists? Did Dr. WATTS express a Bible truth when he said, "There are *no* acts of pardon past, in the cold grave to which we haste"?

The Resurrection: Anastasis.

We have often in times past referred to Dr. BLOOMFIELD's critical notes on the Greek New Testament, edited by Prof. STUART. Recently in looking at his remarks on the question of the Sadducees and our Lord's reply, relating to the resurrection, we observed some important statements, or admissions. On Matt. xxii. 23 he says:

"There is little doubt but that the phrase *anastasis ton nekron*, or *anastasis*, denoted, in common parlance, and agreeably to the general doctrines of the Pharisees, the resurrection of the *soul* as well as the body, and the reunion of both in a future state. Though, at the same time, the ideas of the Pharisees *themselves* (and still more the people at large) as to the nature of that future life were very vague, and occasionally founded on the notions of the heathens. So that our Lord's reply was, in wisdom, so framed as not only to refute the Sadducean doctrines, but remove the misconceptions of the Pharisees; and thus to benefit not only the unbelievers of the doctrine of the resurrection, but the misbelievers."

On the foregoing statement of Dr. Bloomfield, we remark, first—The resurrection of the dead—*anastasis ton nekron*—"denoted, in common parlance," or discourse, even with the "Pharisees," not a resurrection of "the body," merely, but "of the *soul*." In other words, it embraced whatever constituted the man—the entire manhood. Let this fact be remembered; and it follows, that when Christ and his apostles speak of the resurrection of *the dead*, "in common parlance," the soul is included, whatever that soul is. No matter what the Pharisees meant by the immortality of the soul, so long as they maintained it must have a resurrection in order to a future life; they clearly had no idea of a future life to disembodied human souls.

Second: The Pharisees, it seems, held to a "re-union" of souls and bodies in a future state; hence it was that they taught the transmigration of souls; i. e., the passing of their fancied immortal souls into other bodies at death; without which those souls would have no resurrection, and could not live, in their estimation. Their notions "as to the nature of that life were very vague, and occasionally founded on the notions of the heathens," says Dr. Bloomfield. It is evident from all this, that the Pharisees were ignorant of the true nature of the resurrection, though in words they held to a resurrection. This Dr. Bloomfield admits by saying, "Our Lord's reply [to the Sadducees] was so framed as" .... "to remove the *misconceptions* of the Pharisees," who were "the *misbelievers*." They professedly believed in "the resurrection of the dead, both of the just and unjust;" but their views were false and erroneous in several particulars. First: The resurrection they advocated was a necessary result of the supposed immortality of the soul, which, leaving its present tenement behind at death, must have another body to enter, in order to its continued life; such was their resurrection of body and soul, and "re-union in another life."

Another error of the Pharisees' doctrine of resurrection was, that it embraced "both the just and the *unjust*." The unjust, however, with them, included only the Jews, and not men of other nations. If a man was a literal child of Abraham, through Isaac, he would be saved, or have a resurrection, though he had been unjust; such was Pharisaic pride and error. Dr. Bloomfield says—"Our Lord's reply was, in wisdom, so framed as not only to refute the Sadducean doctrines, but to remove the misconceptions of the Pharisees; and thus to benefit not only the unbelievers of the doc-

trine of the resurrection, but the misbelievers;" that is, those who did not believe aright on the subject. The Sadducees denied that there is to be "*any* resurrection of the dead," either of the good or bad. Jesus refutes them by showing that there is to be a resurrection of the good, and at the same time refutes the Pharisaic notion of the resurrection of the wicked dead; for he teaches distinctly that the resurrected ones "are as the angels of God in heaven;" which could not be said of the wicked dead if revived into life. And Jesus gives "Abraham, Isaac, and Jacob," as the samples of those "which shall be accounted worthy to obtain that world" [the future life] "even the resurrection from the dead;" Luke xx.

With the two-edged sword of truth our Lord hews in pieces the Pharisees' false notion of the transmigration of souls and the resurrection of the wicked dead, while he demonstrates to the Sadducees the resurrection of the righteous dead. Thus, truly, did he "refute the Sadducean doctrines," and "remove the misconceptions of the Pharisees," and correct their misbelief. But they were "fools and blind," and did not profit by his teaching. Bound up in their "own traditions," like thousands in these days, they still adhered to their errors, as we learn from Paul's testimony, Acts xxiv. 15, where he states that his Jewish accusers "allow there shall be a resurrection of the dead, both of the just and unjust," while they found fault with him for maintaining the resurrection of Jesus, and of those who "fall asleep in him."

Paul's doctrine of the resurrection was one which was an object of "hope;" not of fear or dread. He never speaks of any other resurrection of the dead, to be looked for, but that of such as fall "asleep in Christ." For preaching this he was accused of the Pharisaic Jews; yet they themselves allowed there would be a more extensive resurrection than Paul contended for; even of "both the just and unjust;" for such an extensive resurrection Paul never said one word in all his preaching or epistles; but, on the other hand, he proclaimed the resurrection from the dead as an object of "hope," to be sought for most diligently, and to be bestowed only on those in Christ; hence he saith, he labored and suffered "if by *any means* I might attain unto the resurrection of the dead." Phil. iii. 11.

How to judge of "Heresy."

"We have a right to judge of the truth of any doctrine by its relations to vital godliness in the world.....Is it not a fact that all great religious reformers, as Luther, Calvin, Wesley, Edwards, and many more, have been firm believers in the immortality of the soul, and the certainty of future retribution? And have not all marked instances of religious awakening been promoted by making these very doctrines the special burden of religious instruction and exhortation? Do not our modern revivals occur exclusively in those churches in which these tenets are professed?....We are not prepared to grant that the holding and teaching of error is the best way to save souls; and yet we must so believe, if we hold the doctrine of the immortality of the soul and future judgment to be untrue." —*Abel Stevens, D. D.*

We remark first, on the foregoing—"Luther" was not a "firm believer in the immortality of the soul;" and he ranked that doctrine among the "Roman dung-hill decretals;" at least, such was the fact in the early part of his life. In his defence, (published 1520,) which was condemned by Leo X, he states—"I permit the Pope to make articles of faith for himself and his faithful; such as that he is Emperor of the world, King of heaven, and God upon earth—*that the soul is immortal*, with all those monstrous opinions to be found in the Roman dung-hill of decretals."—See Luther's Defence, Proposition XXVII.

As to Dr. Stevens' not being "prepared to grant, that the holding and teaching error is the best way to save souls," and that "our modern revivals occur exclusively in the churches in which" his views of immortality are held, we have only to say, it does not tally very well with his own and some of his friends' affirmations, that the doctrine of "annihilation, in its recent manifestation, originated among some of the victims of the Millerite delusion." Can he show, from the history of "modern revivals," a greater attention to religion, and more "souls converted" than were converted under that same "delusion," as he calls it? He says, he is "not prepared to grant that holding and teaching error is the best way to save souls;" yet what he calls the "Millerite delusion," produced one of the most "marked instances of religious awakening" of modern times. Where are the records of an awakening, under preaching, that equals that of the "Millerite delusion?" Does he say—"The souls converted then were only frightened into religion and were not stable." The same may be said of thousands in any of the "modern revivals." The records of the Methodist E. Church will show, that in the year of the greatest excitement under what Dr. S. calls a "delusion," more souls were added to the Methodist E. Church, than any previous or subsequent year of its history, in the United States. We think the "Minutes" of that church, in that year, give one hundred and fifty thousand additions; and this, as is undeniable, was largely the result of a "delusion," if we credit Dr. Stevens.

He is "not prepared to grant that the holding and teaching of error is the best way to save souls;" and yet facts prove this very way has promoted the greatest revival of "modern times," if Millerism was a "delusion." We do not say whether it was such or not; it is of no consequence to our argument. It is shown, out of the Doctor's own mouth, that a great "religious awakening" may be produced by what *he* calls a "delusion:" *therefore*, the fact that such revivals have been produced by preaching the immortality of the soul, etc., is no evidence that such doctrine is true, and may be evidence that the doctrine he defends, as truth, is a "delusion!" The effect of any doctrine in producing excitement, even if it be on religious subjects, is no evidence of its truth, and may be evidence of its falsehood. The preaching of our Lord Jesus Christ produced no such excitement as these "modern revivals," nor did the preaching of his apostles, if we except that of the day of pentecost, which was by an outpouring of the Holy Spirit for the special confirmation of the resurrection of Jesus from the dead. The general work of turning men from sin to serve God, even in the days of the apostles, was as unlike "modern revivals" as a calm, sober action, produced on persons enlightened by truth, is unlike much of the "modern" excitement, caused by an unnatural stimulus, which often blazes like a meteor, to make darkness deeper; and which makes the victims callous, ever after, to all truth, and fits them for open or secret infidelity: because, when the excitement is passed that called them out, few are found having any enlightened principle of action. It was not truth that made them converts, but excitement—the passions aroused, but not balanced by an enlightened understanding. Such is the character of many of these "modern revivals," which Dr. Stevens says are produced "exclusively in the churches" holding the "tenets" he advocates on immortality.

While we concede the fact, that some, who profess religion in these "modern revivals," are truly converted to the service of God, we do not admit that many such were the fruits of preaching the immortality of the soul and endless torments. For the most part, it will be found, that the genuine converts were brought to Christ by a previous training in the knowledge of the love of Christ, either by their parents or Christian friends. Those who are aroused by the excitement of the moment, without this previous training, are seldom found to abide long after the excitement is past. The credit of this spurious action, and the "falling away" that follows it, we are quite willing to acknowledge does "occur exclusively in those churches in which" the doctrines of immortal souls and endless torments "are professed" to be believed; but we have yet to learn that the "professors" of those doctrines strive more to live in conformity with the will of God, than some of us whom they revile.

Moreover, not a single inspired speaker or writer ever used the phrase "immortal soul," or "deathless spirit." This fact, of itself, shows that Bible revivals differed essentially, in the doctrines which produced them, from these "modern revivals:" a large portion of the subjects of these show themselves bigots, instead of loving the truth.

Letters and Extracts.

From T. W. Vaughn.

MIDDLE BASS, OHIO, July 6, 1867.

TO CORRESPONDENTS: *Dear Brethren*:—My letter, written Oct. 6, 1866, should have appeared in the HERALD OF LIFE soon after, in order to allow me the idle winter months to answer such inquiries as might be expected, to redeem my pledge. But not appearing until March, the busy scenes of spring toil deprived me of the pleasure of answering the numerous, and I doubt not anxious, correspondents which the letter invited.

As it was, several long letters were sent in answer to the subject; but of course could give but a faint outline of the grand theme proposed.

Inasmuch as we are fully committed to the belief that "The meek shall inherit the earth," Matthew v. 5, and also to the time when Psalm xxxviii. 9, 11, 22, 34, etc., shall be fulfilled, we should naturally form some opinion of the inheritance, not doubting but that it was complete in all its parts when God gave it to Adam, declaring it to be "very good." Gen. i. 31.

The questionable position arrived at by modern geologists, to say nothing of their contradictory opinions, led me some twenty years ago to "read the rocks" for myself; and I find that they speak a different language from that "taught in the schools." Geology, like theology, has drifted from safe moorings. Allow me to refer you to one or two instances in proof of this. Professor Louis Agassiz, in his lectures a short time ago in New York and other places, in referring to glacial action, starts from the Alps, arrives in Scotland, finds its track there next in Nova Scotia, then the United States; and in South Carolina finds *infallible* signs of "vast fields of ice" covering the land with its desolating presence, in silence for ages!!

We next find him under the Equator describing a mammoth glacier covering the whole valley of the Amazon, at least twelve hundred miles in diameter beneath a vertical sun. It requires a mind very, very passive to digest such stuff. But again, the Professor finds this vast field of ice, moving over this almost level plain sufficient to "grind the surface" of the ground throughout this plain, according to his professional eye. This, of itself, ought to put credulity to its utmost tension. Now, what are the facts in the case?

According to the U. S. survey by Lieut. Herndon, we find the same phenomena 200 ft. below the surface, described as "glacial action" by the Professor.

In my examination of those grooves, and other signs of drift, I find an abundance of positive evidence, first, that the moving mass was quite elastic, or a semi-liquid substance, mingled with detached blocks of stone, partly petrified, as also those sheets over which they moved; in fact, the earth was "destroyed, perished." Compare Gen. vi. 13, vii. 11, with 2 Peter iii. 6.

Second, that the laws of gravitation or the centripetal and centrifugal forces were suspended or neutralized during that awful period when "God shook terribly the earth." And thus we find the earth at present in a ruined condition.

Again the Professor astonishes his hearers by an account of man's probable origin.

He thinks Dr. Barnes and others may be correct in supposing the human race to have descended from the ape; but he is quite sure the "different races of men have sprung from the different races of apes."

I presume the Professor was thoroughly confirmed in this opinion while wandering over the pampas of Brazil, where the races of men and apes are to be found returning to their *normal condition*; but what about the immortal part in these hybrids, where begin and end?

But let us endeavor to ventilate this subject a little. Whatever geology may teach of man, we shall find a superior race. We can only judge from original specimens, but it is presumed that the first man was not less than eleven feet high; probably much taller. As to his physique, it must have been sublime and glorious, inasmuch as the gentile nations retained traditional impressions of the majestic glory of the Son of God. Dan. iii. 25; Job xxxviii. 7; also see Daniel vii. 9, 10.

This evidence is strengthened from the fact that all created beings receive a luminous radiance from the near approach of the Deity. Exodus xxxiv. 29, 35.

Of the intelligence of the first pair, it is only necessary to add that God was their Teacher.

It has become evident to my mind that infidelity is rapidly spreading its poison in every department of science, and by those professing to instruct the masses. "But, brethren, ye are not in darkness"—"walk while ye have the light"—"beware of men" claiming distinguishing titles; but "let God be true and every man a liar."

To those who have wished for my evidences as above I would say, be patient with me for a time; my hands are tied with excessive labor; not talking or writing, but working with my hands to supply nature's demands. As winter returns I shall probably be at liberty again; and if so, I shall try to meet your expectations.

There is no theme so cheering to my heart as the contemplation of the future as God will have it; and the best point of observation I find, in order to obtain a correct idea of it, is to learn God's purpose in creating the earth a paradise. He will restore it. "Thy kingdom come." Your brother, waiting for the LIFE-GIVER.

From Thomas M. Redhead.

BROOKLYN, N. Y., July 29, 1867.

BR. STORRS:—Enclosed I send you five dollars to help make up the deficiency of the HERALD OF LIFE for this year; and I cheerfully subscribe five dollars a copy for two copies for next year, and will also give ten dollars as a donation.

My appreciation of the dear HERALD OF LIFE is such, that I would not take ten dollars and miss seeing a single copy.

From Helen Robertson.

PHILADELPHIA, July 21, 1867.

BR. STORRS:—I last wrote you, just before leaving Alexandria, and told you I had engaged to be Matron of the Rosine Home, in Philadelphia. When I was here in April I made arrangements, if the Lord was willing, to come when my time would expire in the South. I did hope that the former Matron would stay two or three weeks longer, and give me an opportunity of going North before entering on my new duties; but she did not; and I had to come right away. I intended to have written you sooner, but could not. This is the first I have written since leaving Alexandria. My duties here are many and varied, and seem to occupy my whole time; but hitherto I have had the Lord's blessing, and all under my charge has gone right. I greatly feel the need of the wisdom which cometh from above, which is profitable to direct. But, bless the Lord, I know where to go for that wisdom, and also know that I don't go in vain. I find it good to feel myself one of Father's little children, and thus feeling that I am nothing, and have no wisdom of my own, I go to Father for daily and hourly supplies. O, the precious secret of casting all our care upon the Lord, believing that he cares for us, simply performing ardent and important duties, yet feeling that these duties have no weight upon us. Why? Because we neglect them? No: but because we have cast our burden on the Lord, and he bears it so entirely that it don't rest a feather weight on us. Truly, the secret of the Lord is with them that fear him; and he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. How good to know this secret place, and to dwell in it. There we find all we need, and are satisfied. In his presence is fulness of joy, and at his right hand are pleasures forever more. Since we have such blessings and peace here, what will it be to be with him, like him, and see him as he is? I long for the happy day, and pray, Come, Lord Jesus; come quickly. Yet pray in perfect submission; willing patiently to wait his own time. How good and happy to have no will of our own; but leave all with Father, contented to take whatever he grants or denies, feeling that he knows best, and will always give us what is for our highest good.

On my way north I spent one day in Washington, and two or three in Baltimore. Got a new subscriber in Baltimore, and shall inclose the address with the two dollars for one year. Peace be with thee, and with all the Israel of God. Your sister in patient hope.

From H. K. Whitcomb.

CORINNA, ME., July 17, 1867.

BR. STORRS:—Enclosed find $2 for the HERALD, which I have received on credit since last September. I have been sick since last December: have not done an hour's work; that is the reason I have not sent before. I would gladly send more money if I could; for I prize the paper highly. I hope it will continue. I mean to be in the field as soon as health will permit, trying to do the will of my Father in heaven. We are having some strange preaching here, just at present. The "*time*" is, or has been, the leading theme; but at present a new doctrine of election is taking the lead (all timeists), which is said to be spreading very fast. I will give you some of the leading points as I gather from hearing.

There are two distinct classes (literally) which compose the human family: i. e., Cain is a son of the devil and a head of a race doomed to destruction of necessity. Seth, son of Adam, also, is a representative of those called "the elect." But I cannot stop to write particularly about them at present, more than this, that the two classes are fully shown in Israel and Ishmael; and those of their literal seed constitute the two classes, and that God made them so; and they could not help themselves. It is preached with as much zeal as ever the "*time*" was. I fear that out of this will grow something as fatal as the "shut door." It is a twin doctrine to definite time; or a result of that doctrine. May the God of heaven save us from fanaticism.

REMARK BY THE EDITOR.—We trust such folly and madness, as that you speak of, will soon exhaust itself. "Be sober; be vigilant," is an exhortation we all need in these days when men cannot live without "excitement." When this takes the lead, there is no knowing what fanaticism will result from it. Woe to him who is ensnared by it.

REUBEN CADWELL, Cortland, N. Y., writes:—BR. STORRS, I expect to be able to send you one hundred and fifty dollars by the first of September, to aid in the publication of the HERALD OF LIFE. You may put me down this amount for this purpose. I am as anxious as ever that our good paper should be issued weekly.

NOTE BY THE EDITOR.—We are glad to get the above response from our aged brother, who is, if we mistake not, our senior in years. May our *covenant* God guide him safely to his kingdom and glory.

MRS. ANN M. DICKINSON, Cleveland, Ohio, writes:—As for the support of my only preacher, the HERALD OF LIFE, I feel bound to do what I can. The Lord willing, I will send you three dollars the 15th of September. May the Lord raise up friends to sustain the only paper that advocates the truth as it is in his word. Our Saviour saith, I am the way, and the door. Yes, more; he has power in the morning of the resurrection to bring his children from the enemy's land; and as they come forth they can shout and say, O death, where is thy sting? O grave, were thy victory?

S. COOPER, Windsor, Conn, writes:—Enclosed you will find $3 for the HERALD, or for such purpose as you see it is most needed. Relative to the paper, or "times and seasons," I have but little to say: have no fault to find: hope the paper will be sustained. I expect, if the Lord will, I shall be able to pay $10 for a copy of it for the coming year, if time rolls on. Can't say that I believe or hope it will, but desire to have my heart purified, my loins girt about, my lamp trimmed and burning, ready to hail with joy our Saviour and LIFE-GIVER when he comes. Yours in love and hope.

G. H. DANFORTH, Norwichtown, Conn, writes:—I see the annual meeting is close at hand; and I desire to do something for the cause of Christ and his truth; so, I pledge $10 for one copy of the HERALD OF LIFE. I will do something more, if possible, but dare not pledge any more at present. The HERALD OF LIFE I consider most essential: it must be sustained at all hazards.

A. L. ALLEN, Somers, Conn., writes:—If man is mortal (and I verily believe he is) the principle of "No life out of Christ" is in perfect harmony with the Bible, and with common sense. I never could see the use of bringing dead men to life just to take their *life again*. In political economy it would be called cruel. I look upon the resurrection of the righteous, only, as a true and beautiful doctrine.

This summer has been one of the coolest known for many years in this section. The rain has been excessive for over two months past. The potatoes are generally blighted owing to this state of weather. The reports of the last few months about an abundant crop of all kinds of grain and fruit are being verified in the harvesting of them now going on.

Summary of News.

BY W. M.

DOMESTIC.

Since the adjournment of Congress, politicians have been devoting their entire attention to the South. It is now universally accepted that the policy known as that of Congress, is to prevail in the settlement of the late Rebel States; even President Johnson has come to that belief. The whole matter will finally end, as we have often stated, in a general amnesty to all political offenders, with the acceptance of impartial suffrage. The most influential Democratic journal in the country, the *World*, says "it is not just to state that our party is opposed to granting equal civil and political rights to the colored man, because it has opposed some of the pernicious measures of the radical Republicans." The power to control the destinies of the country being in the hands of the Republican party, and the pacification and reinstatement of the late Rebel States in the Union being essential to the maintenance of that power, it must seek the aid of the leading rebels, who are the only men who can accomplish that work. They embrace all the brains and whatever social worth existed in that section. They can exercise an influence for good, as they did for evil, whenever they are satisfied it is the only hope for them and their prostrated country. The best of this class having already signified their willingness to co-operate in the restoration of their States to the Union, in accordance with the laws lately adopted, the rest of the work seems clear and simple. Of course, there will arise difficulties and troubles to embitter the stages of transformation. In Tennessee, riots and bloodshed are expected in the election to take place on the 2d August. So it will likely be in other States; but the good sense of the country will yet come to judge rightly, and acquiesce in the policy so happily inaugurated.

FOREIGN.

Rumors are continually passing over the cable that trouble is brewing among the nations of Europe. Now it is France against Prussia, then Prussia against France. Austria is again made a party and then Russia. Austria is not endowed with a superfluity of christian grace, and may therefore be understood as only abiding her opportunity to pay back Prussia for the humiliation the latter power inflicted on her last year. Napoleon, with no more grace, can hardly be expected to overlook the ignominious attitude in which Bismarck has placed him on several occasions. The latter astute statesman has also his little account to settle for the part Napoleon took in compelling him to back out rather ingloriously from Luxemburg, by appealing to the powers of Europe.

Western Mission.

We regret to find that BR. HANFORD cannot arrange his affairs so as to go west this summer. He says, in a note to us:

"I have purposely delayed an answer, hoping the difficulty might be removed; but the Lord seems to order otherwise, and I yield. Let Brn. Billings, Walter, and Lewis grasp the sword of the Spirit, and take the shield of faith and do battle for the Lord valiantly; for soon he will say, 'It is enough: come up higher.' In hope of speedy redemption, I remain, as ever, your brother in Christ."

Of the money pledged to support Br. H. in his visit west only $16 have been paid in. Unless otherwise directed by the donors, we will apply that amount for books and tracts to send to the brethren named by H. above. If more of the pledges should be sent us, we propose to apply it in the same way.

APPOINTMENTS.

I will preach at NEW BRITAIN, Ct., Sunday, Aug. 4. PLYMOUTH, Mass, Sunday, Aug. 18 and 25.

W. S. CAMPBELL.

RUFUS WENDELL will preach at the Court House, PATERSON, N. J., next Sunday, Aug. 4th, morning and afternoon.

BUSINESS MATTERS.

One Dollar each from—A. D. Krewson, Joseph Bagley.

Two Dollars from—Jeremiah B. Lamb.

Various Sums.

C. W. Potter, $1.25; Mrs. Sally Dillingham, $5 on vol. v.; Thomas Johnson, $5 on vol. v.; Thomas M. Redhead, $5, to help make up the amount necessary to complete vol iv.; Catharine C. Conklin, $3.

For Helen Robertson.

"A. C.," Mt. Pleasant, Minn.......... $1

This completes Sister R.'s claim on us for "board" while she was among the freedmen. She is now engaged in another employment, as will be seen by her letter in this No. of our paper.

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SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS, Price, 20 cents, Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

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Poetry.

A PRESENT SAVIOUR.

BY JOHN G. WHITTIER.

We may not climb the heavenly steeps
  To bring the Lord Christ down;
In vain we search the lowest deeps,
  For him no depths can drown.

But warm, sweet, tender, even yet
  A present help is he;
And faith has still its Olivet,
  And love its Galilee.

The healing of the seamless dress
  Is by our beds of pain;
We touch him in life's throng and press,
  And we are whole again.

Through him the first fond prayers are said
  Our lips of childhood frame;
The last low whispers of our dead
  Are burdened with his name.

O Lord and Master of us all!
  Whate'er our name or sign,
We own thy sway, we hear thy call,
  We test our lives by thine.

Children's Department.

THE SAILOR BOY OF HAVRE.

A French brig was returning from Toulon to Havre with a rich cargo and numerous passengers. Off the coast of Bretagne it was overtaken by a sudden and violent storm. Capt. P.———, an experienced sailor, at once saw the danger which threatened the ship on such a rocky coast, and he gave orders to put out to sea; but the winds and waves drove the brig violently toward the shore, and notwithstanding all the efforts of the crew, it continued to get nearer land.

Among the most active on board in doing all that he could to help was little Jacques, a lad twelve years old, who was serving as cabin-boy in the vessel. At times, when he disappeared for a moment behind the folds of a sail, the sailors thought that he had fallen overboard; and again, when a wave threw him down on the deck, they looked around to see if it had not carried away the poor boy with it; but Jacques was soon up again, unhurt.

"Mother," said he, smiling, to an old sailor, "would be frightened enough had she seen me just now."

His mother, who lived at Havre, was very poor and had a large family. Jacques loved her tenderly, and he was enjoying the prospect of carrying to her his little treasure—two five-franc pieces, which he had earned as his wages for the voyage.

The brig was beaten about a whole day by the storm, and in spite of the crew, they could not steer clear of the rocks on the coast. By the gloom on the captain's brow it might be seen that he had little hope of saving the ship. All at once, a violent shock was felt, accompanied by a horrible crash; the vessel had struck on a rock. At this terrible moment the passengers threw themselves on their knees to pray.

"Lower the boats!" cried the captain.

The sailors obeyed; but no sooner were the boats in the water than they were carried away by the violence of the waves.

We have but one hope of safety," said the captain. "One of us must be brave enough to run the risk of swimming with a rope to the shore. We may fasten one end to the mast of the vessel, and the other to a rock on the coast, and by this means we may all get on shore."

"But captain, it is impossible!" said the mate, pointing to the surf breaking on the sharp rocks. "Whoever should attempt to run such a risk would certainly be dashed to pieces."

"Well," said the captain, in a low tone, "we must all die together."

At this moment there was a slight stir among the sailors, who were silently waiting for orders.

"What is the matter there?" inquired the captain.

"Captain," replied a sailor, "this little monkey of a cabin-boy is asking to swim to the shore with a strong string round his body to draw the cable after him; he is as obstinate as a little mule!" and he pushed Jacques into the midst of the circle.

The boy stood turning his cap round and round in his hands, without daring to utter a word.

"Nonsense! such a child can't go!" said the captain, roughly.

But Jacques was not of a character to be so easily discouraged.

"Captain," said he, timidly, "you don't wish to expose the lives of good sailors like these; it does not matter what becomes of a little monkey of a cabin-boy, as the boatswain calls me. Give me a ball of strong string, which will unroll as I get on; fasten one end round my body, and I promise you that within an hour the rope will be fastened to the shore, or I will perish in the attempt."

"Does he know how to swim?" asked the captain.

"As swiftly and easily as an eel," replied one of the crew.

"I could swim up the Seine from Havre to Paris," said little Jacques.

The captain hesitated; but the lives of all on board were at stake, and he yielded. Jacques hastened to prepare for his terrible undertaking. Then he turned and softly approached the captain.

"Captain," said he, "as I may be lost, may I ask you to take charge of something for me?"

"Certainly, my boy," said the captain, who was almost repenting of having yielded to his entreaties.

"Here, then, captain," replied Jacques, holding out two five-franc pieces wrapped in a bit of rag; "if I am eaten by the porpoises, and you get safe to land, be so kind as to give this to my mother, who lives on the quay at Havre; and will you tell her that I thought of her, and that I love her very much, as well as all my brothers and sisters?"

"Be easy about that, my boy. If you die for us, and we escape, your mother shall never want for anything."

"O, then I will willingly try to save you!" cried Jacques, hastening to the other side of the vessel, where all was prepared for his enterprise.

The captain thought for a moment. "We ought not to allow this lad to sacrifice himself for us in this way," said he at length; "I have been wrong. I must forbid it."

"Yes, yes," said some of the sailors round him; "it is disgraceful to us all that the little cabin-boy should set us an example of courage; and it would be a sad thing if the brave child should die for old men like us, who have lived our time. Let us stop him!"

They rushed to the side of the vessel, but it was too late. They found there only the sailor who had aided Jacques in his preparations, and who was unrolling the cord that was fastened to the body of the heroic boy. They all leaned over the side of the vessel to see what was going to happen, and a few quietly wiped away a tear which would not be restrained.

At first nothing was seen but waves of white foam, mountains of water, which seemed to rise as high as the mast, and then fell down with a thundering roar. Soon the practised eye of the sailors perceived a little black point rising above the waves, and then again, distance prevented them from distinguishing it at all. They anxiously watched the cord, and tried to guess, by its quicker or slower movement, the fate of him who was unrolling it.

Sometimes the cord was unrolled rapidly; "O, what a brave fellow!" they said, "see how quickly he swims!" At other times the unrolling of the ball of string stopped suddenly; "Poor boy," they said; "he has been drowned or dashed against the rocks."

This anxiety lasted more than an hour; the ball of string continued to be unrolled, but at unequal periods. At length it slipped slowly over the side of the vessel, and often fell as if slackened. They thought Jacques must have much difficulty in getting through the surf on the coast.

"Perhaps it is the body of the poor boy that the sea is tossing backward and forward in this way," said some of the sailors.

The captain was deeply grieved that he had permitted the child to make the attempt; and, notwithstanding the desperate situation in which they were, all the crew seemed to be thinking more of the boy than of themselves.

All at once a violent pull was given to the cord. This was soon followed by a second, then by a third. It was the signal agreed upon to tell them that Jacques had reached the shore. A shout of joy was heard on the ship. They hastened to fasten a strong rope to the cord, which was drawn on shore as fast as they could let it out, and was firmly fastened by some of the people who had come to the help of the little cabin-boy. By means of this rope many of the shipwrecked sailors reached the shore and found means to save the others. Not long after all had safely landed they saw the vessel sink.

The little cabin-boy was long ill from the consequences of his fatigue, and from the bruises he had received by being dashed against the rocks. But he did not mind that; for, in reward of his bravery, his mother received a yearly sum of money which placed her above the fear of want. Little Jacques rejoiced in having suffered for her, and at the same time in having saved so many lives. He felt that he had been abundantly rewarded.—*Selected.*

BILLY HIBBARD.

If the doctrines of Methodism were not new in the world, they certainly were new to some of the communities in New England to whom they were preached at the beginning of this century. "Thou bringest certain strange things to our ears," was then a frequent response to the preaching of the itinerants. The doctrines of Calvin formed the religious creed of most of the "standing order" of that part of the country. Nor was this creed a loose and undefined statement: it was very distinctive, boldly avowed, and gave complexion to the experience and practice of the people. The "five points" of Calvinism constituted the chief corner-stone of their religious fabric. Calvinists did not attempt by any gracious gloss to hide the prominence of these points. They boldly said "God fore-ordained from eternity whatsoever comes to pass; that he had chosen a few to life, and predetermined the rest of mankind to eternal death."

These and kindred doctrines, were considered radical truths, and required to be openly professed in order to be saved. To question their truth was regarded as rank heresy. When, therefore, our fathers taught that the Bible offered a free and full salvation to all who believed, and that the grace of God enabled all to believe and to be saved, they were accounted as the teachers of rank error, if they were not the agents of the devil. And when they said that men might know their sins forgiven, and that it was possible for a Christian to fall "finally as well as foully" from a gracious state, they were denounced as deceivers of the people who ought to be opposed. And this opposition met them at every turn, and in every form. It was the dessert served up to them at the close of their public ministrations. It attacked them in individual contests. It sought to destroy their influence by slander and misrepresentations. It rose up to resist them in violent prejudices. And he who was best prepared to carry on this pentagonal controversy with success, did a work that entitled him to the championship of the truth. Billy Hibbard had some claim to this honor.

We do not propose to give a historical sketch of him, or to notice the many qualities that made him a good preacher; but to confine our notice of him chiefly to his readiness and ability to refute the errors of Calvinism. He was a very fair preacher. He was a cheerful, entertaining companion. He had remarkable conversational powers. By his affability and amiability he secured the affection of all around him. But he was specially "at home" when showing off the absurdities of the "five points;" and he did not fail to do this on all occasions. It is said that an old Scotch preacher had such an aversion to bishops that he could not preach but he would give them a thrust. One of his hearers thought he would give him a text where the poor bishops would be spared, and asked him to preach from "In the beginning God created the heavens and the earth." The old divine complied; but he began his sermon by saying, "So, you see, my brethren, there is nothing said here about making bishops; God never made bishops; it's not a divine order." We think if Uncle Billy, as he was commonly called, were to select any text in the Bible, he would find in it something, both positively and negatively, to show that the "horrible decrees" were anti-scriptural and unreasonable. It was natural that he should bear no very good will toward these "decrees," for they had greatly perplexed him in his early religious experience. For several years, when quite young, he was kept from enjoying the liberty of a son, by the bondage in which he was held from the fear that he was a reprobate; and it seemed, after he was brought into light, that he owed his old master a debt that he would pay, full "twenty shillings to the pound."

His mental constitution was peculiar. His powers of mind were above the ordinary standard, and in their exhibition he was inevitably facetious and pungent. This was shown in his ordinary life; but, when employed to foil or overthrow an antagonist, he was demolishing; he scattered the ruins all around. Tradition, through all the regions where he travelled, tells of his encounters and his triumphs. Beside his autobiography, he published an *Address to the People of New England*, under the name of *Philom*. The chief object of the latter was to expose the errors of Calvinism. An incident connected with the publication of this address shows his readiness for an ingenious and humorous turn whenever he thought it proper. There was then a rule of discipline that forbade any preacher publishing a book without the approbation of his Conference. Uncle Billy was arraigned for violating this rule. The bishop asked him if he knew who wrote *Philom*. "I do," said he. "Who is he?" said the bishop. With great gravity he replied; "*Philom* is a very dear and personal friend of mine, and I could not disclose his name without betraying his confidence—I beg to be excused from telling." The Conference smiled, and the bishop did not press the question further.

His quickness and sharpness at repartee seemed to be irrepressible. On one occasion he had a verbal controversy with one of the advocates for "sin remaining in us," who was also a doctor of divinity. His opponent apologized for the popular practice of dancing, saying it was a very innocent amusement. As they progressed in debate, he also insisted that there was sin in our holiest devotions, even in our prayers. "Well," said Mr. Hibbard, "if that is so, and dancing is innocent, the sooner you stop your prayers, and go to dancing, the better." The audience were convulsed with laughter, and the learned divine was confounded.

How often the most witty and humorous men have been very devout and earnest, even to demonstration in their religious exercises! It was so with him. The shouts of the believing and happy saint mingling with the cries of the troubled sinner, was no confusion of sounds to him. He believed in a heart religion, and often said the people should not sleep under his preaching—that they had better cry or laugh; and they usually did both. Though he knew how to confound gainsayers, and how to make pretenders ashamed, he was always zealous in calling sinners to repent, and in directing them to the cross for hope. For nearly thirty years, while he was in effective service, there were revivals attending his labors—some of them very extensive ones. And hundreds will at last ascribe to him the honor of being instrumental in their salvation. —*The Methodist.*

REMARKS BY EDITOR OF HERALD.—Believers in "Life only in Christ," in these days, have to meet about the same kind of treatment that the early Methodists did in New England. We now have to attack some things which Methodists and others hold, which we regard as no better than the "Five Points of Calvinism." The doctrine of "an inherent immortal soul in eternal torments," or "the wicked raised from the dead to be tormented awhile and then killed again," we regard just as horrible and blasphemous as anything Calvinism ever promulgated; and we feel as much "at home" in "showing off the absurdities of" such doctrines, as ever "Billy Hibbard" did in his work; and we look upon the doctrines we oppose as of the same "horrible" character as "Billy" and the Methodists generally did the "horrible decrees," which they fought so nobly against; and just as unscriptural.

WORSE THAN ASLEEP.

The present condition and doctrine of the church prove that the Lord's injunction to "watch" is disregarded. Many words are not needed here, nor is it any pleasure to us to refer to the confusion of tongues that prevails in the ecclesiastical world. Oneness of speech on minor points we do not expect, but errors that affect the foundations of faith, the way of salvation, the honor of God, the trustworthiness of scripture, and the character of the adorable Redeemer, are zealously propagated by men bearing clerical credentials—as far as their fellow men can give such credentials—and enjoying clerical status and emolument. Time was when skepticism was a foreigner and an alien, a thing outside the church, which could not, from the very nature of the case, have any sympathy with the professed followers of the Saviour. It was a foe, an enemy, to which the loyal could give no quarter, but against which they set their faces as a flint, exposing its pretences and sophistries, and showing the extreme danger to the best interests of humanity with which its dismal dogmas were fraught. But all this is strangely altered now. We have become so wonderfully polite, so excessively charitable, that our arms are open to receive all comers into a "broad" fellowship, that shall embrace Judas and John with equal readiness. Rationalism has become the critic of the Holy Spirit, dissecting and rejecting his utterances at pleasure—admitting only such of them as square with its judgment, and affirming itself as truly inspired as was Isaiah or Paul. A large portion of the Bible has evaporated in the crucible of these reverend purifiers of the faith, and holy men of God have been charged with palming upon the credulity of the ignorant, myths and impositions, which the high intellectualism of the present advanced age must regard with contempt.

Side by side with this sacrilegious arrogance, we witness the humiliating spectacle of men who have sunk down into drivelling copyists of the pagan priesthood. The first class have dethroned God to exalt reason, the second have dethroned reason to exalt idolatry. The first worship self, the second adore a wafer. Rationalism robs religion of all that is superhuman: Ritualism robs it of all that is superpagan. Very sad, very mournful, all this is. The great apostacy of the last days has thus entered by two different doors, in accordance with two of its most prominent aspects—pride and superstition; the pride which will culminate in atheism, and the superstition which will do homage to the Antichrist, and there—in the service of the predicted man of sin—both extremes will meet and coalesce! It is an awful prospect. But let no one scornfully say that we are prophesying, for we are no prophets; we only believe what inspired prophets have foretold.

Nor are these departures from the truth confined to any particular section of the nominal church, although they are more numerous and conspicuous in one than in others. In taking a broad view of christendom at the present time—making all grateful allowances for the genuine children of God scattered through the churches—we are compelled to echo the Saviour's painfully suggestive question: "When the Son of man cometh, shall he find faith on the earth?" For his coming the majority are not looking. His injunction to watch is disregarded. Faith in the glorious event is scorned as fanaticism, as an evidence of mental weakness, or as foolish sympathy with a baseless tradition of Judaism. For other things men look, but not for the return of him who graciously said: "I will come again and receive you unto myself." For money, for influence, for intellect, for eloquence, they look, and expatiate on the splendid results which must inevitably follow the consecration of these to the Lord. We, too, plead for money, influence, intellect, and eloquence; the Lord has a right to all these, and everything else that gratitude and love can devote to his most blessed service; but when these are substituted for him, in other words, when it is forgotten that we are to occupy with these in the expectation of his coming, we depart at once from the spirit and the letter of his teaching and that of his apostles on this great subject.

Among the errors which have crept into the church in consequence of the "sleep" into which she has fallen in relation to her Saviour's return, are the following:

1. "His second coming was at the destruction of Jerusalem." It was not.

2. "His second coming is at the death of his people individually." It is not.

3. "His second coming is to be understood spiritually." He did not so intend it.

4. "At death the saint is perfected and enters into glory." Scripture says at the resurrection, which takes place at the Lord's coming.

5. "Christ is on his *own* throne now." No, not until he comes in his glory and all the holy angels with him.

6. "The church and the kingdom of Christ are the same thing." Indeed they are *not!*

7. "It is the mission of the church to convert the world." If so, it is not revealed. It is her blessed privilege to preach the gospel of the kingdom to all nations for a witness, and her glorious *destiny* in resurrection life to "RULE" them, in association with her divine Head.

8. "We want nothing but the Holy Spirit to evangelize the whole world." But it is the Holy Spirit himself that instructs us to pray, "Come, LORD JESUS!"

Christian readers, are these things so? Is it the fact that these and many other utterly unscriptural things are proclaimed in ten thousand pulpits on the first day of every week from the beginning to the end of the year? If so, is the prevalent confusion to be wondered at? Error in the pulpit is darkness in the pew and disorder in the church. Let us lift up the voice of warning and entreaty. Let us urge a re-examination of the inspired word. For the truth's sake we beseech the reader to help in this work. Let not the standard droop. We are ready to serve the great cause as long as we can wield the pen. Stand by us, and the result may be great, while your reward is certain, for it is distinctly understood that in contending earnestly for the faith once delivered to the saints, we are engaged in a work upon which the blessing of our adorable Lord and Master will most surely come. And the day is not distant when it will be found that what was done for his sake was the only thing worth doing at all.—*The Rainbow.*

PAYING LIKE A SINNER.

Several years ago, in North Carolina, where it is not customary for tavern keepers to charge the ministers for lodging and refreshments, a preacher presumingly stopped at a tavern one evening, made himself comfortable during the night; and in the morning entered the stage without offering to pay for his accommodations. The landlord came running up to the stage, and said, "there is some one in there who has not settled his bill." The passengers all said they had, except the preacher, who said he had understood that he never charged ministers anything. "What, you a minister of the gospel, a man of God?" cried the innkeeper. "You came to my house last night, you sat down at the table without asking a blessing. I lit you up to your room, and you went to bed without praying to your Maker, (for I staid there until you had undressed); you rose and washed without saying grace: and as you came to my house like a sinner, you have got to pay like a sinner."—*Selected* by L. C. T.

PRACTICAL MEMORY.

A minister, walking near a brook, observed a poor woman washing wool in the stream; which is done by placing it in a sieve, and dipping it in the water repeatedly, until it is white and clean. He engaged in conversation with her, and, from some expressions of regret and gratitude which she uttered, was induced to ask her if she knew him. "O yes sir," she replied, "and I hope I shall have reason to bless God for you to all eternity. I heard you preach at W—, some years back; and hope your sermon was the means of doing me great good." Indeed, I rejoice to hear it, pray what was the subject?" "Oh, sir, I can't recollect that; mine is such a bad head." "*How* then can it have done you good, if you don't even remember it?" "Sir, my poor mind is like this sieve; the sieve doesn't hold the water, but it runs through and cleanses the wool; my memory does not keep the words, but, blessed be God, he made them touch the heart; and now I don't love sin; I go whenever I can to hear of Jesus Christ; and I beg of him every day to wash me and cleanse me from sin."—*Selected by* L. C. T.

CURE FOR HYDROPHOBIA.

Dr. Buisson, says the *Salut Public*, of Lyons, claims to have discovered a remedy for this terrible disease, and to have applied it with complete success in many cases. In attending a female patient in the last stage of canine rabies, the doctor imprudently wiped his hands with a handkerchief impregnated with her salvia. There happened to be a slight abrasion on the index finger of the left hand, and, confident in his own curative system, the doctor merely washed the part with water. However, he was fully aware of the imprudence he had committed, and gave the following account of the matter afterward: "Believing that the malady would not declare itself until the fortieth day, and having numerous patients to visit, I put off from day to day the application of my remedy—that is to say, vapor baths. The ninth day, being in my cabinet, I felt at once a pain in the throat and a still greater one in the eyes. My body seemed so light that I felt as if I could jump to a prodigious height, or that, if I threw myself out of a window, I could sustain myself in the air. My hair was so sensitive that I appeared able to count each separately without looking at it. Saliva kept continually forming in the mouth. Any movement of air inflicted great pain on me, and I was obliged to avoid the sight of brilliant objects; I had a continual desire to run and bite, not human beings, but animals, and all that was near me. I drank with difficulty, and I remarked that the sight of water distressed me more than the pain in the throat. I believe that by shutting the eyes any one suffering under hydrophobia can always drink. The fits came on every five minutes, and I then felt the pain start from the index finger and run up the nerves to the shoulder.

"In this state thinking that my course was preservative and not curative, I took a vapor bath, not with the intention of cure, but of suffocating myself. When the bath was at a heat of 93 deg. 3 min. 5 sec. Fahrenheit, all the symptoms disappeared, as if by magic, and since then I have felt nothing of them. I have attended more than eighty persons bitten by mad animals, and I have not lost a single case. When a person has been bitten by a mad dog, he must for seven successive days take a vapor bath *a la Russe*, as it is called, of 57 deg. to 68 deg. This is the preventive remedy. When the disease is declared, it only requires one vapor bath, rapidly increased to 37 deg. centigrade, then slowly to 63 deg; the patient must strictly confine himself to his chamber until the cure is complete."

Dr. Buisson mentions several other curious facts. An American had been bitten by a rattlesnake about eight leagues from home; wishing to die in the bosom of his family, he ran the greater part of the way home, and, going to bed, perspired profusely, and the wound healed as any simple cut. The bite of the tarantula is cured by the exercise of dancing, the free perspiration dissipating the virus. If a young child be vaccinated and then be made to take a vapor bath, the vaccine does not take.

RESIGNATION AND DAMNATION.—A clergyman called to visit a woman who calmly awaited her departure. She expressed her resignation to depart. But, said the minister, "Are you willing to be damned forever for the glory of God?" "No, sir," she softly whispered; "I cannot say that." The afflicted husband, who stood by the bedside listening to the conversation, moved by the impulse of his nature, stepped up to the interrogator, and said, "are you willing to be thus damned?" "Yes," was the reply. "Then, sir, there is the door, go and be damned, and let my wife depart in peace."—*Christian Inquirer.*

RELIGION AND REASON.—Man is not at all settled or confirmed in religion until his religion is the self-same thing with the reason of his mind; that when he thinks he speaks reason, he speaks religion; or when he speaks religiously he speaks reasonably, and his religion and reason are mingled together; they pass into one principle; they are no more two, but one. Just as the light in the air makes one illuminated sphere, so reason and religion, in one subject, are one principle.—*Whichcote.*

CHANGE OF SCENE.—I have heard a very distinguished physician, Sir Henry Holland, say that such is his conviction of the beneficial influence of even slight nervous stimulus, that when the patient can not have change of scene, change of room is of some advantage—nay, even change of furniture, if there cannot be change of room!

RELY UPON YOURSELF.—Never ask a favor. It is better to suffer than to supplicate; and asking a favor of your nearest friend, or your nearest relative, is only a mild form of supplication. Get what you want by your own unaided exertions, or go without it. There is more dignity in penury, no matter how abject, coupled with independence, than indolent comfort gained through the grant of a favor.

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II. Any person believing in Life through Chris alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

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AND OF THE COMING KINGDOM.

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Herald of Life

AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 184. NEW YORK, WEDNESDAY, AUGUST 7, 1867. VOL. IV.—NO. 42.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

THE PERSONALITY OF THE DEVIL

THE TRIAL OF JOB.

The existence of a personal evil being—a wicked spirit called the devil and satan, is clearly taught us in the history of Job. This man is said to have been very rich in possessions of cattle, to have had "seven sons and three daughters, and a great household, to have been the greatest of all the sons of the East. As to his moral character, he is declared by inspiration, by Jehovah himself, to have been a perfect and upright man, one that feared God and eschewed evil."

It is stated in the record that on a certain day the sons of God came to present themselves before the Lord, and satan, or "the satan," as the original has it, "came also among them." Being asked whence he came, he replied that he had been going to and fro in the earth, and walking up and down in it. The Lord then calls his attention to Job, speaks of his high character as a perfect and upright man, one that feared God and eschewed evil; to which satan replies: "Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." The Lord in answer to this places everything that Job possesses in the hands of satan, with the single condition that Job himself was not to be in any way injured by him. Satan departs and inflicts upon Job a series of sudden, severe, and closely connected disasters. In one day he is stripped of all his wealth, nearly all his servants are slain, and his children are destroyed by a great wind from the wilderness, which, smiting the four corners of the house in which they were feasting, involved them in one common ruin. Job meekly bows beneath the rod, and sins not, nor charges God foolishly.

Such is the substance of the narrative of Job's trial as contained in the first chapter of the book of Job. In the second chapter the history of Job's afflictions is resumed, and the continued assaults of satan are recorded. This evil being is stated to have presented himself again, on a certain day, among the sons of God. The Lord again calls his attention to Job, who still preserved his integrity, notwithstanding the trials he had suffered. In reply satan says: "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." To show that Job was sincere and unselfish in his piety, the Lord places him in satan's hands to afflict him, only stipulating that he should preserve his life. Satan goes forth and smites him with a grievous skin disorder, productive of great distress of body and anguish of mind. We will not proceed further in the history of Job, as our sole purpose is to show the existence of a personal evil spirit, and we have brought forward enough of the narrative to serve as a foundation for the remarks we shall make on this subject.

It is very evident that the satan, or adversary, here spoken of, was not God. God was not talking to himself—he had not been wandering to and fro, or walking up and down in the earth. It was a being who is emphatically said in the original to be "ha—satan," "*the satan*," or the adversary, thereby designating him as the chief of evil demons. We are told by Dr. Clark that "the word satan, or devil, is not to be found in the originals of the Old and New Testaments in the *plural number*." The inference from this is that there is one chief devil who stands at the head of other and evil spirits, being more wicked and mighty than the rest.

But as God was not the satan, devil, or evil here spoken of, so neither was this satan, devil, or evil in Job. It was not the lusts of his nature that were clamoring for gratification—he was not wicked—he was not trying himself by these judgments—it was not any devil or evil in himself that was bringing about this scene of trouble and disaster. No, God had said he was a perfect and upright man. This satan, devil, or evil was *outside* of himself; the part which *he* bore in the trial was that of suffering, that which satan carried out was to bring upon him suffering and anguish in order to tempt him to sin against God, and impugn the justice and goodness of the Almighty.

That it must have been an evil spirit is very evident if we consider some points conconnected with this trial of Job. Had he been a good spirit he would have had no wish to subject Job to any test to satisfy himself of the truth of God's assertion with respect to his moral character, or have desired, or been willing, to prove it by inflicting upon him such terrible trials. Had he believed God, he would have accepted his testimony as expressive of Job's real character, without requiring any proof of it. God, it is true, permitted all this, but he designed, as in the case of our first parents, out of these afflictions to accomplish good. He left to satan the choice of means by which to prove the patriarch, whose life was to be spared, though he was to be subjected to severe bodily affliction, and suffer the loss of all his worldly substance, nearly all his servants, and all his children.

The agent in inflicting these evils must not only have been an evil but an intelligent being. The Sabeans, who slew some of his servants and carried away his oxen and asses; the Chaldeans, who in three bands fell upon the camels and carried them away, and slew their keepers; the fire of God which fell from heaven and burnt up the sheep and the servants who took care of them; the whirlwind that came from the wilderness and smote the house in which Job's children were feasting and destroyed them and the servants who waited upon them, did not come by chance, but were agents in the hands of an intelligent power, and fulfilled their work of destruction, leaving but one person, out of each of these varied but terrible calamities, to escape and tell the sad and terrible tale, who, one by one, came and informed Job, giving shock after shock to his afflicted heart, crowning the work by revealing to him in the last communication that which undoubtedly filled him with the deepest anguish—the loss of his children. All these repeated blows, the story of which was communicated to him one after another, were designed to give him the greatest pain and suffering possible, and by their suddenness and rapidly increasing severity, wring from him some exclamation of dissatisfaction and anger with the Being, who, while revealing himself as a God of love, had been the apparent, though not real, cause of his sore calamities. In all this, intelligence, art and plan were manifested, and we have already shown that the being so intelligent was also evil.

By any possible mode of rational interpretation, can we conclude that this satan or devil was nothing more than Job's lusts warring and craving gratification? If all the devil there is, as some say, is in us, such must have been the case. If so, then Job was his own satan, and voluntarily brought down upon himself all the terrible evils recounted in the narrative. A real hypocrite he was, also, and a gross libeller of the Almighty, to bow down meekly beneath the shock and say, "The Lord gave, and *the Lord hath taken away*, blessed be the name of the Lord," when the Lord had nothing to do with it, and the patriarch only was accountable for the severe losses and trials of which he had been the subject. No—turn which way we will, this subject is characterized only by confusion—is an unintellible jargon on any other view than that there is a personal evil being whom God, in his all-wise providence, permits to try the children of men, and who is at last to be destroyed by him, of whom it was promised he should bruise the *serpent's* head, after *he* had bruised his heel. This was the work of satan, an intelligent evil being, called, also, in other places in scripture, the devil.

JOHN FONDEY, M. D.

Philadelphia, July 12, 1867.

Dr. Fondey will excuse us for dividing his article at this place, as he has brought out, thus far, his argument for the existence of a personal evil spirit devil, so far as the case of Job is concerned. The remainder of the article is only an answer to some supposed objections to the idea of such a devil as he contends for. The consideration of those objections properly form an article by itself; so we have deferred them to be presented at another time.

We received two articles last winter on the "History of Job," which we thought not best to publish then, because we judged it not expedient to agitate the question of the satan of Job. But as Dr. Fondey, after two long articles on the main question—the temptation of Adam and Jesus—has introduced Job, justice to the writer of the other articles demands that we let him now speak so far as his reasoning relates to who and what was the satan there presented. The writer is S. E. Hoffman, of Minnesota. He had in his first article given the history of Job's trial as recorded Job i, and onward. This we omit, and give only the second article, as follows:

HISTORY OF JOB.

BY S. E. HOFFMAN.

The last trial we left Job in, was that of his wife's discouragement. The next trial is that of his three friends. But before we proceed further, we must answer an objection brought against this history by infidels, and which orthodoxy dreads to encounter. The question comes up, not only by the infidel, but by every candid, thinking mind. Where is the propriety; the justice; or the necessity, of afflicting such a perfect man; such an upright man; a man that feared God, and shunned evil? What, they ask, was Job afflicted for? There is but one answer that can be given, on the theory of a fallen-spirit devil, viz., To convince satan that Job was not serving God for temporal things. Now the issue is this, If this satan was an angel, once holy, who fell from God's heaven, Did such a being need any conviction? If he needed conviction, as a matter of fact, he must have been still in a state to find salvation. But suppose orthodoxy to be true with respect to this angel, then we have the all-wise God trying to convince this devil; and even afflicting an innocent man, both outwardly and inwardly, with the most severe and excruciating suffering that man is capable of bearing, for the very sole purpose of convincing that fiend, according to their view of eternal torments. What a hypothesis! Is that a just God to afflict such innocence for the sake of satisfying, [did I say? yes,] not only convincing, but *satisfying* the *lusts* (if true) of such a fiend! Where then is the propriety in the afflictions of this good man? According to the orthodox notion of a devil, the whole transaction would be foolishness; for such a devil, all admit, could not be saved.

All the attempts of orthodoxites, or others, to reconcile this history with the theory of a fallen angel devil, are vain. But now comes in an other difficulty, in the minds of some, and that is, Does it not say that satan afflicted Job? and if he was not some supernatural being, how could he do that? To which I answer: If you take the history altogether, you will find that it was God's direct and immediate hand in the whole concern.

Let us notice the agencies employed in taking away his property. The first agency was, the Sabeans. The second was, the fire of God from heaven. The third was Chaldeans made out three bands. The fourth is, a great wind from the wilderness. Could anything short of God's own hand produce fire from heaven? Could anything short of God's own hand produce a tornado, to hurl a house into atoms? But to settle this question, let us go to Job's own testimony about it, chap. i. 22. "The Lord gave, and the Lord hath taken away."

Surely, if the Lord took it away, the devil did not do it. Again, chap. iii. 23. "Whom God hath hedged in." Chap. vi. 4. "For the arrows of the Almighty are within me; the poison thereof drinketh up my spirit; the terrors of God do set themselves in array against me." Chap. x. 8. "Thine hands have made me and fashioned me together round about: yet, Thou dost destroy me." Verse 10. "Hast thou not poured me out as milk, and curdled me as cheese?" Chap. xiii. 15. "Though he slay me, yet will I trust in him." Chap. xvi. 12. "He hath broken me asunder; he hath also taken me by my neck and shaken me to pieces, and set me up for his mark." Chap. xix. 6. "Know now that God hath overthrown me." Verse 9 "He hath stripped me of my glory, and taken the crown from my head."

We will only notice one more testimony; and that, I think, no one will dispute.

The Lord himself says, chap. ii. 3, "Although thou movedst me against him, to destroy him without cause." God then did the whole of this affliction on this good man. Now, if it was to convince a satan like Peter, to whom Jesus said, "Get thee behind me satan;" or, if it was some infidel devil, like Judas, of whom Jesus said, "Have not I chosen you twelve, and one of you is a devil?" then we could see a propriety in this affliction of Job; then we can see justice in it; then we can see, in some degree a necessity for it to satisfy the ungodly that it was no priestcraft in Job that led him to serve his God.

In proof of what has been said, let us examine Job's three friends. There we discover their entire argument is to try to convince Job that he was a wicked man; for, if he had not been wicked, God would not have afflicted him as he did. Let us just notice a few of Bildad's arguments. Chap. viii. 6. "If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous." So this whole chapter teaches that prosperity entirely depends on righteousness. "Behold God will not cast away a perfect man, neither will he help the evil doers." Verse 20. "They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to naught." Verse 22. To this language Job replied, but not as applicable to himself, "I know it is so of a truth." Then Job goes on to show the wisdom of God; and although he was not able to see wisdom, at that time, in God's dealings with him, yet, he attributed it all to wisdom in some way. Here we see a character as pure as the sun ever shone on, under that dispensation, loaded down with falsehoods, trying to defame him, making him out a hypocrite, possessing a false hope, like the spider's web, charged with cheating and robbing the widow and fatherless; and his three friends had all the weight of evidence on their side. That is, in argument; because Job's case was a singular, out of the way providence. But amidst all these trials, sufferings, mockings, and even arguments that he was constrained to acknowledge, we hear him say, "Till I die I will not justify you; and when he hath tried me, I shall come forth as gold." There is one thing yet that is most strikingly manifest in the character of Job; and that is, From the commencement of his afflictions he was kept entirely in the dark for what purpose the Lord was thus afflicting him. Add to that, that he was living in a dispensation when God's people were always favored with temporal prosperity. Could he have seen at the start the design of the Almighty, first, to teach "wicked and ungodly" men a lesson; second, to bring him forth as gold; third, to be handed down to all generations as an ensample; this might have been some mitigation, and reconcile him to his lot. But these being hid from him, during the most part of his trial, makes his character shine forth with lustre not surpassed in Bible history.

Middleville, Min., Jan. 10, 1867.

NOTE BY THE EDITOR.—It is quite evident that the satan of Job. i. ii. is a symbolical representation of "wicked and ungodly" men, living in the flesh, who saw Job's uprightness and faithfulness to God, but enviously attributed it to God's prospering him in worldly matters; and though themselves mingling with "the sons of God," in their assemblies, talked of Job as a hypocrite. These revilers of Job were afterwards manifested in the persons of Job's "three friends;" just such "friends" as the king found at the marriage feast, to whom he said, "*Friend*, how camest thou in hither, not having on a wedding garment?" Math. xxii. 12. Such were some of Job's friends, who, after his trial came on, fancied they now had the proof that Job was a hypocrite. This point Br. Hoffman has made sufficiently evident. It is a fact worth noting, that after chap. ii., we hear of no other satan—adversary—except Job's three pretended friends. They were the satans that God called to humble themselves before Job. See Job xlii. 7–9.

FISHER'S CATECHISM.—No. 3.

We desire once more to call the attention of the readers of the HERALD OF LIFE to the positions held by the time-honored Presbyterian church. We hope to be corrected if we write with the slightest unfairness toward that church, as we have no such purpose in our heart.

Not forgetting that Mr. Fisher teaches that "death temporal, spiritual, and eternal" was "threatened upon disobedience," we beg leave to refer to him again. We quote now from chapter entitled "CHRIST AS A PRIEST."

Q.—How often did Christ offer up himself a sacrifice?

A.—Once only, Heb. ix. 28, "Christ was ONCE offered to bear the sins of many."

Q.—Why could not this sacrifice be repeated?

A.—Because, as once dying was the penalty of the law, so once suffering unto death was the complete payment of it, in regard to the infinite dignity of the *sufferer*. Heb. ix. 27, 28.

Q.—For what *end* did Christ once offer up himself a sacrifice?

A.—*To satisfy divine justice.* 1 Pet. iii. 18.

"Once dying," according to our author, "was the penalty of the law." Once dying was the "complete payment" of the debt due the law. *Once dying* satisfied divine justice. And this debt must be paid. This satisfaction to justice must be made. Did Christ pay this debt? Did he satisfy Divine justice? Our author declares that he did. If he did, he did it by "once dying," and that death, as we tried to show in our first article, was neither spiritual or eternal death. Then, it logically follows that spiritual and eternal death was no part of the penalty. But we quote further from Mr. Fisher:

Q.—What did the honor of justice require as a satisfaction?

A.—That the *curse* of the broken law be fully executed upon the sinners themselves, Ezek. xviii. 4, or upon a sufficient substitute. Psa. lxxxix. 19.

Q.—What would have been the *effect* of executing the curse upon the *sinners themselves*?

A.—The fire of divine wrath would have burned continually upon them, and yet there would be no satisfaction to avenging justice. Isa. xxxiii. 14.

We see in this to what straits good men are driven who advocate a three-fold death penalty, and the doctrine of eternal suffering. The "honor of justice" required that "the curse of the broken law be *fully executed* either upon the sinners themselves or upon a sufficient substitute;" and yet Mr. Fisher declares that as an effect of executing it upon *sinners themselves*, "there would be no satisfaction to avenging justice." Suppose a Saviour had not been promised—that Adam had been left to the law—what would have been the result according to the theory of this expositor of truth? Simply this, God gave Adam a law and affixed a penalty for its violation, the execution of which would have been "no satisfaction to avenging justice." It does seem to us, who are not learned in theology, strange, that the execution of *God's own penalty*, still leaves avenging justice unsatisfied!

In human law it is not thus. The man who serves his full term in prison goes out free as any other man. He has paid the penalty, satisfied justice, and the majesty of the law is vindicated. It may be that while Jefferson Davis lives there will be those who will declare loudly that avenging justice is not satisfied in his case. We feel this, at times, ourselves. But let Mr. Davis be tried, convicted, found guilty of treason and sentenced; what then remains for the full satisfaction of justice? Only that the sentence be executed. If it be death, his death will completely satisfy avenging justice. Suppose some one should claim, after he had been executed, that justice had been cheated because of the greatness of his offence. Any child would answer that if the penalty of the law for his crime was death, "*once dying*" was the "complete payment" of that penalty.

In concluding our review of these positions of Mr. Fisher it may be well to state that we believe they are, in the main, endorsed by nearly all the orthodox churches. And yet, the positions taken are not at agreement with the truth; are not logically tenable. Why this confusion? Only because the simple penalty of death is so entirely misunderstood. And this misunderstanding grows out of erroneous views of the nature of man. Spiritual death, an inevitable *result* of Adam's transgression, is confounded with the *penalty*. Eternal death ensues to the sinner from the fact that he rejects Christ, who alone has power to bring him out of the state into which the penalty has placed him. In this world the sinner lives under sentence of death, dies out of Christ, and perishes. He has no union with the life-giving Christ. He is not a branch of the living vine. His life is not "hid with Christ in God." And so "death feeds upon him." Death becomes eternal, *not because eternal death is the penalty of the law*, but because *death*, which *is* the penalty, must be eternal, in the very nature of the case, "unless arrested by the divine power in the production of a new life."

We trust that the day is not distant when a better understanding of these great truths will obtain among our dear christian brethren in all the churches. We love them as brethren, and *because* we love them we commend to them the consideration of the glorious truth of "Life *only* in Christ."

JAY.

Albany, N. Y.

DO GOOD.

"But to do good and to communicate forget not, for with such sacrifices God is well pleased." Heb. xiii: 17.

The Christian is so constituted that his element of happiness consists in *well doing*, or in blessing somebody: he is like the sun, which by its rays is ever imparting vitality and heat: he is the embodiment of benevolence, like the great sea from which vapor is continually arising, to be returned again by its innumerable rivers.

The great secret of christian prosperity consists in the vigorous and healthful manifestation of this imparting principle. It is not the amount of service rendered, or multitude of good deeds performed; these may be more or less according to circumstances; but it is the purity of that service. It is not the size or gorgeousness of the temple, but its sanctity, which invites reverence. Be the heart and its means ever so small, yet if the Holy Ghost is there enshrined, if it is purified by faith, all its offerings are holy to the Lord; feeble and unnoticed though they may be by man, yet their record is on high, and God will reward with grace and glory.

I consider goodness as an element of God, a good desire being the promptings of the Holy Spirit, or that Light which enlighteneth every man that cometh into the world. This fire of divine kindling is increased immeasurably, or repressed by man's volition. The way to do so is plainly set forth in the *word*. Our text hints at one of those ways, communicating to others. The greatest philanthropists are the happiest men; the richest in moral goodness. Would you become rich toward God, go to work for God, do something, bless somebody or something; if nothing better offer, be good to the dog or cat; love the birds; speak pleasantly and affectionately to them, you will be the better for it. If things or folks look cross and hateful, look at something else; don't fret at or about them, it only brings you into a contaminating atmosphere, you inhale the same poisonous and intoxicating gas.

This God-given principle, like the instinct of the bee, always seeks for sweetness, reciprocity, objects which appreciate affection; for every effectual effort for good must be appreciated.

Watch the workings of things, and see where and when the holy effort is accepted. If accepted, the object becomes a mirror and your effort is thrown back with increasing lustre to bless and cheer you. To those who feel limited in means and ability I especially say, study this subject well; don't throw away your ammunition; fire low, try short distances first; begin on things too small to name. If you have only a handful of meal and cruise of oil let it be consecrated to the Lord, he has equally the disposal of things *for* you as with those things *of* yours.

I have no idea those examples of good deeds and commands to love and give, so prevalent all through God's word, are unmeaning, or will go unnoticed by their great author. But, ah, those things are esteemed by most, as Naaman did the prophet's direction for his healing, insignificant, and so a disease more direful in its effects clings to them.

O my brethren, let us be simple. Of what avail all this knowledge without the holy refining fire burn in and radiate forth from our hearts? The Lord bless you! I believe in a religion that is communicative, a warmth and expression which may be known in the shake of the hand, or the look of the eyes.

I do admire knowledge, scriptural research, deep theological exposition; all these are very good, yet these should be done, and not leave the other undone. Don't think you can palm these off on God or man as godliness. Many beautiful flowers lack sweetness, and the bee soon finds it out. We may admire beauty, but we *love* goodness. It is better to be good in a little than beautiful a great deal. I don't know much about the personal beauty of Christ. The prophet speaks of him as one of a sorrowful visage; but he was *lovely*; his heart melted and his eyes wept over human woe. Let us love more and paint and varnish less. I don't mean to be hard or condemnatory; but let us all sit in judgement on ourselves and see that we are approved of God: then shall we be prepared for his *soon* coming kingdom, and have an abundant entrance therein.

A. BOYNTON.

West Batavia, N. Y.

P. S.—I can do but little in a pecuniary way, but you have my warmest sympathies in the cause in which you are engaged. I hope we shall see the HERALD OF LIFE sustained till JESUS comes. It is my paper, and I shall do what I can for it.

A BEAUTIFUL SIMILE.

The pious Jonathan Edwards describes a christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; *rejoicing, as it were, in a calm rapture; diffusing* around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." The world may think nothing of the little flower—they may not even notice it; but nevertheless it will be diffusing around a sweet fragrance upon all who dwell within its lowly sphere.

NEW EARTH RULERS.

The earth is to be gloriously peopled with "the nations of them which are saved." Righteousness and glory will reign everywhere. The glory of God and of the Lamb, which is to be the brightness of the New Jerusalem, will illuminate also the remotest regions, so that their inhabitants will "walk in the light of it." Surely it will not be said to contradict the received view concerning the eternal state, if we thus suppose that nations, with their kings and divers orders of authorities and powers will then exist. It may. But certainly the bible leads us to believe that it will be so, nevertheless. "The nations of them which are saved" and "the kings of the earth," are spoken of in the plainest terms, as being co-existent with the New Jerusalem, and as bringing their glory and honor into it. Rev. xxi: 24–26. Indeed to think it will be otherwise, would be to think that the order of things in the New Earth will be different from that which has (so far as the inspired word teaches us) existed in any part of the Lord's kingdom, and to contradict all analogy. How frequently we read about "the principalities and powers in heavenly places," the "thrones" also, and "dominions," the archangel, crowned elders, angels, cherubim and seraphim. There is evidently a diversity of order and power among those who have their part already in the realms of glory. There are the great ones bearing rule, and there are those who bow beneath their sway. Nor can this orderly arrangement in a kingdom where no sin exists, disturb the happiness of any, but the opposite; it needs must minister to the increased happiness of all. For ourselves, shall we complain, if on the throne of that celestial nation in which our everlasting dwelling may be fixed, the Crown of Government be borne by Paul or Peter, James or John? Nay, shall we not rejoice exceedingly concerning this, and yield them gladly the obedience which is due? And what if Mark, or Timothy, or Barnabas, or Silas, occupy the seat of honor next in rank or authority,—shall we oppose our voice? Or shall we think that there would be unreasonable dealing on the part of God towards us? Nay, do we not ourselves, as taught by our Redeeming Lord, look forward to possess authority? If we have wrought for Him with long and earnest service, using well the talents which the Lord has given us, do we not expect accordingly, to have dominion over ten, or five, or two cities as the case may be?—*Rev. J. G. Gregory, A. M.*

From Charles H. Sutton.

MANAYUNK, PA., Aug. 1, 1867.

BR. STORRS:—The time draws near when the friends of bible truth must decide whether the HERALD OF LIFE shall live another year: if our LIFE-GIVER shall tarry so long.

The mind of the writer is, that we cannot in these days of error afford to do without *our* paper.

The truths it advocates are of vital importance to those who would make advancement in the knowledge of the scriptures. We do not mean to say, our paper is preferable to the Holy Scriptures; but we do say, the HERALD OF LIFE is to us one of the best helps to bible knowledge we were ever acquainted with, notwithstanding some call it a "hobby-riding paper." By the way, such narrow-contracted, hide-bound bigots are riding their own "hobby"-horse to death in trying to ride others down; so we (or they) go!

The paper has been a blessing in the past; we pray the Lord will bless it in the future; although I fear I cannot be with you at the annual meeting under the "*Chestnut Tree.*"

I give the following vote, viz, Continue the H. of L. one year in weekly visits, for which I pledge $5 for *one copy*, also $10 to help sustain it, and more as the Lord prospers me.

"Life only through Christ" is a precious truth. How lovely it makes the God of love appear.

He will even do the best he can for the ungodly. They "shall utterly perish in their own corruption." That is the animal nature they received through Adam, begotten by the law of natural generation, which is a corruptible one; they must therefore "utterly perish;" but the life which is to come, we receive through a union with Christ. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by (or because, marg.) his Spirit that dwelleth in you." Rom. viii. 11.

Hence those raised to life again, can die no more; for "the dead shall be raised incorruptible," by the power of a supernatural agency and not by the law of a natural agency, which is a corruptible one; therefore when man dies in his sins, he receives "the wages of sin," which "is death."

Query—Will the God of love bring the dead sinner to life and then compel him to sin in that life for the purpose of killing him again?

The advocates of a future life for the ungodly must, to be consistent, either admit the doctrine of eternal torments or universal salvation. May God our Father bless and prosper you in your declining days. Yours, living in hope of a better life.

From Helen Robertson.

PHILADELPHIA, PA., Aug. 4, 1867.

BR. STORRS:—Again I am favored with the visits of "our paper," and I feel more eager for it than ever. You know I was a few weeks without it, and did miss it. I see there is considerable said in the last issue about its continuance. Whether it shall be continued as a weekly, monthly, semi-monthly, or if at all. I heard one of the bitterest opposers of "LIFE ONLY IN CHRIST" say, last Fall, that it *could not* be continued another year in present form. The reason he gave was, because its circulation was so small, and its friends would get tired supporting it. We know its circulation is small, but ought this to discourage us? We think not. It ought rather to have the opposite effect; for we know that truth was never popular: *pure unmixed* truth; and the purer it is the fewer followers it will have.

But truth has always had friends, tried and firm, who would stand by it to the last; and is it going to fail in these *last days*? No, never. It canot fail. Why, if we hold our peace, the very stones would cry out; for "Life only in Christ" is a precious truth, brought to light in the last days, and now it never can be covered up again. It must be, and shall be, like a city set on a hill which cannot be hid. Brethren and sisters, instead of slackening in our work or reducing the frequency of the visits of our precious paper, let us double our diligence, and make every effort to have it well supported, and increase its circulation. If we cannot induce people to subscribe, let us deny ourselves in something, and send it to them. The battle cannot be long now; let us press it to the gates of the enemy to the last. Only he who endures to the end shall have life. The heavenly country seems to be coming into view. Don't let us fall in sight of it. *Present* light and strength are what we need. These are supplied to us daily. Let us use up our daily supplies, keeping just up with the light, neither lagging behind nor trying to run ahead. Both these positions are dangerous. Let us be wise and understand.

I hope we shall have a large representation of our friends at the Anniversary under the old "Chestnut tree." The Lord willing I hope to be there, and mean to do what I can. It is accepted according to that a man hath, and not according to that he hath not. My heart rejoices in anticipation of meeting the children, and spending a week with them; for no associations on earth are so dear to me as those of father's family. And what will it be when we get into the heavenly. O, it fills my heart with joy, and I say, Come, Lord Jesus, come quickly. The grace of our Lord Jesus Christ, and the love of God be with thee at all times. Amen. Your sister, seeking the better country.

Lord Bacon beautifully said: "If a man be gracious unto strangers, it shows he is a citizen of the world, and his heart is no island cut off from other lands, but a continent that joins them.

The Herald of Life.

NEW YORK, AUGUST 7, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Anniversary Meeting.

Who of the members of our "UNION," and all its friends, do not feel that in bringing them to the knowledge of the truth God has blessed them beyond measure? Shall we not, then, do all in our power to place the truth in possession of others? We shall thereby "show forth the praises of him who hath brought us out of darkness into his marvellous light." Will not all, therefore, who can do so, be present at the approaching anniversary meeting, and come with hearts overflowing with praise and thanksgiving to the great Giver of all good gifts, resolved to do our part in carrying forward the glorious work? Will not they, too, who cannot be present, send up their petitions to the throne of grace that divine assistance may be signally manifested?

If we all do this, and back our prayers and resolutions with material aid in proportion as the Father of mercies has blessed us, the work will be carried triumphantly forward and the word "have free course and be glorified." Thus shall we honor and praise both Father and Son, and secure a continuance of heavenly favors.

L. C. T.

The Temptation of Jesus.

The apostle Paul saith, He "was in all points tempted *like* as we are, yet without sin." If the popular notion is true, that Jesus was tempted by a personal spirit-devil, holding audible conversation with him in a dialogue, as is affirmed, then Paul must have been entirely mistaken in his statement that he was tempted in all points *like* as we are; for we were never tempted in the manner referred to. We have before stated that every reflecting mind is conscious in itself, of the process of temptation by an internal dialogue, revolving suggestions that arise from our desires and opportunities for their gratification. A lawful course is marked out by our CREATOR for the temperate gratification of every desire that he has endowed us with. The process may be slow, and must be attended with care not to depart from the appointment of God as to the manner and extent of the gratification. Within such limits there can be no sin, because such a course is in *harmony* with the divine will and appointment.

The gratification of each of our natural appetites is a privilege which the CREATOR has granted to the works of his hands; "Of every tree of the Garden thou mayest freely eat," only, a proper restraint, symbolized by one tree forbidden, was imposed to teach man self-government and subjection to his MAKER's will. There is no evil in any of our natural appetites or desires; that is, there is nothing morally evil in them; but as free and accountable beings, any of them may become a source or inlet of evil, else we would not be free nor accountable—neither rewardable nor punishable; we would be only creatures of necessity and the Creator alone responsible.

We have considered the temptation of the first parents of the human race, and we trust established the fact that no personal spirit-devil was concerned in the first temptation; that being as useless as the idea is baseless and without foundation in the record.

The temptation of Jesus cannot be totally *unlike* that of other men, if he "was in all points tempted *like* as we are." He must have had all the natural appetites incident to our human constitution; for "he took on him the seed of Abraham," and "was made in the likeness of sinful flesh." The first temptation related to the appetite for food. He had fasted till distressing hunger was felt. The providence of his Father had placed him in circumstances that no food was at hand. He knew he could not work a miracle to relieve his hunger; and how natural the suggestion—"Command this stone that it be made bread." The suggestion was not evil in itself. The only question to settle was, Is it the will of my Father in heaven that I should thus relieve my hunger? God is to be obeyed, and his will consulted in all things; for "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If he commanded or had given Jesus permission to convert the stone into bread, then he could have done it without sin; but till such permission was granted, to have put forth such power would have been to call in question the fatherly care of God; and hence would have been a sin.

We illustrate the idea. A man is suffering with hunger, and sees no prospect of relief: he sees food belonging to another, and the thought involuntarily arises, "Take it without leave: you are starving:" i. e., "steal it." The thought in itself is not sin; but if he determined to carry out the thought, then desire has "conceived," and sin is the result. But, if instead of this, he had met the thought with the command of God, "Thou shalt not steal;" and said to himself, "I will die rather than disobey God," would he not have overcome the *evil*, without supposing that he had been conversing with a personal evil spirit outside of his own nature? Of "like" character we regard the first temptation of Jesus.

In proof that it was a personal devil that tempted Jesus, we are told that "It is said that this devil *came* to Jesus," and it is argued that "If it had been simply hunger, this feeling would not literally have come to him," etc. We might respond, and say, If it was the personal spirit-devil of "orthodoxy," he would not literally have come to him; for it is affirmed of that devil that he is everywhere, tempting every body, at all times, and in all places. If so, he cannot *come* to any body, for he is always with them. But the language, "came to Jesus," imports no more than the temptation now arose, or commenced; and we are told in what it consisted: it was the idea of supplying hunger by an act of power for which he had, as yet, no authority from his Father, though he was "the Son of God:" the suggestion Jesus repels, and determines to wait his Father's pleasure. Let us learn the blessed lesson, and trust in God under the most trying circumstances.

We come now to the temptation on the "pinnacle of the temple." It is said:

"The devil takes Jesus up and sets him on a pinnacle of the temple, and tells him to cast himself down: 'for it is written, he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' To which Jesus makes answer: 'It is written again, Thou shalt not tempt the Lord thy God.' The narrative says the devil did all this. Unless we have *proof* that this was not an actual literal occurrence, we must conclude that the devil really did what he is here said to have done. 'Evil,' simply, could not have taken up a man and carried him to the top of a temple. But if the devil was a personal being, the work could have been done, and the narrative be clearer and more easy of explanation than under any other construction of it."

The "*proof* that this was not a literal occurrence," to our mind, is clear and full. 1. No man was ever tempted in "*like*" manner. 2. To "have been taken up" by a literal, personal devil, and "carried to the top of a temple," implies either weakness in Jesus, i. e., inability to prevent it, or else consent on his part to let the devil *carry* him; either of which suppositions is *not* "easy of explanation," and we think will not stand before a true and rational "explanation" of the history.

The same advocate for a personal spirit-devil writes as follows:

"That this temptation was not witnessed by others, that no one saw Jesus on the pinnacle of the temple does not militate against the view that it really occurred. The devil is called the prince of the power of the air, and as such might have possessed the power to have so affected it as to have enveloped himself and the Saviour in a mist or haze, thus rendering themselves invisible to the people below, or the temptation may have occurred in the night."

The idea that Jesus was tempted to cast himself down from the pinnacle of the temple with no one to witness it, and that special pains was taken by the devil to have the matter done in "a mist," or "in the night," is incredible. It represents Jesus as submitting to a series of trials just to satisfy satan—"a fallen angel." We believe the temptation related to a higher and nobler end, viz., that of convincing the Jewish people that he was the Son of God.

Keep in mind the fact that Jesus was tempted in "*all points like* as we are;" and consider that he desired his testimony should be believed; and to this end the people should have every possible satisfaction that he was their Messiah, and we shall see a reason for this temptation.

Finding himself walking on that high part of the temple which overlooked a valley so deep that the bottom could scarcely be seen, and many people there to witness whatever he might do, how natural the suggestion, "Throw yourself into the valley below, and being unharmed, the people cannot fail to recognize you as the Son of God, and God has promised you his sure protection." We say, such a suggestion was perfectly natural, and was no sin in itself; but the *act* would have been to take the matter of Messiah's manifestation out of his Father's hands, and Jesus would have been his own "satan," as he said Peter was on another occasion; i. e., he would have "savored not the things of God, but the things of men;" for men were continually calling for "signs and wonders" to make them believe. Though the thought arose of performing this wonder, of throwing himself from the top of the temple, and thereby compelling belief in his being "the Son of God," yet he had no authority from his Father to do that thing; hence he repels the idea as an undertaking in which he could not claim protection, and therefore it would be a trial of God's care which he had no right to look for. By it we are taught the lesson never to "do evil that good may come." Keep to God's order, and in the path God has marked out for us, though the way may seem to be a slow one, while we desire to hasten the work, which may be good in itself, but evil would come from our putting our devices and plans in the place of God's, even though we had the same end in view that he has: we must be content not only to do God's work, but to do it in the way and by the means he shall appoint.

In our next we shall examine the temptation relating to the possession of the kingdoms of the world.

A Question.

Does not Rev. i. 7, prove that the wicked Jews who put Jesus to death must be made alive from the dead at his second coming? It reads, "Every eye shall see him, and they also that pierced him."

C.

The expression, "*they* also which *pierced* him" can hardly be understood in a literal sense, for the reason that *one* only literally "pierced" Jesus, and he a Roman soldier. Yet we find figuratively it is spoken of persons who rejected Christ, as Paul speaks of some who crucified "the Son of God afresh," Heb. vi. 6. So in Zechariah xii. 10, there is a time spoken of when the Lord saith, "I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplication: and they shall look upon me, whom they have pierced," etc. Thus, it seems, an act of one is spoken of as if done by all: or, rather, the act of one is, by a figure of speech, taken to represent the conduct of such as reject Christ. It is not therefore necessary to suppose that the persons living and acting at the time of Christ's actual death are made alive to see him; but that not only "the kings and priests unto God shall see him," but "they also" who have rejected or "pierced" Christ by refusing his service—who are alive when he returns to the earth—shall "see him: and all kindreds of the earth shall wail because of him:"—*epi*; because, about, concerning, or on account of him. The living wicked, or rejectors of Christ, will find an end to their mocking and scoffing, so characteristic of these days, and to increase till Christ shall come and bring their scoffing to an end, and turn their laughter to mourning. An awful day to the living wicked; but nothing hinted or intimated of the wicked dead being made alive to witness the scenes of that day, any more than the wicked dead were made alive in the days of Noah.

Shall the Church Advance?

ORANGE SCOTT, founder of the Wesleyan Methodist Church in the United States, said in 1846:

"The plainest principles of the gospel have slumbered for ages.

"The Church is as deeply infected with a desire for worldly gain as the world. At least there is *no perceptible* difference. Professors of religion are emphatically worldly-minded.

"The Church are making a god of this world.

"Most of the denominations of the present day might have been called Churches of the world, with more propriety than Churches of Christ.

"The Churches are so far gone from primitive christianity that they need a fresh regeneration—a new kind of religion.

"They have gone over to the world and have opposed what the world opposed.

"The world will never be converted by such a religion.

"Christians *pray* for the union of the churches, but *fight* against it.

"The fact cannot be disguised that the ways of Zion mourn."

Such sentiments are worthy of him who uttered them. We knew O. SCOTT well. He never would, we are persuaded, had he lived, have taken ground against the great *life theme* we have so long labored to promote. He gave us encouraging words at the outset, and wrote us afterwards that he could "not come out against" us. He often said to others—as we have been informed—"If you can refute Bro. STORRS' *arguments* do it—*I cannot.*"

It is a solemn truth, if "the world" were to "be converted" it never could be done "by such a religion" as that which goes under the name of "orthodox" in these days. Thought is not to be crushed by the dictation of Creeds and Priests. Thought, free, must and will reject the creedized notions of God and his government of the souls he has made. The churches must change their ground, or be swallowed up with the coming flood. Let them learn to give such representations of God and his government as shall commend itself to the understandings and consciences of intelligent beings. Will they do it?

After SCOTT's decease, which occurred some twenty years since, the leaders of the Wesleyan church took strong ground against our life views, which seemed at one time to be getting among them. Their opposition to advancement in that direction kept them in a state of stagnation, and some of them got the unenviable title of "D. D." Where are those leaders to day? They have abandoned the Wesleyan church and returned, if we mistake not, to the "mother," the M. E. church, and left the Wesleyans to toil alone, having found it hard to battle in an unpopular organization. Whether they have done right or wrong we do not undertake to say; but this we are sure of, if they had heartily embraced the *Life Views*, we contend for, they would not have been likely to have received the titles that come from men, nor have let "the plainest principles of the gospel" which "have slumbered for ages," continue to sleep till the churches "are emphatically worldly minded," and infidels find sufficient ground for ridicule, when they see these churches holding such "horrible" doctrines, as are prevalent in regard to man's nature and destiny, and yet live as if they "are making a god of this world." Do they not "*need* a new kind of religion?"

A Reminiscence.

The following extracts from letters that passed between us and a former associate in the Methodist E. Church, about eleven years ago, may be interesting to some of our readers. We had sent him some of our works; particularly our Review of Dr. POST on immortality. He writes:

If you thought enough of me to send the pamphlets, you may be willing to receive a letter from me. I therefore send you my salutation of peace and fraternity, as a fellow pilgrim to the "realm of shades"—in poetic language—but to our Father's home, according to the bible.

And I am obliged to think of you as far *on* the journey. I look back to when I saw you first, a strong man in every sense, in the prime of life, an influential member of the N. H. Conference, myself a stripling. Then Scott was a leader. He has gone. Perkins has gone. J. A. Merrill and Horton are gone. Hoes, too, is gone. Lee is looking old: and I am obliged to think of you as on the shady side of life, notwithstanding your writings seem vigorous as ever.

I hope Christ is precious to you; and even with your views of death, so complete and strong in faith, that, though death is depressing, it is not fearful. I hope you can say, "I know whom I have believed and that he is able to keep that I have committed to him, unto that day."

In one thing we agree. I have no hope out of Christ—and if I do not misread you, you have none. I do not refer to your views about immortality, but I mean as a sinner, condemned by God's just and holy law. And I rejoice that, agreeing here, we shall agree in all else, when you or I—or rather you *and* I—have lost our errors, and see no longer darkly, but face to face. For your theory I have no sneers; and for yourself only respect and love. My brother, let no doctrine get between you and Christ. You understand me. Was I by you, I would like to talk over our Saviour's conversation with Martha, John xi. Bear in mind, he is attempting to console his afflicted sister. What does he say?

Christ.—"Thy brother shall rise again." Exactly, you say.

Martha.—"I know he shall rise in the resurrection."

Christ.—"I am the resurrection.... He that believeth in me though he were dead yet shall he live. And whoso liveth and believeth in me shall never die; believest thou this"—Martha? Now what does that mean? Barnes says, shall not die ever or forever. But that he said before, and Martha said she believed it.

Some think those alive when he comes will not die, but that was not adapted to the end—to console Martha, by instructing her about death in respect to the righteous.

Does not Christ utter two truths of infinite moment, and suited to his object?

1. The resurrection. (I say of the body.)
2. That no believer comes absolutely under the dominion of death. Death therefore—Martha—is not as fearful as you think.

The question, "believest thou this?" after Martha declared her belief in the resurrection, shows that he was uttering a new and additional truth.

But, then, you will say, the christian is dead and yet alive at the same time! Precisely so. All that *absurdity* I believe.

But I am not writing anything new to you, nor do I propose to argue any points.

Fraternally yours.

To the forgoing we responded as follows:—

I thank you for your kind letter. In return, for your christian salutation, I say—"Grace, mercy and peace, from God our Father and Jesus Christ our Lord" be unto you, through the "Lord Jesus Christ, our hope."

You do right in thinking of me as "far on the journey," for so I am; nor do I wish that journey more distant; yet I hope to endure patiently all our Lord's will.

You have mentioned a few of my cotemporaries who have fallen asleep; but there are numbers more, who, I suppose, are also in the same state. For a long time I had no access to the Methodist papers. Thus I have but an imperfect knowledge of what has become of all my old associates.

Though I have no wish to die—as no perfectly sane person can have—yet even "with" my "views" of the state of "death," to the believer, there can be no cause for depression or fear. To such, the instant of death is, in fact, the instant of the resurrection from the dead, to "honor, glory, and immortality." A million years in that state is no more than the quiet sleep of a single night upon our bed. And I have this advantage over the common belief, that of not remaining in a half-glorified state for a distant period to arrive; nor to witness the sorrows and sufferings of those I may leave behind in this vale of tears. Besides, in my view, the moment the believer falls asleep in Christ, brings him, in fact, at once into the society of all the redeemed family, from Abel until the last saint that will ever thus fall asleep; and all are glorified together, i. e., at one and the same time. Surely this thought is full of consolation.

I have "no hope out of Christ" either for the forgivness of sins, or for a future life at all. Out of Christ, sin holds its dominion; and hence, "he that believeth not in the Son shall not see life, but the wrath of God abideth on him." "The sting of death is sin; and the strength of sin is the law." Jesus Christ is the only medium through which God has ever promised to give "the victory" over sin and death.

I thank you for the exhortation—"Let no doctrine get between you and Christ." Through the grace and mercy of God, I intend that nothing shall do that. Remove Christ, or take away my union with him, and I have nothing left; all would be dark and cheerless as the most dismal dungeon. No language can describe the value I see in Christ for me and for a dying world; all would be eternal night without him.

On the subject of our Lord's discourse with Martha, John xi., possibly it is not worth while that I should enter into a discussion with you on paper; yet, perhaps, I may as well say a word.

1. "No believer comes *absolutely* under the dominion of death," you say. So say I. Here we are agreed. The wicked only come thus "under the dominion of death." "Lazarus is dead," said Jesus to his disciples; but he was not "*absolutely* under the dominion of death," for then he could not have been awaked.

2. Martha was to be "consoled" not merely "by instructing her about death to the righteous," but by teaching her that Jesus had power to raise from the dead now, as well as "at the last day." Hitherto she seems not to have understood, or thought, that after her brother had been "dead four days" Jesus could make him alive. She said, despairingly, "Lord, if thou hadst been here, my brother had not died." Jesus said—"Thy brother shall rise again;" evidently meaning, immediately. But this thought did not seem to have taken hold of Martha's mind; and her reply shows that while she believed in the resurrection of her brother "at the last day" she had overlooked, or had not sufficiently considered that life and resurrection were both in Christ's hands, and that if he please to exercise his power and right over the dead, who believed in him, he could make them alive now as well as "at the last day." This was a "new and additional truth;" and a most cheering and comforting one to Martha if she would receive it. To this statement of Jesus', I think, it was, he asked Martha—"Believest thou this?" As though he said, "You believe your brother will rise at the last day: but the *life* of the dead saints is in my hands, and I can therefore raise up now those that are dead. Believest thou this?"

That such is the meaning of our Lord, seems evident from Martha's answer. "She saith unto him, Yea, Lord: I believe that thou art that Christ, the Son of God, which should come into the world."

If the question of Jesus had been, whether Martha believed that Lazarus was now actually alive—though dead—it seems to me, she would have given entirely a different answer. She would have expressed some surprise and joy at the discovery of this "new and additional truth" as to the state of the dead. But nothing of the kind appears; but when the question is viewed as relating to the *power* of Christ to raise now, one who had been dead "four days"—when, among the Jews, all hope of a revival was past, there is a propriety in her answer. Does she answer—"O, Lazarus is happy now?" No: but she expresses the fullest confidence that Jesus is the true Christ, and therefore can raise her brother from the dead now, if he will: and having said this, she went immediately for her sister.

I might greatly enlarge upon this topic, but as you have been brief, I say no more at present.

Yours, truly, in hope of eternal life through Jesus Christ alone. GEO. STORRS.

Nature makes us poor only when we want necessaries, but custom gives the name of poverty to the want of superfluities.

"The Awakening Begun."

Under the above head, we published an article in the *Bible Examiner*, Aug. 1853, which we have thought it might be well to reproduce, now that the *Independent* seems to be drifting somewhere from the old channel of Calvinism and "horrible decrees." We would that its awakening might be to an understanding of man's real nature and destiny; but we have our fears lest in escaping from some of the old worn-out and disgusting features of the theology of the past centuries, it should retain the poisoning and corrupt root of all theological errors and corruptions of the word of God, viz., Inherent immortality, combined with or inhering in a supposed spiritual nature in man "formed of the dust of the ground." Here is the fountain whence have arisen the foul streams that have defiled the pure waters of life and converted the God of love into the most hateful of all tyrants.

The article we refer to is the following:

THE BIBLE EXAMINER has for five years uttered a note of warning to the churches, that unless they awoke from their slumbers and reformed their theology, skepticism and infidelity would overwhelm them, and sweep them as with the besom of destruction. But we have as often been met with scorn and sneers. At last, however, there seems to be one symptom of a waking up on this subject. Under the head of "*Modern Skepticism*," the *Independent*, of this city, for July 7th, has an article that gives signs of the revival of common sense against the traditions and superstitions of past centuries. The *Independent* is "Conducted by Pastors of Congregational Churches," and published weekly. The article before us opens with a lament that "*teachers* are sometimes those who know least about the public mind." It then proceeds to say:

"We believe that a great change is preparing in religious opinion, of which these and many of our best men know nothing. To those who are thrown into the currents of life, it is evident that men's minds are in unusual working, and that the very foundations of religious belief are rotten and shaking. Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say four-fifths are skeptical even of the great historical facts of Christianity. What is told as Christian doctrine by the churches is not even considered by them. And furthermore, there is among them a general ill-concealed distrust of the clerical body as a class, and an utter disgust with the very aspect of Christianity and of church worship. This Skepticism is not flippant; little is said about it. It is not a peculiarity alone of the radicals and fanatics; many of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. The doubters lead in the bravest and most self-denying enterprises of the day. It is not an unbelief to be laughed, or hooted at, or hunted down. It is calm, abiding, earnest, sorrowful. Not much is known of it above: but it underlies now all the strongest and external movement. There are, however glimpses of it. You see it in the daily diminishing influence of the pulpit, and the increasing influence of the press; in the lessening number of strong and original minds who take hold of Theology, and the tone of the men who are leading American thought. It speaks in these strange longings for new revelations, and in the occasional denunciations of the old. To us it seems strange that those Christian men should be boasting about church-organizations and technical dogmas, or be troubled about consistency with orthodox standards and catechisms, or anxious about the question of pastors' salaries, and what not, when the very ground and basis beneath our Christian Church is trembling to its depths—to be squabbling over uniforms and rations, when the very citadel is being sapped! For ourselves, we watch all this with painful suspense. Is the fate of Germany before us? Will the Unbelief creep out from the better minds who have held it among the masses, drying up all humane, and generous, and religious action, as it has done there? Shall the American mind sweep past the great anchorage-ground of humanity—the belief of God and an endless life—or shall it work out to a purer Christianity? Of these doubters and "Infidels" we could never speak harshly. To them often is their belief a sorrowful, solemn thing, even more than to us."

The article then proceeds to state some other facts of the development of this skepticism, and says: "As religion has presented itself to them, (the skeptics,) it is repellent and disgusting; and they would rather go into the blank future, lonely and faithless, than violate their own instincts by receiving it." The writer then proceeds to inquire, "Why all this?" Among other things he says:

"The curse to the American mind, as we believe, has been the aspect presented in a portion of our theology of DEITY. *The God of some of our theologians is not a Being whom the human heart could either respect or love.* Men have ascribed acts and feelings to HIM which they would utterly revolt at in themselves or their fellows. We are not overstating. We know those to whom the memory of family prayer, early religious teaching, and Sabbath sermons is so entwined with the *picture of a hateful and repellent Deity*, that they loathe and reject, in consequence, the whole religion of their childhood. To them always the first unconscious thought which enters the mind concerning God, is the dread thought of the God of their Theology. Along with this, on every side weakening human faith, is the *Formalism* of present Christianity."

We would ask our friend of the *Independent*, how anything else than "Formalism" can grow from the "picture of a hateful and repellent Deity," such as he admits theologians represent their God—a God who has brought unnumbered millions of intellectual beings into existence, under the dreadful and fearful liability of an endless and eternally increasing torment and torture? *Such a God* deserves to be hated; and nothing but *formalism* can be practised in the professional approaches to him, unless you can shut out from the intellect such a horrid representation of his character. Never did satan oppose so effectual an obstacle in the way of the *sincere* and *fervent* homage of the heart to God, as the lying representation we have just spoken of. Says Bishop Newton, in his "Dissertation," No 60, "*On the Final State of Man,*" "God is love, and he would rather not have given life, than render that life a torment and curse to all eternity. * * * Imagine a creature; nay, imagine numberless creatures produced out of nothing * * * delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. *Imagine it you may, but you can never seriously believe it,* nor reconcile it to God and goodness." Such was the utterance of a great and good man, burdened with the theological representations of God and his purposes concerning man. This utterance is skeptical: but skeptical concerning *what*? of the truth of Christianity? No: but of the theological dogma of endless torments. And what mind not as hard as adamant, or as superstitious as the most servile Papal or Protestant devotee, would not be skeptical of the *theological blasphemy* of which we have spoken. Truly *it is* "The curse of American mind," and of all Christendom—that such "has been the aspect presented in a portion of our theology of DEITY:" and we are glad our friends of the *Independent* are waking up on the subject; and we entreat them not to stop in the *branches* of the poisonous tree, but go down to its *roots*: they will find them in the lying utterance, "*Thou shalt not surely die.*"

Knowing the Time.

BR. GRANT:—In looking at the sayings of Christ respecting his second coming, I have failed to find anything to indicate any definite time, only of being "near, even at the doors." It is said that none but the Father knoweth the time; but notwithstanding this, I believe that every child of his who has the seal of adoption will know the time of his deliverance a short time, at least, previous to the parting of the heavens. In all the instances where God has visited the earth with judgment, he has had a special care for his people. We may refer to the flood, the destruction of Jerusalem and Sodom, and other events recorded in scripture; and we believe that this God is our Father also, and that at the proper time he will reveal to us the time of our deliverance.

I think we stand in relation to this subject very much as Elijah did just previous to his ascension. The time was revealed to him; as he spoke almost positively respecting it. He said to Elisha, What good thing shall I do unto thee before I am taken up? If thou seest me my mantle shall fall on thee, etc. Elijah had no history or chronology to consult, but direct revelation from God. I think that, independent of all prophetic dates and chronological and historical research, we shall know the definite time of our deliverance, and it will be revealed to those only who live in daily communion with God, and his Son and Spirit.

D. N. SMITH.

NOTE BY THE EDITOR OF HER. OF LIFE.—The foregoing, from the *World's Crisis*, is the most sensible thing we have seen on the subject of knowing the time. We do not indorse it; but if the definite time for that event is ever known, we are of the opinion this writer comes the nearest to the truth of anything we have seen on the subject. It is known to all our readers that we do not believe the definite time for the second advent of our Lord, day, month, or year, is revealed in the Bible. To those who live in a prepared state, God may, perhaps will, make known, at the important moment, by a special revelation, the time of their change. But of this we say nothing positive. Let all so live as to be always ready. "What I say, I say unto all, WATCH," saith Jesus.

New Jersey.

BR. STORRS:—Br. Wendell called to see us for a few moments on his way home from Paterson. He had spent two Sabbaths there. The cause of truth has good foothold in Paterson, and there are those there capable of holding up and spreading the light with great credit. We hope to have the benefit of their counsels at the coming Annual Meeting of the L. & A. U., at Wilbraham, on the 23d inst.

New Jersey is an inviting field for spreading the Life views. We were at the Long Branch meeting the other week, and were surprised at the gathering there. The large tent recently got up by Br. WOLCOTT of Oceanport, was filled, and the most of the company seemed, in appearance, like the same class that have gathered together to hear the word of the Lord since he first presented it in person by the Sea of Gallilee. The enterprise of Br. Wolcott is beyond all praise. At his sole cost he has provided one of the finest tents we ever saw. With this, he is very desirous to evangelize New Jersey; and, we doubt not, God is impelling him to the work. Br. Wendell felt so encouraged by the generous reception he met with at Paterson, and the candor of the people who came to hear what the import of his message was, that he concluded it was his duty to accept the urgent invitation of Br. Wolcott to spend a few weeks with him in travelling with the tent and preaching in that State prior to making his journey to the far West.

Br. Wendell, in our opinion, has already spent too much of his time officiating at Salem. He is gifted for an evangelist. We deem it his place to be engaged in localities where the ground is new and not burnt over, as it is where many of our friends have been wasting their time to little profit. He and Br. Wolcott, carrying the word through New Jersey, with the divine blessing, we expect to hear of the most perfect success. We wish that the enterprise had been undertaken ere we came together at the Annual Meeting, as we should then have had sufficient evidence that such was the work, in addition to sustaining the HERALD, that the energies and means of friends should be devoted to.

W. M.

Letters and Extracts.

Foreign Correspondence.

"G. B. D.," of Paterson, N. J., has gone to Europe for a few months. Before he left, we engaged him to give us a weekly communication of his observations and such incidents as might be of interest here. The following is the first received, and more are expected to follow.—ED. HER. OF LIFE.

DUBLIN, IRELAND, July 24, 1867.

BR. STORRS:—We left New York, Thursday, July 11th, in the steamship Union, of the North German Lloyd Line, for Havre. Our little party were unaccustomed for the most part to Foreign travel, and prepared to receive whatever enjoyment is incidental to novitiates. After kindly partings with our friends, and some delay for the West India Mails, we steamed down the Bay, out of the Narrows, and, before the first darkness closed around us, were out of sight of land. The passage was for the most part without incident. Captain Von Santen, a hearty, plethoric German, seemed to understand himself and his duties, better than we understood him. The officers were courteous and all the attendants, attentive as could be desired.

To landsmen, sea-voyaging is not specially conducive to thought. Occasionally we took to our bibles, but the brain had too much sympathy with the epigastrium, and we received but little profit from the study of the word. Nor did we attempt to do much good. Our fellow passengers were mostly Germans, and many of them of Abrahamic descent; whose conversion, by the warning of the failure of so many home and foreign socities, *we* did not undertake. Left to ourselves, we passed the time as best we could, and lived a purely carnal life for nine days. Dreamily we watched the restless waves; and the flitting clouds sank and rose drearily with the roll of the ship; sauntered to and fro, noting our course by the compass, or computing our distance from Europe by each day's bulletin in the gangway. Occasionally we explored the bowels of the Leviathan, a modern steamship, and always wished that we might have a safe and speedy voyage. And we were gratified. The dawn of Sunday 21st disclosed to our view the white Cliffs which give England its pretty name of Albion. The Isle of Wight on the one side of us, and the main land on the other, richer and darker in their green foliage, than, apparently, the woods are at home, were welcome sights. The sun was breaking through the mists, and the channel was glassy with stillness when the Union anchored just opposite the Southampton Water. A low black steamer puffed along side, and the London and Paris passengers, the great stacks of mail bags, a dainty little pile of silver bricks and gold boxes, from San Francisco, were speedily deposited on her deck, and we splashed away for Southampton. "More beautiful than the Hudson," said one of our party, as we glided past the castle on the point, the pleasant homes of the titled and the rich, the low green meadows and the well-wooded hills, the great pile of the Victoria Hospital, and the antiquated ruins of Notley Abbey to the stone wharf. The custom-house officials passed us with a simple inquiry, and we were in England. Our sensations, upon realizing ourselves to be on the soil of the mother country, were of course novel. Our faculties by common consent resolved themselves into a committee of eyes and ears. As soon as we could refresh ourselves, and wash away the rust of shipboard, we sauntered around the city, which proved the cleanest and neatest of any we had ever visited. There is certainly more government in England than in America; and if exercised in no other direction than the promotion of public cleanliness, there would be little ground for complaint. In the evening, we attended service in the Independent Chapel on High street, and listened as we could to a sermon from Mr. Carlisle, the assistant pastor. The preacher was elevated, midway to the ceiling; the pews were straight-backed and cushionless. Listening, therefore, was attended with difficulties. The text was, "And Stephen being full of faith and power, did great wonders and miracles among the people." Stephen was one of the seven deacons chosen to attend to the temporalities of the Infant Church. He aimed, however, to accomplish more than was comprehended in the official work assigned to him. He had a holy ambition which led him to the performance of miracles. The agency through which he did these were faith and the Holy Spirit. Faith is the gift of God, and is possessed in degrees. We ought to have it in such intensity as to become a power. It should be sound, strong, healthy, unyielding, and always in exercise. We should believe in Christ; in the doctrine of the atonement, and in the promises of Jesus. The work to be performed in this day through the agency of faith and the spirit is the salvation of souls. The want of conversions is evident of the weak faith of professed believers.

Such were the principal points of the sermon; and though orthodox, we questioned very seriously whether it could be New Testament truth. If faith is the gift of God, why expect us to believe who may not have received the gift? Or why should we pray for that in which we do not believe before we pray? How can faith save souls? Stephen's faith saved no souls but his own. He wrought miracles and wonders; and many doubtless were induced by *them* to believe that Jesus was the Messiah; but no faith to-day would suffice to perform miracles. The moral power of faith alone remains, and this moral power is scarcely worth estimating. The Mohammedan and the Papist believe more intensely than Mr. Carlisle; but their faith does not make converts. There is a darkness about this whole subject which Mr. Carlisle's congregation feel, but cannot define. Though he exhorted them strenuously to have the powerful faith of Stephen, it is very certain that they believe now as intensely as they ever will, and that no similar results will ever occur through their increased faith. Stephen's wonders and miracles did the work. And so long as we are unable to reach them, we cannot predicate the rest of Apostolic language, on the present church of believers. Why will teachers try to make the New Testament experiences harmonious with church experiences, when the church is shorn of all New Testament facts?

You see, we left the chapel, in High street, not only with stiff necks because of looking straight up at the ceiling, but with spiritual stiff necks, because of thinking that the preacher had not caught the key note of Divine Truth. We believed in the immortality of the human soul, and a present spiritual, instead of the coming kingdom of the anointed; and with such foundations, it is scarcely a possibility to build a faith which will agree with the doctrines of St. Paul.

The following Monday we started early by rail for London, having agreed to defer our visit to the Continent till we had seen Ireland—the attracting magnet to your old friend, Mr. Jackson. Through well-cultivated fields in the valley of the Itchan, past villages and towns without suburbs, among gorse and hether bells, along a narrow sluice, called a canal, we spirit to the Great Metropolis. Without much tarrying, except to take a hasty glance at St. Paul's, we shifted to the North Western Railway and were booked for Dublin. We are devoting a day to Parks and Zoological Gardens, Catholic Cemetery and Daniel O'Connel, Dublin Castle and Irish character. To-morrow we propose to move northward, and D. V. will stop in Sligo.

G. B. D.

From S. Cooper.

WINDSOR, CONN., July 28, 1867.

BR. STORRS:—I must confess I was not a little surprised at an editorial remark in the last column of the last HERALD OF LIFE, which is now before the public, and may astound others as well as myself; and which may require a little explanation or vindication. The remark is this: "That is the worst kind of murder." An inquiry immediately rose, How can that be? Did not Elijah pray, and it rained not for the space of three years and six months? Again: Did not Elisha pray, "Let fire come down from heaven and consume thee, and thy fifty," and repeat it? Was he a murderer of the worst kind?

David prayed, "Let the wickedness of the wicked come to an end, but establish the just;" and my whole being often says, Amen. Again, he says, "Let them go down quick into hell" (*sheal.*) "Let the sinners be consumed out of the earth, and let the wicked be no more." Whether this is language of David in prayer, or prophetical, I think it equally murderous with that of the man whose prayer was answered in the death of the Universalist, whose influence was ungodly, and destroying or taking peace from the earth, as all ungodliness tends that way. If the Lord saw that he would not be converted, why not let him and all such be removed? Doubtless the greatest desire of the man who prayed was, that if possible he might be converted and useful; but if he would not, then let him be taken out of the way. Was it in hatred? No: never will God hear and answer the prayer of hatred to another. But "If we ask according to his will, we know that he heareth us, and we have the petition desired of him." Will God answer prayer that is not according to his will? I trow not.

Your brother, wishing to see all things in their true light.

REMARKS BY THE EDITOR.—We are "not a *little* surprised," but a thousand times more "surprised" than he can be, at the idea that any man, professing to be a follower of "the meek and lowly" Jesus, should be guilty of praying such a prayer as that we condemned. The references of Br. Cooper do not mitigate, in the least, the blasphemy of that prayer, which was notoriously intended to be understood as the procuring cause of the death of the Universalist; and then for it to be heralded about as "an answer to prayer!"

We shall not at this time go into an explanation of the texts Br. Cooper has referred to, which he seems to suppose justified the prayer we condemned. Will he look at our Lord's instructions: "Love your enemies ....*pray for* them which despitefully use you, and persecute you." Does that mean, "pray till three o'clock in the morning" for the Lord to kill them? Then look again. The disciples once felt as this praying murderer did, and said, "Lord, wilt thou that we command fire to come down from heaven, even *as Elias did*, and consume them?" What said our divine Master? Hark: "Ye know not what manner of spirit ye are of: the Son of man came not to destroy men's lives but to save them."

If any man make such a prayer as that which was the occasion of our note, he had better keep it within his own knowledge, and not boast of it before men as being answered in the death of one whom he believed would go immediately to eternal torments. Such praying, and such pretended "answers" to such prayers, are a scandal to Christianity. Had we seen the article before it was in type, and in the form, just going to press, we would not have consented it should have gone into the HERALD OF LIFE, at all. As it happened, all we could do was to enter a solemn protest against such monstrous perversions of the privilege of prayer. We have no confession to make for that note.

From Elder J. Lewis.

OTTO, ILLS., Aug. 1, 1867.

BR. STORRS:—Our meeting at the Tottin Prairie was well attended. There is evidently a deep anxiety in the minds of not a few, to know the truth. Some have already embraced it, and concluded to come out of Babylon, which has set others at war with us. But this does not move us; so we let them shoot, knowing the splinters will recoil upon their own heads. We say but little, pro or con, unless in preaching the truth: then their errors must and will be exposed. Glory to God for increasing light in his blessed word, and for the prospects ahead: hope to see the time when we can stand alone. Brethren, pray for us; for ours is an uphill business, with four times more work before us than we shall be able to accomplish. I expect to preach the first, second, and third Sundays in this month on the old battle-field, called Tottin Prairie; and we will have the Tent there, with the full expectation of help. We hope to see a goodly number from all parts. Come one; come all; and come praying, and God will bless the effort. We pray that the dear HERALD OF LIFE may live until the LIFE-GIVER comes. But simply praying and not doing is not what God requireth of us; therefore, I will send my pledge for ten dollars for the next volume; hoping that all the friends West will try and do something. Remember that when the Lord comes to gather his saints, he says it is those that have made a covenant with him by sacrifice that will be accepted. May the Lord help us all to be found in the line of duty, so that he can say, "Well done, thou good and faithful servant." Amen.

NOTE BY THE EDITOR.—The reason we have not sent the papers you desired, is, we have none left. We will send you some pamphlets and tracts, to Otto, in a few days.

We should give as we receive, cheerfully, quickly, and without hesitation, for there is no grace in a benefit that sticks to the fingers.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, 25 Chambers St., New York, also at the Store of W. H. & L. C. Throne & Co., 58 White St.; and likewise at 37 Park Row, Room 40.

APPOINTMENTS.

RUFUS WENDELL expects to preach in Salem, Mass., August 11th and 18th.

Advertisements.

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SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These question are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

GEO. STORRS,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

AN INQUIRY.

Tune: "Do they miss me at home?"

Have you heard how on Calvary's mountain,
A Lamb for poor sinners was slain?
Did you know that in Judah a fountain
Was open to cleanse from all sin?
Have you heard of the glad proclamation?
Have you seen the bright banners unfurled?
Have you seen the blest car of salvation,
In majesty move through the world?

Did you know that the Saviour had risen,
First fruits unto God from the dead?
Did you know tha the grave was a prison?
Man enters its portals with bread.
Did you know that the voice of God's thunder
Will shake the broad plains of the earth?
The prison house doors burst asunder,
That the just might receive their new birth?

Did you know that the Saviour's appearing,
As promised, would surely take place?
Have you *felt* that the goal we were nearing
Would soon tell the doom of our race?
Have you heard the deep groans of creation;
Have you heard any rumors of war?
Is nation now striving with nation?
O, what are the tidings afar?

Has your heart ever melted with pity,
Or sighed at humanity's woes?
Have you told dying souls of that city,
That heaven one day will disclose?
Have you told them of life's flowing river,
That every disease can destroy?
Have you told them they might live forever,
In a world of ineffable joy?

If you've not thought of these, fellow mortals,
Why do you not wake and prepare—
When heaven shall open its portals
A crown of bright glory to share!
When the conqueror's palm shall be given,
And the story of triumph be told,
May we enter the Kingdom of Heaven,
And walk the broad streets of pure gold.

J. P. Lewis.

Hartwick, N. Y.

Children's Department.

A SERIOUS JOKE.

Boys often think it a very smart thing to get one of their number into a temporary difficulty, thereby causing an embarrassment of behavior which greatly excites their mirth and ridicule, though often the poor boy who is the victim finds, like the frogs in the old fable, that although it is sport to them, it is death to him; in other words, being the butt of his fellows wounds his feelings and makes him truly wretched, while the enjoyment that arises from the suffering of another is indeed fleeting pleasure.

Two years ago the writer of this article attended a pic-nic where the children were ranged around tables and waited upon by kind ladies, who furnished them with an abundance of good things. All seemed happy and contented except one little boy, who, sad and silent, stood apart from the rest. "He has been forgotten," I thought, and drew the attention of a lady near me to the child.

"There is a little boy who looks wistfully at the cakes and pies," I said, "but he seems to be eating nothing."

"Why, do you not know he cannot eat?" the lady asked, in evident surprise; and then she told me his sad story. Here it is:

Two boys were playing together in a back yard of a dwelling where one of them lived. They had everything to make their lives pleasant—friends, fortune, health, and no future was brighter than theirs. As they ran through the yard, one of them stopped a moment before a vat of dark, clear liquid, and asked his playmate what it was.

"I know," was the reply; "taste it."

"Is it good?"

"Yes, real good; taste it."

The little fellow put his mouth down and took one swllow of the liquid. It was strong lye, and it shrunk the membranes of his throat and destroyed his palate, and from that day to this he has never eaten of solid food. Bread, broth, or sugar and water is all the nourishment his feeble life receives. The story is true. It was a cruel joke, and the boy that perpetrated it will bitterly repent it, for it will yet probably cost a human life.

Some boys were playing on a frozen pond that had several spots of weak ice. One of the boys tied his skates together and whirled them to the centre of one of them, where he left them lying. "Just wait," he said to the boy near, "till Joe Burke comes down, and we'll have some fun."

Joe was a small, poorly dressed boy, who suffered much at the hands of his elder and more knowing companions. When he came to the pond, the boy to whom the skates belonged was sitting on the ice, looking quite forlorn.

"If I only had my skates I'd go home," he was saying. "Maybe you will just run over and get them, Joe, like a good fellow; there they are," pointing to the spot.

Joe, who was possessed of an accommodating spirit, ran briskly to get them, and, as the other boy had planned and forseen, broke through the ice, that was only strong enough to bear the skates, and got a thorough wetting. There was great laughter at his rueful face as he scrambled out; but he was poor, and had no clothes to exchange for his wet ones. The cold and dampness struck into his feeble frame, and he died in less than a month, of typhus fever, the physicians said, but the drenching "for fun" sowed the seeds.

I have related two practical jokes with the results. They were not so very funny, after all. Even if they had not ended so fatally, you have only to imagine what your feelings would be in such positions, and avoid an amusement that has for its foundation even the temporary unhappiness of a fellow being. There are a thousand sports that involve no peril or suffering. Embrace them all, to the entire exclusion of such questionable pleasures as practical jokes.—*Christian Times.*

WISHING FOR GRANDFATHER'S EYES.

Never was little Myra better pleased than when going a walk with her grandfather; for he was so kind and gentle, and talked about the things they saw in so pleasant and cheerful a manner, that it was quite a treat to her.

If they saw any ants at work, "Oh! oh!" he would say, "what makes you so busy, when none of you have any rent or tax to pay? But I see how it is: you are at work for one another. Remember, Myra, we must not be idle; for when we have nothing to do for ourselves, we may always help other people."

If they saw a bee winging his way from flower to flower, he was almost sure to speak of it. "Well, Mr. Buzzabout, will you tell us what you are doing? But we understand it very well, and will learn a lesson from you. Mind, Myra, that as the bee gets honey from every flower, you and I get good from everything."

In this way Myra used to be entertained by her grandfather, who likened her to a fresh bud that would soon burst into a flower, and himself to a faded leaf which was almost ready to fall from the tree.

One day, after Myra had had a pleasant walk with her grandfather, she sat down to do a little sewing with her mother, and then they talked together in the following manner:

"I wish I had grandfather's eyes, mother."

"Do you, dear? I hardly think that he could spare them. But what can you possibly want with the eyes of your grandfather, Myra?"

"Oh, if I had his eyes I should see all that he sees when we are walking together; but now I cannot see half as much as he does."

"No! that is very strange when you are young and he is old. He often says that his sight is not what it used to be, and then, you know, though the bible is in large print, he is obliged to use spectacles."

"Yes, mother, but for all that he can see more than I can."

"Tell me what you mean, love, for I cannot at all understand you."

"Why, when we walk out in the fields and lanes, let us look at what we will, he says he sees God's goodness in everything."

"Ah! Myra, it is not grandfather's eyes, but grandfather's faith that you want. Pray to God to open the eyes of your understanding, to give you a heart to love and trust him, and you will then see him, not only in all the works of his hand, but in all the events of life."

"SUMMER REST."

Gail Hamilton has written a popular work this year with the above title. We saw it soon after its issue, and our attention was called by our daughter to a chapter under the head of "Larva Lessons," and we determined to give an extract from it to show that the views we hold on the immortality question are making advances outside of our immediate friends. We lost sight of the book, however, and had neglected to hunt it up till reminded of our delay by seeing the matter we intended to give in the *Voice of the West*. For the lack of the book itself we copy from that paper. Let us be thankful that the light enters, by any means, into the public mind on the subject of immortality. The dialogue is as follows:

....We have speculated much this summer, and about caterpillars as well as other things. Halicarnassus is disposed to take a desponding view of the matter, "What right or reason have we," he asks, "to endow ourselves with an immortality which we deny to them?', They are to us a disagreeable incident, which we quietly put out of the way as fast as possible; regarding only our own convenience, and often only our own feelings, and all their pleasure or profit. Why may it not be that we hold to a higher race of beings the same relation which this holds to us? Why may it not be that our lives are relatively as transient and unimportant, and that we perish as entirely and as unregarded?"

"Well," I answer, "I don't know why, only we don't."

"But are you so sure of that? As far as we see, man goeth to the grave, and where is he?"

I.—But he goes to his grave by the law of his own nature. He dies or is killed by his kind. He is not brought into contact with any higher race, and the caterpillar is. His higher race is close about him. He sees it and feels it. Our higher race, if we have any, is invisible and impalpable. It never gives any sign, and I don't believe in you (defiantly, in case any of them should happen to be within hearing.)

H—Very just reasoning; yet if that group of caterpillars yonder should happen to be a debating society, in which two philorophers like us are discussing the question of a higher race, they use, unquestionably, the same arguments which you have advanced, and will arrive at just as decided a negative.

I.—You do not mean that they do not see us nor hear us?

H.—They do not see *us*. To them we are only obstacle, danger, accident, not beings.

I.—Very true. When I crush an insect under my foot, I suppose he does not suspect it is the foot of his superior that crushed him.

H.—Certainly not. He will always think he died in a fit.

I.—When we kill them by the bucketful, they do not know it is "we" or a "bucket."

H.—No, they probably call it an earthquake, an avalanche, the operation of natural laws. And when the French soldiers were writhing in Victor Hugo's pit at Waterloo, they called it a pit, and not a higher power.

I.—But they knew they rushed in, and the caterpillars must have known, if they knew anything, that they did not walk into that bucket by any will of their own, even if they did not perceive the existence of any higher will.

H.—Some higher power may have acted on our circumstances just as directly, if not just as perceptibly as we act on a caterpillar's. Perhaps, when we grope out among the stars, or feel down into the earth after the fossils and the fire and all the old time's secrets, we crawl into their domain just as obnoxiously as the caterpillars do into ours, and so they contrive ways to rid themselves of us.

I.—But we have faculties, feelings, thoughts entirely above and beyond them. They have not even the germ of what we have in full flower, and there is no analogy between us. We are an entirely distinct race, and you cannot reason from them to us.

H.—So is the dog and so is the cat an entirely distinct race from the caterpillar; they have thoughts and feelings which the most cultivated and highly developed caterpillar never attained to. Yet their great sagacity does not immortalize them.

I.—But they have no intellect, no conscience.

H.—Pardon me, I think we have evidence of both. They reason, and they distinguish right from wrong. When Rory is sleeping on the kitchen mat before the fire, she does not stir for your approach; she only raises her head sleepily, or perhaps puts up her nose for a caress. But when she has surreptitiously crept up stairs and bestowed herself on the best bed to take her after-dinner nap, no sooner does she hear an approaching footstep than she leaps off and scuds down the back stairs. There, it seems to me, you have memory, conscience, reasoning, and prudent action; and often dogs and cats show these and other high human qualities in far more intricate forms.

I.—Yes, but their reasoning never goes beyond a certain limit. It is confined to concrete personal matters. They never reason on abstractions, and even their conscience is, I apprehend, a purely physical one. They have no notion of right as right. They know that such a thing is followed by punishment and such a thing by caresses. That is all.

H.—And that is all a small child knows. He distinguishes right from wrong, but has no conception of right or of God, while in point of intellect he is far beneath the dog.

I.—But he is susceptible of unlimited cultivation, while no dog was ever educated into a knowledge of holiness or mathematics.

H—Certainly there is a difference in degree, but it still remains that you have in the dog the germs of his master's qualities. Now the point is, why do we affirm that those beings in whom the germ exists must die, while those in whom it is a little more developed shall live? What element of life exists in a quart of intellect that does not inhere in a thimbleful? If the cultivation of faculties is the crucial test, many a man will be in evil case as compared with his dog. With a capacity of becoming godlike, he does meaner things than even his dog can do. His dog is faithful to his bad master; his master is faithless to his good wife and his innocent children. The dog lives an honest and enlightened dog life. The man perverts his powers to brutal and worse than brutal uses. Why is he to be permitted to live forever—a blot upon creation—while the high-hearted dog must go back to darkness and dust.

I—Yet Dr. Kane, who must certainly have seen very low if not the lowest types of human kind and some of the highest types of animal, said he considered the lowest man higher than the highest brute.

H.—We should need to inquire what precisely he meant by "low" and "high."

I.—My dear, this is all nonsense. You know perfectly well that there is an essential difference between brute and man; and that this—whatever you call it—soul, spirit, heart—this in which the essential difference consists—is indestructible.

H.—How do I know it?

I—You know it from the bible.

H.—Where does the bible say so?

I.—I do not know that there is any one verse where it is said in so many words; but the whole bible goes upon the assumption that the soul is immortal. The incarnation of Christ is presumptive evidence of it. The means would be disproportionate to the end, if the Son of God had died to redeem creatures whose lives were to stretch over but a few years—a mere point of time compared with the boundless eternity.

H.—Pardon me again, but you are speaking from the midst of confusion. You are mixing up theories which are entirely separate. You say, first, that man and beast are essentially different, and therefore man is immortal. I dispute your major premise. Man may have an element of character or of nature, if you will, entirely distinct from, and indisputably higher, than the animal; but it need not, for that reason, be immortal. What the essence of immortality is, what that quality is whose very existence is its guaranty of eternity, I do not know. I certainly do not see any reason for supposing that humanity, which in its naked infancy is visibly but *earthiness*, is that quality. If the bible should, as you think, give us God's word for it, that would be enough. But, so far from assuming any such thing, it seems to me to assume quite the contrary. The bible continually represents the soul, not as inherently, but only as contingently immortal. Eternal life is not spoken of as an inheritance, but as a boon. "By grace are ye saved through faith, and that not of yourselves: it is the gift of God." Immortality is something to be sought after, and that which is to be sought is not a thing which we should have in any case. "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

I.—But in the converse, it does not promise to the bad eternal death, but "indignation and wrath," tribulation and anguish.

H.—It does not, however, deny eternal death; and you must distinguish between a non-assertion and a denial. God's indignation and wrath, man's tribulation and anguish, are not incompatible with final death. Rather, we might suppose, death must result from them. At any rate, the bible predicates immortality of God alone. "Who only hath immortality." Now, supposing man to have been originally made capable of living forever, but by some sin to have forfeited this ability, would it not be a divine work, one worthy of the

"Strong Son of God, immortal Love,"

to devise a scheme by which this forfeited life might be restored? Does it seem a little thing for millions of beings, with so great capacities, to be rescued from nothingness and redeemed to bright and ever brightening life, becoming more and more like him, and enjoying him and themselves forever? I rather think, if it was a glorious thing for God to make the world, it was a far more glorious, as it was a far more difficult thing, for him thus to make it over.

[*To be Continued.*]

HOW TO FIND LIFE.

I was travelling on the Midland Railroad some time ago. Among my fellow passengers were a commercial man, an aged general, a major, an aged lady, a sister of mercy or nun, and a young girl, who, from her agitation, I feared was being tempted from her home to take the vail. A more sad face than that of the unhappy looking nun was seldom seen. As I looked at her I thought if she had but peace with God, oh! how her misery would be turned into joy. I sat longing for an opportunity to tell her of the work of Christ. By-and-by she felt for her ticket—she could not find it. I helped her to seek it. At last she found it, after much excitement, in her cloak sleeve. I then said, "It would be a fearful thing at the end of the journey of this life to find that we were without the passport to life eternal." "Indeed it would," she replied. I said, "Can you tell me what the passport is to life eternal?" "A good conscience," she replied. I said again, "God says in his word that 'there is none righteous, no not one,' that 'there is no difference, for all have sinned and come short of the glory of God.' Will you then tell me how a sinner can have a good conscience?" The nun was quite at a loss to know how to answer this question. "I should think you ought to know," said the aged lady to my left, and pointing to the word of God in my hand, she said, "That book will tell you." "You are quite right," I said. "This book tells me that 'the blood of Jesus Christ his Son cleanseth me from all sin,' that every believer has 'boldness to enter into the holiest by the blood of Jesus.' It tells me my sins are forgiven for his name's sake, that believers have redemption through his blood, the forgiveness of sins according to the riches of his grace, (Eph. i: 1–7,) that God is infinitely righteous in thus justifying a poor sinner, and that without works." Rom. iii: 19–28.

"What!" said the major, "you do not mean to say that a man may know in this world that his sins are forgiven? I cannot think that a man can be quite sure of that." "Certainly, major; and now let me give you an illustration in your own line. Suppose your regiment in rebellion, and you give yourself up to make reconciliation for your men, telling them that if you do not succeed you shall never return, but that if you do return, they may be quite sure of their pardon the moment they see you, that the reconciliation will then have been made. Now suppose you do thus make a complete and satisfactory reconciliation—you do return; and you call your regiment on parade and announce a free pardon to every soldier, and now a man steps up and says, 'I suppose your honor, I must not be quite sure that what you say is true.' Now major would you not consider that an insult?" "That is right," says the old general.

"And, now, if it is an insult to doubt the word of a fallible man, what is it to doubt the testimony of the infallible God? Has not the blessed Jesus given himself the propitiation of sin, 'to make reconciliation for the sins of the people?' 'He died for our sins,' according to the Scriptures, 'and he was buried, and he rose again the third day.' (1 Cor. xv: 3–5) He never could have returned from the cold chambers of the dead if the reconciliation had not been perfectly made. But believers can say with triumph, 'He was raised from the dead for our justification; therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.' Do you not see, major, your return to your regiment would be a proof that reconciliation was made? And the resurrection of Christ is God's proof that the atoning work of Christ is finished. And if your own word should be enough for your men to believe, what can I want more than the word of God? God hath raised up that very Jesus who groaned and bled on the cross beneath the weight of my sins and guilt. And that is not all. That very Jesus is gone up on high, and sits at the right hand of the Majesty on high. This is what gives me the answer of a good conscience, as Peter says, 'And be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear, having a good conscience.' But how? By good works? No, these will do before men, 'but the answer of a good conscience toward God (is only) by the resurrection of Jesus Christ, who is gone into heaven,' etc. 1 Peter iii: 15–22. The sacrifices of the law could never make a conscience perfect, much less can the bloodless sacrifices that men pretend now to offer. But the offering of Jesus on the cross—his one offering of himself—perfects the conscience forever, so perfects it that there needs no more sacrifices for sin. Heb. x: 1–23.

"Major, would you not be happy now if you knew your sins forgiven?" "Oh yes, indeed, nothing on this earth could make me so happy." And then addressing the nun, I said, "And would not you be happy, if you also knew, like the believing Ephesians, that God had for Christ's sake forgiven your sins?" She said, "I do not know how to answer you." The commercial man now spoke: "I have no doubt that a man is justified, as you have said, by faith; but will you tell me when a man may conclude with certainty and safety that he is justified?" "That is a very important inquiry," said I. "Many make a fatal mistake by concluding, because they have passed through a religious excitement, that they are justified. There is no safety in such a conclusion. Neither can a person be sure he is accepted of God by fasting, and prayers, and works of kindness. No, there is sin mixed up with it all. Neither dare the person conclude that he is justified by keeping the holy law of God; for the more sincerely he strives to keep it, the more miserable and desponding he is, for he finds an evil heart that is still breaking it. But when a person sees himself so great a sinner that there is no remedy for him but death and that God has met his need as a sinner in the death of Christ, and that being risen from the death the sinner deserved, he is now his justification and life;—in plain words, when stripped of all dependence on himself, he is brought by the Spirit of God to trust alone in Christ, he may then conclude with certainty and safety that he is justified."

But it may be asked, since the bible declares that the true believer must possess a certain character, how can any one think that he has true faith so long as he does not behold in himself the qualities and fruits of faith? Let me answer this question with an anecdote by Cæsar Malan. "I was preaching," said he, "in a garrisoned town. The generals and other officers, with brilliant epaulets, sat before me. I had occasion to show that divine works are, in the believer, the evidence of divine faith, that is, they are the operation of the Holy Spirit in the heart which he has purified; and the better to show that faith must necessarily precede works, I suddenly said to them, "Am I not right, gentlemen? You do not receive you epauletts before your commision, but your commission before your epaulets? The soldiers smiled assent. God blessed that question; for the same evening, a colonel said to me, "Thanks to God, I now understand that I was colonel before I wore the uniform. I believe God, who tells me he has pardoned me: 'even' added he, 'though I can scarcely yet perceive the epaulets of my rank.'"

Yes, my reader, nothing can be so sure as the word of the living God. "Be it known unto you that through this risen man, Christ Jesus, is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses." "Are justified"—not may be after death. No, the believer is now justified, Jesus having died for him and risen again. If you are brought to give up self-righteousness, and as a lost sinner to receive Christ as your entire salvation, you may most certain you are justified. A person may be deceived in doing and enduring anything to save himself, but no man will trust alone in Christ, but by the Holy Ghost. If this is your faith, you may be certain it is of God. You may be certain, therefore, you are accepted of God. If you are trusting partly in Christ and partly in something else, you never, on that ground, can find life. It must be all Christ, or no Christ at all.—*Sel*

VARIETIES

Pious Brigands.—Signor Pollini, who was captured a short time since by Papal brigands, has been set at liberty. He reports that he experienced harsh treatment only for the first few days, but was afterwards treated very kindly. He says that the brigands repeat the rosary every night before going to bed. On leaving he gave them his watch as a souvenir, and got a prayer-book from them in return. In Sicily, when Mierolawski was campaigning there, a brigand was brought before him and charged with being a spy. The brigand fired up with indignation and shouted: "I a spy! I am a brigand, a Catholic, and a patriot."

At a church fair, held in New Haven, the following inducement was held out to the public to get them to attend: "The young people of the Howe street church will hold a fair and festival in the City Hall, State House, on Monday evening, July 1st. The object is a most laudable one, and no pains will be spared to make it worthy of public patronage. In connection with the many other attractions is the quaint old gipsey, Meg, with her attendants and fairies. She has been procured for this special and interesting occasion, and her very singular and grotesque mode of dress and living will be an object of interest to all who call to see and consult with her regarding the past, present and future."

Security of National Bank-Note Holders.—General Spinner, United States Treasurer, has addressed an official letter to the cashier of a national bank, in New Hampshire, in which he states: "After the failure of a national bank all its relations are changed; as a bank it has nothihg more to do with its notes, whether mutilated or perfect. The United States, as the legal endorser, in effect becomes the maker of the note, and undertakes to redeem all the notes of such defunct or defaulting national banks as may be presented at this office for payment. This obligation is conclusive upon the government, whether the securities lodged for the purpose with the Treasurer are sufficient or not. I, in effect, become not only the cashier of such defaulting bank, but become the trustee of all its creditors, and am compelled to see that the interests of its creditors and of the government are fully protected. Such notes stand in the same relation to the public as notes issued by the United States, and will be subject to the same rules in their redemption."

Universalists, Spiritualists, Swedenborgians, beside Catholics and the *Advent Herald* accept the following as sound doctrine; we take the extract from the Universalist *Ambassador*: "I say we, and I mean by this to confine our identity as persons *to our spirits*. The body is not *the man*. It is simply the house he lives in while connected with material things. You may sever my hands, arms, all my limbs indeed, but you have not touched *me*. These bodily organs belong to me: I do not belong to them. These words give the true postulate for sound reasoning on the great question." The bible says, "And the Lord God formed *man* of the dust of the ground."

The World.—The world; it is all title page; there are no contents. It is all vexation, in getting, in keeping, in losing it; and whether we get or lose, we are still dissatisfied. It is only a tedious repetition of the same things. It will yield us no support or consolatian when we most want it—in the horrors of a guilty mind, and in the approaching terrors of death. It is fickle, variable, and unstable as the wind; it is always fickle, always changeable, always unstable. There is no steadfastness in its honors, riches, pleasures; it is all a vanity, all a lie for ever.—*Ryland.*

Rev S. H. Tyng, Jr., of this city, has been presented before the Standing Committee of the Diocese for having, it is alleged, violated a section of the canons of the church by officiating in a Methodist church at New Brunswick, N. J., without the consent of the minister of that parish and against his remonstrances.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

Jacob Grim, Philadelphia, Pa., President.
C. D. Leet, Springfield, Mass., Vice President
Rufus Wendell, Salem, Mass., Secretary.
Leonard C. Thorne, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

The Herald of Life

AND OF THE COMING KINGDOM.

TERMS:—Two Dollars a Year; or, 48 numbers; One Dollar for six months; or, 24 numbers; invariably in *advance*. When served by Carrier in New York city, 48 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the Herald of Life, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

We can not undertake to prepay postage upon newspapers, except where the law obliges us to do so; that is, any where out of the United States. Anywhere in the United States, the subscriber may just as well pay the postage at his own Post Office, as to send the amount to us, and subject us to the trouble of doing it here It is far less trouble to the subscriber than to us, and we must absolutely decline doing it for any within the States. Let this be remembered.

TO CORRESPONDENTS.

All Letters relating to the Herald of Life, whether on *business* or other matter, must invariably be addressed

"Geo. Storrs,
Box 4658,
New York."

Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

All names of persons, sent us, should be written with care, so that we shall not have to *guess* them out Also, in ordering papers sent, the name of the *Post Office County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention s paid to all hese matters confusion and delay are inevitable.

Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 185. NEW YORK, WEDNESDAY, AUGUST 14, 1867. VOL. IV.—NO. 43.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

"THE GREAT RED DRAGON."

Our old friend, D. T. TAYLOR, in the *World's Crisis*, after stating the opinions of others on this power, gives his own, at some length, which is as follows:

We regard it primarily and mainly a representative name and hieroglyphical symbol of the devil himself, in proper person; the added heads and horns seen in Rev. xii., in the first vision of him, being the symbols of Pagan Rome, the great evil world-power, behind which he had ensconsed himself, and through whom satan acted in his subordinate government of the world; while afterward, when Pagan Rome had passed away, satan gave the Papal Roman world the supreme earthly dominion, which he ever claimed (Luke iv. 6; Rev. xiii. 2,) and the dragon, divested of his kingly appendages, appears in his proper form a pure symbol and representation of the devil, Rev. xvi. 13, and xx. 1. This view is as easily proven as that twice two make four, and is seen true at a glace.

In proof, we remark, that the Greek word rendered "dragon," found thirteen times in Revelation, and in no other place used, is *drakon*, a word defined by *all* the lexicographers as denoting "a huge serpent," or "a large kind of serpent," having a fiery red color and keen eyes. And Homer, Plato, and Josephus are referred to as classical authorities. In the New Testament the Dragon is neither a crocodile nor a whale, but a veritable snake, basilisk, or serpent. This dragon serpent existed in John's time in the form and under the name of the Boa. This Boa-Serpent was among serpents what the lion or elephant was among quadrupeds. Their usual length was forty or fifty feet. Jerome in the fourth century calls this species of *Draco* or Dragon, and declares they would lay waste nearly a whole province. It was not venemous, but was very devouring. Its color was red. Men, wild beasts, and all fell a prey to its greedy attacks. Livy and Pliny both mention one of these monsters which opposed the Roman army under Regulus, at the river Bagrada, in Africa. It devoured several of the soldiers, and so hard were its scales that they resisted darts and spears. At length it was as it were besieged, and military engines were employed against it, as against a fortified city. The huge creature was captured and killed, and its skin measured one hundred and twenty feet in length!

Now we claim this to be the exact creature that John had in his mind and saw when he describes "the great red *(drakon)* serpent." And this symbolic serpent or wonderful "sign" was plainly and unequivocally explained to the seer in the unfolding of the vision as being "that old serpent (Gen. iii.) called the devil and satan." Rev. xii. 9. The addition of seven crowned heads and ten horns, of course belong not naturally to the snakey prodigy, but are appended, to exhibit the universally prevailing political medium of satanic action, which was Pagan Rome. The whole symbolic representation in the chapter, touching the dragon, is twofold. It has a foreground and a background fulfilment. The front and open action is in the civil and political world; its secret action is in the spiritual world. The heads and horns of a corrupt, barbarous, pagan and idolatrous government, are pushed into vision to devour Jesus and destroy the church; while the veritable devil himself stands in the rear hounding them on. They are his worldly working tools; he is the backer. The devil and his devil-ish agent—as everywhere in the bible—take the same name. Who can fail to see satan, the evil one, here?

Rome passing away, the Dragon-Serpent still exists; and in the present century appears still on earth as the head and chairman of a trinity of evil powers, sending out, commissioning, and spreading the demons for the puppose of gathering the nations to the last battle. Rev. xvi. 13. Still existing on earth when Christ comes, "the Dragon, that (same) old serpent which is the devil and satan," is bound a thousand years, and thrust into the abyss. This is the devil and no mistake. But if the devil has any earthly representative world-power on earth *now*, it is the huge, idolatrous empire of China, which is, numerically speaking, the mightiest nation in our world, containing four hundred millions of souls, or nearly one third the whole population of the globe, and whose entire religious system is the worship of idols and demons, with an atheistic tendency. And not a little remarkable is it that the dragon is the national symbol everywhere, and that the emperor's seat is styled "The Dragon's Throne." Here satan has almost sovereign sway. And in China, Spiritualism began in the year 1844, which is three years earlier than in the United States. The president of the horrid trio takes the lead, and pushes on his lieutenants to originate the last age of devilishness. Rev. xvi. 13.

That the *drakon* or serpent-devil, could not represent Rome only, and nothing more, is seen in the fact of his existing long after Pagan Rome came to an end, while the heads and horns forbid its symbolizing nothing but the devil. As the Boa was red, so does satan love blood. He carries the red flag of war. As the boa serpent devoured everything before it, so does the devil walk about "seeking whom he may devour." Rev. xii. is an enlargement of Gen. iii. 15. And just as truly as "the ten horns are ten kings," or as "the woman is that great city," or as the reliving of the martyrs "is the first resurrection," etc., so truly "the dragon, that old serpent," "is the devil and satan." Thank God the gates of the great abyss are ready to close upon the vagabond angel—the monster state prisoner. Lord, bind him speedily. D. T. T.

REMARKS BY THE ED OF HER. OF LIFE.—We have given Br. Taylor a chance to speak fully to our readers. So far as the history of the "dragon-serpent" is concerned, we thank him for the information, though it is not entirely new; but we differ from him, in *toto*, with respect to its being a "symbol of the devil himself," meaning, as he clearly does, a personal, fallen spirit, invisible to men. That it represents worldly governments, and personal rulers in those governments, we have inspired authority for saying. Thus: "Thou didst divide the sea [the Red Sea] by thy strength: thou breakest the heads of the dragons in the waters." The rulers of Egypt. Psa. lxxiv. 13. Again: "In that day the Lord....shall slay the dragon that is in the sea." Isa. xxvii. 1. Once more: "Thus saith the LORD God; Behold I am against thee, Pharaoh, King of Egypt, *the great dragon* that lieth in the midst of his rivers," etc. Ezk. xxix. 3. The term *dragon* is not found again till you come to Rev., and we must have something more than assumption that it is used there in any other sense than as a symbol of persecuting governments, or bodies of rulers. So it is clearly used in the Old Testament to represent great and persecuting earth-born powers. With Br. Taylor's view of the matter, we conclude he must relapse into the idea of the "eternal torment" of this "personal devil," who is to "be tormented day and night forever and ever." Rev. xx. 10. If such a devil as he and others of like belief maintain has existed, with such awful power, for more than six thousand years, and has grown stronger instead of weaker, and is to be eternally tormented, then evil will never have an end, and our hope of such an event is not to be realized. Br. T.'s reference to Gen. iii. is no authority in proof that the dragon power is a personal devil. He says, "This symbolic serpent.... was unequivocally explained to the seer" [John] "....as being 'that old serpent (Gen. iii.) called the devil and satan.'" Now, "that old serpent, Gen, iii.," was not so called in "Gen.," nor in any other book in the bible, unless Rev. be an exception; and if it is so called in that book let it be proved, and not assumed. That the spirit of opposition to God, his truth and people, has been in the world from Adam's sin, we admit; and it has been embodied in various organizations; especially in earth-born governments and their rulers; who have been the great oppressors of the holy people, and will be till evil is made an end of by the "kingdoms of this world" becoming "the kingdom of our Lord and of his Christ:" then the dragon, or persecuting power, will cease, and be known no more.

"THE REGENERATION."

What is implied in the promise: "Ye shall sit upon twelve thrones?"

There is implied the fact that "The kingdom of heaven" or "the kingdom of God," is to be a real and regularly organized kingdom on this earth, renewed. It is certainly wondrously strange what vague conceptions and indefinite ideas individuals, the world at large, and even the professed Christian Church have respecting "the kingdom of God," and the future state. "The kingdom" is supposed to be "grace in the heart;"—"the gospel Church;"—and its existence hereafter,—a transfer of the Church from earth to heaven above,—constituting "a sky kingdom," or kingdom beyond the skies! And thus "the kingdom" which the bible describes to be an "everlasting kingdom, under the whole heaven;"(Dan. vii: 27) and "which shall fill the whole earth," (Dan ii.: 35) is made to be above the whole earth—and beyond the whole heavens! Intelligent men, certainly, with no mean intellects, capable of reasoning upon all other matters with a great degree of wisdom, betray, when they reason upon theological subjects, the least judgment and common sense conceivable! With all their knowledge of astronomy, they talk of a "heaven beyond the bounds of time and space," which of course must be outside of the universe and immensity! With all the facts before them of a universe of material worlds innumerable and vast, they scout and ridicule the idea of the saints hereafter inhabiting such a material globe! And tell us, "God despises materialism;" and say, "what does he care for a material world, and a material city?" They describe the saint's inheritance to be "spiritual," "eternal," "invisible," "intangible," "a spirit land,"—"spirit world!" and thus make the future of the righteous to be a subject for the ridicule of skeptics and infidels. As says Dr. Dick, "Infidel scoffers have been led to conclude that the Christian heaven is no object to be desired, and have declared that 'they could feel no pleasure in being suspended forever in an etherial region and perpetually singing psalms and hymns to the Eternal.'" And it is incomprehensible also that a sensitive being should exist, furnished with all the organs and functions requisite for animal life, and yet of a size "ten thousand times less than a mite."

The scriptures are plain upon this subject of the kingdom and the future inheritance. They do not leave us to imagination, and fancy, and wild vagaries; and to be so befogged and be-fooled by short-sighted and perverted human reasonings. The Christian Church in these "latter times," has been led astray from "the truth" into "fables," by adopting the allegorical and figurative method of interpretation introduced by Origin, of whom Jerome said: "Origin is a heretic in most things." And of whom Chrysostom writes: "Who can hear Origin with patience when he strives to convince us that the 'coats of skins' were human bodies into which souls were confined as in prisons, graves and sepulchres,—when he denies with specious arguments, the resurrection of this flesh; and who can bear Origin giving us a Paradise in the third heaven, and transforming to heavenly places that Paradise which the scriptures describe as belonging to earth; and so allegorically understanding the scriptures. The words of Origin are adverse and hateful, and repugnant to God and his saints."

The tendency of the age to this method of interpretation may be seen from this remark of Rev. Henry Ward Beecher,—"I know not whether the second advent of Christ is at hand or not. I know not what even the meaning of it is. That there is to be a literal visit of Christ to the earth again they may believe who are wedded to physical interpretations. I do not so read the word of God." Now for Mr. Beecher as a man, I entertain the highest respect. My charity covers many of his defects as a man and Christian minister; and I honor him for his talents, wisdom, and love for our fallen race. With him personally, I have no controversy; but I do say that such language of unbelief respecting a great cardinal doctrine of the word of God clearly and distinctly announced and revealed, to me is unaccountable, and I regard it as being reprehensible in a Christian minister with an "open bible" in his hands. He must believe in "physical interpretations" (if he believes at all) respecting the fulfilment of the scriptures in Christ's first advent,—his personal ministry,—sufferings and death on the cross,—actual resurrection and ascension to heaven. And if the testimony of angels (Acts i: 9–11,) and of an apostle (1 Thes. iv.: 16) concerning his second coming, is to be believed why ignore "physical interpretations" concerning that second advent and kingdom? Are we to follow "physical interpretations" of Scripture in the first "visit" of the Messiah, and allegorical and figurative in reference to "the second advent of Christ?" By what rule of exegesis?

I repeat, this "kingdom of God" in which Christ, the Messiah, is to be enthroned, will be a real, organized existence on this earth on its re-genesis, and the return of our Lord and King. There can be no kingdom without a king, subjects, officers, territory, capital and laws. And "the kingdom of God" has all these essential requisites. Christ is to be its everlasting king; the saints of the Most High are to be its subjects and officers; the earth renewed is to be its locality; and the Holy City, New Jerusalem, its capital; while the laws of God are to be supreme and observed.

2 There is also implied in the text all that is affirmed—literally: The chosen "twelve Apostles," "shall sit upon twelve thrones," etc., in the full glory of that heavenly kingdom, and heavenly world,—its chief princes or executive officers with Christ. It is written "Behold a King shall reign in righteousness, and princes shall rule in judgment." Isa. xxxii.: 1. This is in the "restitution" as will be seen from verses 13, 15–18. "The King of kings and Lord of lords" will be the supreme, universal Lord and King over all the earth;—and "his dominion" coextensive with "the ends of the earth." Zech. xiv.: 9; ix.: 10; Psalm 72d. The "princes" first in authority and power under him will be the twelve Apostles of the Lamb. They shall "sit upon thrones" coronated,—in dignity, dominion, and power next the throne of the Holy One; and be rulers over the saved of the twelve tribes of Israel. This was typified in the theocracy under Moses and the kingdom of Israel under David.—*Advent Herald.*

NOTE BY THE EDITOR OF HERALD OF LIFE.—It must not be supposed that we endorse every expression in the foregoing article; for we differ materially in regard to the "subjects" to be *governed*; but the main view, as it relates to a real, tangible, earth kingdom, or the kingdom of God on earth, "*under* the whole heavens," we fully agree with. The writer is "Rev. O. R. Fassett." The "orthodox" intangible kingdom is made up of fancy, pride, and fanaticism, spun out of the immortal-soul theory, the mother of "Spiritualism" and other vagaries of a corrupted Christianity. May the vail soon be removed.

THE FATHER'S HOUSE.

[The following article is the best we have seen on the subject. We copy it from the *Prophetic Times*:]

"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."—John xiv. 2, 3.

Probably, nowhere has more nonsense been written than in the interpretation of these verses. Some assert that the Father's house is the third heaven, and the mansions the abodes or stations of the righteous there. Others think that the house is the universe, and the mansions the various planets or worlds. Others say that the house is the central part of the universe around which all planets revolve, and the mansions positions for the saints in that centre. These conjectures are shaped and varied as the fancy or astronomical knowledge of the person may suggest; but all violate some of the principal laws of interpretation. The fact is, that many of these vagaries are the productions of Popish doctors, or the faithful forerunners of the Papacy, and have been received and entertained by many Protestants without examination, not knowing that it ever has been the policy of Rome to crush everything, directly or indirectly, connected with our hope. Comparatively few Protestants are aware how much the current theology and the interpretation of scripture is affected by the taking for granted dogmas the history of which shows that they were produced by men addicted to the most outragous spiritualistic and allegorizing system upon which the Papal throne was erected, and through which the dark ages were ushered in.

Let me then pass over this passage and endeavor to ascertain its meaning, not by adopting, without mature examination, some view of it merely because it has been eloquently and powerfully expressed by human imagination or reason, but, by comparing scripture with scripture, and by especially regarding this utterance of Christ in the light of other doctrines, clearly taught, which he, the infallible Teacher, certainly does not contradict in this place. I will take it up clause by clause.

I. "In my Father's house." What is meant by this expression? Do we read of the Father's house in any other place? We have only to turn to Isaiah ii. 2, 3, and Micah iv. 1, 2, to read of "the Lord's house," "the house of the God of Jacob," that is to be established in "the last days." Just as the word "house" is used to denote a dwelling-place, a kindred, one body, the church of God, a kingdom, so it is employed to denote the future coming kingdom of God and Christ, which saints are to inherit. A few thoughts will make this evident.

1. We know from express declarations that down to the second advent those millennial predictions of Isaiah and Micah will never be realized. They inform us that this "house" shall be supreme over all other kingdoms, but this, according to the prophets, only occurs when the Son of Man comes in the clouds of heaven at his second advent. They again tell us that "war" shall be utterly abolished in this "house," but revelation teaches in the most distinct manner that war shall exist down to Christ's coming. Hence this "Father's house" is identical with the millennial "house" so often described in God's word.

2. In the introduction to Micah's millennial description he says that "the mountain of the house" shall be desolate, but immediately adds that in "the last days," "the mountain of the house of the Lord" shall be established. Now, Jesus, in strict conformity with Micah, says (Matt. xxiii. 38, 39; Luke xiii. 35,) that a "house" is to be "left desolate" until he comes again. What "house" does the Prophet and Saviour refer to? Evidently to "the house" of David, the kingdom fallen down, which at the "return" of Jesus is to be "rebuilt." Acts xv. 16, 17; Hos. iii. 4, 5; Jer. xxiii. 5, 8; Jer. xxx. 7–24; Ezek, xxxiv. 11–31.) This Davidic "house," which, in virtue of Christ being the seed of David, the appointed heir, and the one who re-establishes it, is sometimes called the kingdom of Christ, but especially in view of the covenant made by God to establish and prosper it, is denominated the Father's house, the Son inheriting it being his Son, the power, majesty and durability of the kingdom being conferred on that Son because of the work that he accomplishes.

3. After the Lord's Supper was instituted, we find (Luke xxii. 29, 30,) that the Saviour told his apostles: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." No one doubts but that the fulfilment of this promise is to be witnessed in "the Father's house." The kingdom appointed by the Father is "the Father's house," or as the prophets phrase it, "the mountain of the Lord's house," the latter denomination intimating the grandeur and extent of this kingdom, as well as the fact this kingdom is under the sway of the kindred of God, the faithful heirs of Abraham and co-heirs with Christ. Let the reader now refer to Matt. xix. 28, and he learns that the period when this kingdom is to be enjoyed is after the "regeneration," after the advent, when Christ is seated on his throne. "When the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This kingdom and the Father's house are identical.

4. It is admitted that this "house" the saints are to inherit. The millennial descriptions expressly speak of this house that "this is the heritage of the Lord," that "mine elect shall inherit it," etc. More than this, in order clearly to show us that this kingdom and glory is to be revealed here on this earth, they assert, in predictions containing the same language applied by John to the New Jerusalem state, that "they shall inherit the land forever," thus corroborating the statement of Jesus, "Blessed are the meek, for they shall inherit the earth." To appreciate the appropriateness of these expressions it becomes us to no notice what so many misapprehend, the peculiar phraseology of the apostle Peter (1 Pet. i. 4, 5, 6, 7,) who, after declaring that the saints shall receive an inheritance which is now reserved in heaven, in perfect harmony with the prophets, declares, that it is "ready to be revealed in the last time." And that he refers this "last time" to the time of "the appearing of Jesus Christ," and "the revelation of Jesus Christ," is evident from the seventh and thirteenth verses where this is expressly stated. The millennial kingdom of Christ, the Father's house, the inheritance of the saints are but synonymous terms. Take any expression relating to this Father's house, suggestive of the relation the saints sustain to it, or the enjoyments or blessings they receive in it (such as "dwelling" in it, obtaining "rest" in it, etc.,) and we will find the corresponding phrases, the identical language employed, the same promises given.

5. Such blessings as freedom from death, sorrow, tears, suffering, evil, the presence of God, etc., which we know will only be enjoyed in his Father's house, are also connected with this Lord's house, to be established in the last days. Indeed, there is no blessing promised to the saints that is not directly applied in the millenial songs to this coming kingdom of Christ.

The conclusion to which we must, therefore, arrive, from these and other considerations, is, that "the Father's house," inherited after the second advent, and "the Lord's house" which is to be established at the same time, are one and the same. We find from Genesis to Revelation no other promise. By comparison of scripture we ascertain when, where, and how it is to be established. Had a prophet, instead of Jesus, given us this passage, the phraseology would have been identical with that of other prophets, but when the Son speaks, in view of the relation that he sustains to the Father in the plan of salvation, he calls it the Father's house. We are then to understand by this expression, the predicted, still future, coming kingdom of God and Christ, to be erected under the personal reign of Christ and the saints, into which the kindred of God are gathered. Consequently, we find it called "the house of David," because David's Son and David's Lord reigns over it; it is called "the Lord's house," and "the house of God," because God establishes it; it is called "the Father's house," because it is a reappointing of the old theocracy in a more glorious form: it is governed and administered by the adopted kindred, the children of God; it is an abiding dwelling place of God; it is to be under the especial care and protection of the Almighty; it is a glory bestowed by the Father upon the Son in view of his obedient suffering.

Before passing on to the remaining clauses of this passage, it may be well to remark that this view is the only one that harmonizes scripture, making the promises, predictions, and doctrines consistent with each other. For it alone corresponds with the New Jerusalem state as described by the prophets and the apostles; with the new heavens and new earth which are the present heavens and earth purified and renewed; with the establishment of Christ's kingdom at his appearing; with the reign of the saints on the earth; with the covenant promises made to Abraham, Isaac, Jacob, and confirmed to David; and with a plan of redemption that restores to man all that he had forfeited. It makes the promises of God consistent, referring them to one period, one place, one glory; for the bible, in portraying the future happy state of the saints as kings and priests, does not mean several states in various localities. We are not driven to the miserable shifts of our opponents in order to sustoin our position, such as, for instance, separating the millennial predictions, referring one verse or a part of a verse to be fulfilled in the third heaven; another verse, or part of it, to a fulfilment here on the earth, when they most certainly describe one period and one scene.

II. "Many mansions." What are they? Commentators tell us that the word translated "mansions" may denote either the act of dwelling or the place where one dwells, or a position occupied therein. In verse 23, the same word is rendered "abode." It is of little consequence which idea is intended, for they all imply that in this "house," or kingdom, the saints will dwell, occupying stations of honor and glory. "Many," gives us the assurance of a sufficiency for all, and also, perhaps, denoting, in view of their number, a variety, differing in degree or glory.

III. "I go to prepare a place for you." 1. "I go." By this Christ referred to his death, and final ascent to heaven. Without this, such a kingdom could never be prepared. By his death he makes the necessary provision to meet all that man incurred by the fall. By his death and resurrection he not only obtains power over death to rescue those who shall participate in his reign, but he becomes such a David's Son, immortal, as can meet the terms and fulfil the covenant. By his ascension he obtains the power of intercession, guiding, controlling, and gathering the saints This going was necessary, for by his death, resurrection, ascension, intercession and exaltation, he can now perfect us, and fulfil the covenanted promises.

2. "To prepare a place for you." This includes the preparation of the New Jerusalem, which, called new in contrast with the old Jerusalem, is to be the portion of the saints. Jesus is its builder, its divine architect. Within its gates and walls, and along its golden streets are the mansions of the blessed. No one doubts, I suppose, but that the New Jerusalem state (whatever it may denote) embraces this Father's house and its mansions. At least, so much is conceded by those who reject our opinions. Let such, however, ponder this: when all things are ready and the time has fully come for the manifestation of the Father's house, we read in Rev. xxi. that this same Jerusalem prepared by Jesus "comes down from God out of heaven," here upon this earth, and here it remains, for we never read of its removal. The conclusion is so apparent that it needs no mention.

But in this preparation we are also reminded that those who inherit this house are to be kings and priests. These, in view of their lives, we are informed, differ in degree or rank, some having more honor and authority than others. Whilst we are all saved by grace, yet our future condition is proportioned in proportion to our works. This is clearly taught. Jesus, in preparing this place for us, determines the position or station that we shall occupy in his coming kingdom. When the period of manifestation comes, it is Jesus who makes "all things new;" that removes the curse under which creation groans; creates the new heavens and new earth; rewards every man according to his works; bestows the beauty, happiness, and glory of our inheritance, fulfiling all the predictions of God's word. He comes, in virtue of his "going," clad with authority to fulfil the covenant. Consequently, all things, under the supervision of our Saviour, are now, at this very time, as they have been since his ascension, tending to the fulfilment of these promises. He is still engaged in preparing the place.

3. "And if I go and prepare a place for you I will come again." When the place is ready, then will Jesus come. Not one day sooner or later. This will not take place until the last saint of the present dispensation, who is to reign in the coming one, is gathered; not until the covenanted land has passed through its stipulated number of Sabbaths; not until the gathering out of the nations of a people for his name, the ordained times of Jewish exile, of Mohammedan power, of Popish sway, is accomplished. The preparation of this place includes a long period of time and a variety of objects. But when the period at last comes for the saints to enter this Father's house, Jesus comes again. Entry into this house is conditional on that coming. This is not only intimated in this passage, but distinctly taught by a variety of texts; so that with the utmost confidence it can be stated, that unless Jesus comes again, we can never enter into this house or enjoy these mansions.........Can a single passage be adduced which teaches that prior to the advent the saints obtain their inheritance? It is Christ's second coming that brings salvation, the inheriting of the kingdom, the entrance into New Jerusalem, etc., so that, whatever the condition of the saints may be in the intermediate state, we are constantly exhorted to look forward to the second advent as the great object of faith, "the blessed hope" of the believer? When the

apostles endeavor to console the friends of departed ones, they do not point, as many now do, to their being in possession of, or even within the Father's house; but invariably refer them either to the second advent or to consequences resulting from that advent.

4. "And receive you unto myself." This confirms the preceding, since the dead saints arise and the living are translated at the second coming. Hence in 2 Thess. ii. 1, 2, etc., "the coming of the Lord Jesus Christ, and our gathering unto him," are united.

5. "That where I am, there ye may be also." We know where Christ will be after his Second Advent. Many predictions and promises teach that he comes again to the earth to remove the curse, and to reign gloriously in Jerusalem. And there we shall be, with him, in his glory. Even so, come, Lord Jesus, come quickly!

Dr. Litch on Daniel XII. 2.

In a recently published exposition of the last five chapters of Daniel, striving to prove that a "Syrian Prince, and not Napoleon III., is the Antichrist of the last days," the Rev. Josiah Litch gives a brief exposition of Daniel xii: 2. He says:—"Verse 2. 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life.' This may refer to Jewish saints, or it may refer to *all saints* of all races; probably particularly the former. For it was Daniel's people of whom the angel spoke.—'Some to shame and everlasting contempt.' That learned Hebraist, Prof. Bush, rendered this passage, 'These'—'the awakened'—'to everlasting life.' 'Those'—the 'unawakened,'—'to shame and everlasting contempt.' This he did in the face of the blow it gave his Swedenborgian views, as an honest translator of God's word. It teaches the doctrine of the resurrection of the just at the end of this age, and like the new Testament, leaves the rest to be raised at the close of the thousand years."

I do not give the above because it is a new view to believers in Life in Christ alone; but regard it as important coming from the acknowledged leader of one branch of adventists. How fully this view may be endorsed by others of the same belief, I do not know. But Mr. Litch himself abandons the only text in the Old Testament which has had any weight in proving the resurrection of the wicked dead. He does this unmistakably, for he indorses Prof. Bush "*as an honest translator of God's word;*" and adds for himself, that "the rest—the wicked—are left "to be raised at the close of the thousand years." In this last, I think he is "wise above what is written;" but perhaps it contains the reason for this unexpected view of the passage under consideration. It evidently proves too much for his post-millennial resurrection of the wicked; for, if it proves their resurrection at all, it makes it simultaneous with that of the righteous. This will not do at all; so Dan. xii: 2. does not raise the wicked, but merely leaves them to be raised at some future time.

W. H. H. McAllister.

St. Albans, Vt, Aug., 1867.

Faithful to their Trust.

In this part of Christendom the "immortal souls" are not unlike their predecessors; but are faithful to the trust committed to them by the *Bishops*. My wife is a member of an organization gotten up by men, called "Methodist Church;" and one of their temples is being repaired; and out here it costs "something to be fashionably religious." Well, a mortal soul (man) was called upon to give something for the enterprise. "Fifty dollars" was suggested. I agreed to comply with their wishes on the condition that when the *Temple* was not in use by them they should allow any Christian gentleman to preach in it. I think I said, "one of my preachers;" and I insisted that he (the preacher) should manifest his christian spirit. He informed me, that as the trustees would be in session that evening, he would submit my proposition. I have heard nothing from them: suppose the (sanhedrim) council would not submit. Deliver me from such bigotry, superstition, and oppression as this. Christians indeed, will not refuse to hear, and "prove all things, and hold fast that which is good" and true. But truth is mighty and will take hold of the people. I am convinced more and more every day that they resist the truth as their fathers did.

"O, for some power the gift to gi'e us,
To see ourselves as others see us."

C. W. L.

N. A. Ind., Aug. 5, 1867.

Note by Editor.—Better have no strife with them, but use the "$50" to scatter what you believe is truth. Our friends should not waste money to help what they believe to be error. We fear some do it, so as to embarrass themselves in the work of helping the truth. These things ought not to be.

E D. Stone, Boston, Mass., writes:—I have not forgotten you, neither have I forgotten the Herald of Life. I feel as though I could not do without its weekly visits; for which, I shall pay $5 for next year, if the Lord will, and I live. It is my hope and prayer that the paper will be continued as a weekly visitor, with Brother Storrs editor.

Correction.—In last week's paper, inside, second column, fifteenth line from bottom, for "He knew he could not work a miracle," etc., strike out the word *not*. Same paper, in the letter from Dublin, last paragraph but one, for "We believed," read, *He* believed. Also, in the poetry, last page, 2d stanza, fourth line, for "bread," read dread.

The Herald of Life.

NEW YORK, AUGUST 14, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Temptation of Jesus.

We are now to consider the temptation by the presentation of the kingdoms of this world; nor are we to lose sight of the fact that Jesus was tempted in *our* nature—not in the divine—and that he was "tempted *like* us we are." Let us, also, understand that he was born under the promise and oath of God that "the Lord God shall give unto him the throne of his father David," and that "He shall have dominion also from sea to sea, and from the river unto the ends of the earth"...."Yea, all kings shall fall down before him: *all nations* shall serve him." See Luke i. 32, and Psa. lxxii. 8–11, also other scriptures.

"The kingdoms of this world," then, were to be possessed by the Christ. Shall he receive them on the principles which worldly wisdom and worldly men would suggest, or in the way the wisdom of God should appoint? A thing lawful in itself may be obtained in an unlawful manner; i. e., in a way not approved of God; while the same object gained in accordance with God's will, or a way of his appointment, may be pleasing to him.

To illustrate. The desire to possess a competency of the things of this life—food, raiment, and a habitation—is lawful and right; but there are two ways in which these may be obtained; one, by a disregard of others' rights, overreaching and defrauding them in various ways, such as worldly men often practice, and strive to justify themselves. The other way is by honest, patient industry, and prudent and careful attention to a lawful calling, in which all the rights and interests of others are respected. Can we doubt which of these ways of obtaining the object is the one approved of God? Certainly the latter; yet worldly-wise men, in haste to be rich, often choose the first, and claim they have a right thus to use their skill, and that others must look out for themselves: thus *they* "worship the devil;" that is, they exalt worldly wisdom, which is their satan, above the wisdom of God.

Jesus, be it remembered, was tempted *as man*—as the Son of David. When he arrived at that age—"being about thirty"—which made him eligible to the throne of David, and to have "all nations serve him," what more natural than the temptation that he now passes through. What was it? It was the suggestion to take the world-dominion—which was his by promise of God—by the wisdom which worldly men bring into use, viz., proclaim himself King, and immediately perform such signs and wonders as would have led the Jewish people at once to acknowledge him as their Messiah, and as would have overawed the Roman authorities and led the Gentile people everywhere to accept him as their sovereign; and thus have possessed himself of universal empire.

The possibility of such a course cannot be questioned; and such a course the Jews looked for, and worldly wisdom would have highly approved: such a course would have suited Peter, when informed that his Master was just going to suffer death, and he said, "Be it far from thee, Lord; this thing shall not be unto thee." For this worldly wisdom Jesus said to Peter, "Get thee behind me, satan....thou savorest not the things that be of God, but those that be of men." The very same words that Jesus used to the tempter, in Luke iv. 8, when offered "the kingdoms of the world," if he would take them by worldly wisdom; "Get thee behind me, satan," was his language then: just such a satan as Peter was, and ordered to the same place; "behind" Jesus: that is, "Out of my way"—"I will obtain my glory and my dominion, not in the way of man's devising, but in the way of my Father's appointment."

Jesus, the *Anointed*—the Christ, then, in the temptation under consideration, saw, so to speak, an easy way to possess the kingdoms of this world, and to secure by it worldly honor and fame; but it required him "to savor the things of men," or to do homage to worldly wisdom, which would be to "worship" it: i. e., to trust in it, and practice accordingly. To induce him to such a course, he saw that an opposite one—that is, to follow his Father's will in possessing himself of the kingdoms of this world—was to be attended with shame, insult, awful suffering, and death itself. Why not avoid all this, and take the world by a pleasant route! Because that would be to "savor the things of men, and not the things of God;" and hence Jesus saith to the temptation, "God only is to have supreme homage and obedience, whatever be the sufferings attending such a course."

Such is the sum and substance of this temptation. Jesus determined not to accept the dominion of this world in any other way than God his Father should appoint, whatever it cost him. But as *a man*, "tempted *like* as we are," he could not help seeing how differently that dominion might be gained by an exercise of worldly wisdom; yet no sooner is the scheme presented fully to his mind than he rejects it, and does homage to his Father's wisdom and appointment, and thus worships "only the Lord thy God" and *serves* him. He passes on to meet the sorrows, sufferings, and scorns that awaited him, even death itself: and none of the Peter satans or Judas devils could turn him from his course of perfect subjection to his Father's will.

With such a presentation of this subject, an "orthodox," or "fallen spirit devil," is seen to be a mere superstition, to frighten the ignorant; and only useful to help Romish priests to sponge out of their victims their money to keep off the devil with "holy water," or deliver them from him, if their "immortal souls" should happen to get into the devil's "purgatory" after death; thus leading thinking men to conclude that a religion which teaches such things for revelation is beneath the attention of men of sound mind and understanding. We will here note a statement made by a believer in a personal spirit-devil. He says:

"The devil, if a personal being, certainly possessed the power to take Christ to a high mountain, as much as to place him on a pinnacle of the temple, and on the idea that the narrative describes a literal occurence, the temptation is easy of explanation."

The notion that a personal spirit-devil had "the power to *take* Christ"—the idea being previously expressed of "taking *up* Christ"—and carrying him to a pinnacle of the temple, and now to a high mountain—is one extremely difficult "of explanation." In the first place: This devil could not have done it without Jesus' consent, unless he had more power than our Lord, which is not to be admitted. Second: If Jesus did consent to let the devil "take him up and carry him," he must have reposed a confidence in the devil which amounted to worshipping him; that is, he believed the devil would treat him fairly. In the third place: If this spirit-devil was as dishonest and deceitful as he is represented to be, he manifested himself as having lost all the "wisdom of the serpent," or else when he had Jesus in his power, carrying him through the air—as this assumption supposes—he would have made short work with his load by dropping it in some deep valley on his way to the pinnacle, or to the mountain top: how then could Jesus have claimed a promise to be kept from being dashed to pieces, seeing he had "tempted the Lord thy God" by allowing the devil to "take him up and carry him?"

On the whole, we see no evidence of a personal spirit-devil in the account of our Lord's temptation. He was "tempted like as we are," and overcame by trusting in his Father's love, wisdom, and will, and by waiting his Father's time and way to accomplish all his promises. Let us learn to act in like manner under all the trials of this our pilgrimage; knowing that "Blessed is the man that endureth temptation: for when he is tried he shall receive the *crown of life*, which the Lord hath promised to them that love him." James i. 12. We might greatly enlarge on this topic, but we think it unnecessary.

Seeing Angels.

We can believe in the existence of things which *we* have never seen or felt; but that there is no difference in the proof of the existence of evil spirits or angels, and good ones, we cannot admit. If we have not seen holy angels, others have, and the Bible testimony is not equivocal on that subject. But that a fallen spirit, called the devil and satan, was ever seen or felt, is what remains to be proved. That there are texts from which it may be inferred, we admit; and so there are texts from which it is inferred that man has an immortal soul, and that sinners will be eternally tormented. But we want and must have something more than inferences to establish faith. Traditions haunt our minds on religious subjects, and become often times ghostly realities; but all such things must give place to the demand of a "Thus saith the Lord," and the criticisms of that guarding faculty which God has given us, called "Reason." A man might as well be an idiot by birth, as to make himself one by not using the power to reason his Creator has bestowed on him, and which He calls on us to exercise, saying, "Come now let us reason together, saith the Lord." He that despises or neglects the use of this power deserves to live and die in the meshes of human traditions, and be the sport of fancied ghosts, hobgoblins, and spirit-devils.

The scriptures abundantly testify that holy angels have been seen and conversed with, face to face. The Old Testament is clear on this point, and the New is, if possible, still more so. "Gabriel, the angel that stands in the presence of the Lord," came to Zacharias, as he ministered in the temple, to inform him of the birth and work of John the Baptist. The same angel appeared to Mary, being "sent from God," to give her information in relation to the birth and work of Jesus. An angel came to the shepherds at the birth of Jesus, and proclaimed glad tidings, and immediately "there was with the angel a multitude of the heavenly host, praising God." The angel of the Lord rolled away the stone from the sepulchre of Jesus and sat upon it; seen of the Roman soldiers, before whom they trembled and became as dead men; but to the women, who came, the angel bore testimony to the most comforting truth, "He is not here: he is risen, as he said." But we need not multiply instances of holy angels having been seen and conversed with: the proof is abundant; and there is nothing in the statements to shock reason, though our reason could not have reached the fact without revelation or unquestionable testimony.

But where is the revelation or testimony of the existence of "fallen angels," who are called devils? We have a right to ask, Who has ever seen them? The fact that such have never been seen, or held open conversation with men, and that the bible gives us no account of such beings, is evidence that there are no such existences: or if there is, it is none of our concern to inquire after them. That there is something that is called, "the devil" and "satan," we do not question; and that that something may lead to evil, and is to be watched against and resisted, is a truth we defend and maintain. But that it is a personal spirit-devil—a holy angel, or angels that fell from heaven, we fail to see the proof of; and for the lack of it, our reason rejects the idea as a fable that has done and is doing immense evil to the cause of pure christianity, leading to make this devil the "scape-goat" for all their sins; thus stifling the voice of conscience, which charges home their guilt upon themselves; and by this course, they virtually charge their sins on God himself, who sustains this imaginary devil in existence, and allows him a kind of omnipresence, so as to be everywhere, and to practice all sorts of deceit upon unsuspecting victims, etc. Reason revolts at such thoughts of the government of the God of love, who willeth not the death of the sinner, and who "so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That this God keeps such a devil, as "orthodoxy" holds to, alive, giving him such power and liberty, as their theory maintains, let those believe who can; we reject the idea as unscriptural, opposed to reason, a cloak for hypocrites of all sorts, in the churches and out of them, and a scandal on christianity, answering the purposes of the days of superstition, when it was "death for the common people to read the Bible," lest they should discover "*the cloven foot*" was only an invention of corrupt priests to sponge money from an ignorant people. Those days are passing away.

As to the influence of angels, good or bad, on our thoughts, that is a matter of *opinion*. That angels are sent forth to minister to them who are to be heirs of life, is no proof that they have access to our minds; and we have need to heed the apostolic injunction to "Let no man beguile you of your reward in a voluntary humility and *worshipping of angels*, intruding into those things which he hath *not seen*, vainly puffed up by his fleshly mind." It is this notion of angels suggesting thoughts, good or bad, into our minds, that has prepared the way for the "*fleshly mind*" of these last days, to work out what is called "spirtualism," which is in fact *animalism*; nothing more, and nothing higher. It is the work of the "fleshly mind," and a lying delusion, sent in righteous judgment on men who hate or pervert the truth; and are, for this, given over "to believe a lie," and so make it manifest that they are justly "damned," i.e., condemned to death, because they had "not pleasure in the truth, but had pleasure in unrighteousness:" i.e., in the works of the flesh.

We know of no one who "confounds temptation with temptation yielded to." A man may be tempted ever so strong; so long as he refuses to yield to it there is no sin. The strength of temptation may depend on the strength of the natural desire for an object; so that some are more strongly tempted than others in a particular direction: yet none are "tempted above what they are able to bear;" and if they look to God for strength, "He will make a way for their escape." We are led into the commission of sin, then, when tempted, by not seeking Divine aid, which we can have by asking—"Ask, and it shall be given."

Our Anniversary.

The anniversary of the Life and Advent Union is to take place next week, on Friday, at Wilbraham, Mass., the Lord willing, under the old "*Chestnut Tree*" where it had its birth. We expect it will be the largest assembly of its friends that has ever yet met together. Our meetings have never been otherwise than harmonious, and characterized by a spirit of love and good will. Such we trust it will prove to be this year. May the honor of God and our Life-giver be the controlling spirit of our assembly, and no spirit of self-seeking find place among us. A preliminary meeting will be held at ten o'clock in the A. M.; at which it is desirable as many should be present as possible; but the regular business meeting will commence at two o'clock P. M. Persons coming from the west to this meeting should purchase "*Camp-meeting Tickets*" at Springfield, which will enable them to go and return at a reduced expense. The place of meeting is nine miles east of Springfield, Mass.

The Devil—Mine Opinion.

Sweet Home, August 5th, 1867.

Br. Storrs:—Is it amiss to relate the sequences of certain notions which are cherished as revealed truth by some of your correspondents? Who is the *devil?* what is he? his character? The notions of him, according to some writers, lead me to the conclusion that he acted, in the garden of Eden, as a *ventriloquist*. Eve did not see him. He made her believe a *lie*, i. e., that she should not surely die. *It was the devil and not the serpent that spoke!*

Ridentem dicere verum, quid vetat?

To punish the serpent that had never uttered the words "ye shall not surely die," appears to be gross injustice, it it was all the ventriloquism of the devil. The mystery of iniquity is great, and great absurdities are uttered in attempting to explain that which is inexplicable. It is said by some that a certain great reformer was so intimate with the devil that he had eaten a bushel of salt with his satanic majesty. I do not wish to criticise the vagaries of those whose fancies are published as true expositions of what no man fully comprehends. And I must solemnly say, that, with all kindness toward such writers, the tendency of their efforts to throw light on revelation turns the truth of God into a lie, and casts reproach upon *Him who is Love*.

I need not repeat all the fanciful and erroneous conceits which some cherish concerning a *personal devil*, invisible, in the air, in the heart of every mortal—a ubiquitary, acting as a ventriloquist, and causing all to sin, dooming them to destruction, torturing and tormenting them in a lake of fire; charming, mesmerizing them in this mortal life, etc.

I most seriously and solemnly believe that such a personal ubiquitary, the devil, is most foully slandered by both sinners and professed saints; and that the mass of all the professed christian nations attribute to the devil the crimes or sins which each of them has committed.

Ridentem dicere verum, quid vetat?

To conclude, I should like to hear any one say, whether or not, he (when under conviction and truly penitent) attributed to the devil, as a tempter, any sin he ever committed. Procure the experience of every christian, and if you find one truly enlightened and taught of God, who blames the devil for his wrong doing, or his sinning, previous to or after his conversion, I promise, hereafter, on so serious a subject, never to quote the words of Horace:

"Ridentem dicere verum, quid vetat?"*

James, M. D.

N. C.

*"What hinders one, though laughing, from speaking the truth?"—Editor.

Meekness of Henry.

It is well known, that many of the most eminent ministers of Christ, during the seventeenth century, were the subjects of great persecution. Among others who were cruelly treated was the excellent Mathew Henry; but when maligned and reproached, he showed great meekness and patience; and instead of rendering evil for evil, requited it with good; ever seeking to improve such occurrences for his own advancement in christian virtue. "How pleasant it is," he would say, "to have the bird in the bosom sing sweetly." *Selected by* L. C. T.

Sermon for Dr. Manton.

Dr. Harris relates, that while Dr. Manton was minister at Covent Garden, he was called on to preach before the Lord Mayor, and the companies of the city, at St. Paul's. He studied for the occasion an elaborate discourse, and was heard by the most intelligent part of the congregation with great admiration. But as he was returning home in the evening, a poor man pulled the sleeve of his gown, and asked if he was the gentleman who had preached before the Lord Mayor in the morning. On the doctor's replying in the affirmative, the man added, "Sir, I came with the hope of getting some good, but I was greatly disappointed; for I could not understand much of what you said; you were quite above me." The doctor wept, and replied, "Friend if I did not give *you* a sermon you have given *me* one; and by the grace of God, I will never again play the fool, in preaching before my Lord Mayor in such a manner."—*Selected by* L. C. T.

Sympathy for the Erring.—Of how much of our indignation against even a deliberate wrong would we be disarmed, if we could know for ourselves a tithe of all the sorrow, and trouble, and disappointment the poor erring heart had passed through! What efforts are made in youth to stand up against the pressure of the world, and how, when fallen, from miscalculation, or an over confiding nature, or want of tact, it bravely rose up and tried again; and when hard necessity came and drove it to the wall, how it looked around for help, and waited, still striving to stand upright, and fell while striving; and even when fallen, how it yearned for one more chance to rise and be a man, how loth at last to give up all for lost! Could we but see a thousandth part of these struggles, as they rend our brother's bosom, and almost break his heart, how should it disarm us of our vindictiveness, and incline us even to run to him, and raise him up, and stand by him, and with god-like forgiveness bid him, "Try, try again!"—*Selected.*

"The Theology of the Bible: Itself the Teacher, and its own Interpreter."

Five versions of the Old Testament and four of the New compared with the originals: By ex-Chancellor Halsted, of Newark, New Jersey.

A second issue of this work is out, the first, of 500, being exhausted. It has a much fuller Index, and also an Appendix to be read as an introduction, and Notices of the book at the end.

It will be furnished on the same terms as the first issue: mailed and postage paid, on request by letter, enclosing $3, addressed to the author, 417 Broad St., Newark, New Jersey.

Letters and Extracts.

From Hon. O. S. Halsted.

Newark, N. J., Aug. 10, 1867.

Geo. Storrs: *Dear Friend:*—I hope to be able before long to make compensation, and to do something toward sustaining your invaluable paper. And from the signs of the times I hope and believe it will soon become self-sustaining, not only, but highly remunerative. The admissions in the article in the *Independent*, from which you quote in your last issue, show that the American mind (the same may be said of the European) is fast ridding itself of a theory of which Bishop Newton says: "*Imagine it you may, but you can never seriously believe it.*" No man ever did seriously believe in reference to himself that he could do, or omit to do, in this inch of time, anything that would make it just in his Maker to hold him in an eternity of conscious misery; though some fanatics may fancy they think it would be just in God in reference to others. The first branch of the sentence proves that the universal sense of mankind, in the exercise of the faculties God has given them, is against the orthodox theory. If any man pretends to believe it, it is either hypocrisy, or self-delusion, or fanaticism.

From Joseph Laciar.

Mauch Chunk, Pa., August 4, 1897.

Br. Storrs:—As the time for holding the annual meeting of the "Union" is approaching, and more means are required for the propagation of the gospel hope by a continuance of the Herald of Life, and as circumstances prevent me the pleasure of meeting the brethren at the place appointed, I avail myself of giving you the pledge of my mite, hoping I may be able to do more by and by. For I know that whatever we give toward this glorious object is lending directly to the Lord, and though little it be, if His blessing goes with it, much good will follow. If I begin to look at the glorious promises made unto us by the Lord, and take the whole into consideration, only for a moment, I cannot but be persuaded in my mind and conscience, that for all we can do, even if we give all our pecuniary gains unto the service of the Lord, we are, nevertheless, all of us, unprofitable servants still; for verily we have not only the first fruits of the Spirit, but also the promises that we shall reign together with the Lord as kings and priests, standing together as saints in the lot with the apostles and prophets, at the time of the crowning of eternal life. What a glorious incentive, then, for us to stand up for the oracles of truth, battling bravely, with Paul's armor, against a stiff-necked and preverse generation, whose religion is in their pride, and whose worshipping is by an order of ceremonies the systems of men, and whose every zeal and effort is that of persecuting God's people, and an ardent alliance with the kingdoms of the world, for the maintenance of which they will fight to the last, if by any means they might prevent the coming and glorious establishment of our Lord's kingdom; in which all they who know the Lord Jesus have their citizenship registered. O Lord, hasten the day when all men will see that the friendship of the world is enmity with Christ's kingdom; and that all followers of the meek and lowly Jesus ought cheerfully to bear the cross of being aliens and pilgrims in this world until the Lord sets up his kingdom, wherein all christians pretend to become subjects. Brethren, though we be but weak and unprofitable mortals, and servants, let us by all means keep up the tilling of God's heritage by sustaining the angel messenger, that is able to carry the gospel

tidings wherever desired, until the Lord himself shall come and bid us enter into the millennial rest. For how shall we get along if we cease the publication of this valuable medium of proclaiming the gospel hope of Life from the dead, and the Lord's coming and glorious reign on the earth? It will be almost like folding up in a napkin the knowledge which God has been pleased to bestow upon many of the leading brethren; and which our paper has been the means of shedding abroad among the weaker ones; and in many cases upon others whose minds are in total darkness concerning the glorious salvation of the Lord. O Lord, open thou a way, for I fear through weakness and want of faith, the work will drop from our hands; and have mercy upon every one of us, in giving us all grace sufficient, that we may be so minded that we seek not our own, but thy wisdom, at all times, in doing thy work as humble servants until the Lord returns. The time is certainly shortening; and for all we know, it will perhaps be the last time that we will be called upon to contribute to the Lord's cause in this way. Let every one of us do all we can most cheerfully, so that our conscience will not reproach us before the appearance of our Lord to raise us to that glorious state of immortality for which we are looking so earnestly.

Pray for me, that God may bless me with knowledge and wisdom, that I may remain steadfast in the truth, and be accounted worthy of eternal life, at his coming; for I can see nothing in this world worth having or laboring for. Time's effacing fingers are wasting away everything we can look upon, but Christ and his salvation *endureth forever.*

From Clamor Franke.

CINCINNATI, OHIO, Aug. 5, 1867.

BR. STORRS:—I see the time is fast approaching when it will be determined whether our dear "HERALD OF LIFE" is to live on, as it has done since its birth, or whether it is to breathe at longer intervals or cease breathing altogether. As far as I am individually concerned, the thought that I might be deprived even of its weekly visits, is a painful one to me; much more it it should come to pass that it had to be discontinued altogether for want of necessary means of support.

My trust, however, is in our gracious covenant God. I have the utmost confidence he will order all things well with respect to our paper, and that the dear followers of our blessed Lord to whom is committed this sacred trust of *Life in Christ alone* can no more suffer this, the *only* medium in the world that proclaims this glorious boon to dying men, to go down, than they can go back to that corrupt system of religion from which they have just emerged. No, I am persuaded even *better things than these* of you, my brethren.

I have no fears that our weekly visitor will fail to greet us in his new dress, (Vol. V.) but, moreover, that he will continue to come in his wonted joyful mood, his face beaming brighter with the glad tidings of life, until he that shall come, *has* come, and "there shall be no more death, and he shall wipe away all our tears." Yet, a little while only, and our hopes will be realized. Let us, therefore, not get weary in well doing. Let us be steadfast, unmovable, *always* abounding in the work of the Lord, inasmuch as we know that our labor is not in vain in the Lord.

I send you enclosed $5 to help pay arrearages of Vol. IV, and pledge $20 for 2 copies of Vol V. Yours in bonds of love.

From Thomas J. Harris.

HARRISBURG, PA, Aug. 4, 1867.

BR. STORRS:—I have for some time wished to be present at the annual meeting at Wilbraham, Aug. 23d; but I cannot tell you whether I can go or not; but if I cannot go, I will say I will pay at least $10 for one paper of Vol. V. I have been a subscriber since 1842 for the *Bible Examiner* and since for HERALD OF LIFE, and it will not do to give up the ship now that land is almost reached. I hope the paper will continue to be issued weekly; but if not, it would be better to issue it monthly than not at all. It would be deplorable not to receive any tidings of the scattered flock. Besides we would not increase in knowledge so fast if left alone. If two heads are better than one, one hundred is better still. Some of us must double our subscriptions rather than have no paper.

I have seen some of the brethren try to explain how Christ could be the everlasting Father, the mighty God, etc., at the same time be Prince of Peace. I have always thought that when a Prince becomes a King, he is no longer a Prince. I think there must be a mistake in the translation of Isaiah ix. 6 I have heard that Mordecai M. Noah, a learned Jew of New York, now dead, said it ought to be translated thus: "For unto us a child is born; unto us a Son is given, and the government shall be upon his shoulders: and He, the Wonderful, Counsellor, the Mighty God, the Everlasting Father, called his (Son's) name, The Prince of Peace." This would seem to be more in accordance with the rest of the Bible; and Christ never claimed to be the Father. God says, Gen. xvii. 1, "I am the Almighty God;" Isa. xliv. 6–8, and "Besides me there is no God.... I know not any." I wish some of the brethren would examine the Hebrew, and give us the correct translation of Isa. ix. 6, and also Phil. ii. 6, "And thought it not robbery to be equal with God." I have seen in a German paper (*Ger. Ref. Messenger*) that Goethe, a learned German, translates Ph. ii. 6 thus: "And did not lightly esteem himself equal with God." I think if we give Christ all that he claims for himself, we shall do well, and not exalt him above what the scriptures teach, as a Meth. Min. did here, and say, "Christ is the very and eternal God."

Br. Lingle says he will pay $5 for one number of vol. v.

NOTE BY THE EDITOR.—We think the great difficulty in regard to *what* Christ is, is that all parties to the controversy seem determined to tell us just who and what He is, and have not sufficient consideration of the words of Christ himself, who said, "No man knoweth who the Son is but the Father." Luke x. 22; Math. xi. 27. Let us receive whatever the Bible saith of him, and cease all speculations which have to be expressed in language not found in the record. When all Christians will do this, the wrangling in the churches, about *who* Christ is, will cease, and not till then.

From James Stephenson.

DAVENPORT, IOWA, Aug. 8, 1867.

TO THE BRETHREN OF THE "LIFE AND ADVENT UNION:"—I would say I would greatly rejoice to meet with you under the memorable "Chestnut Tree," and take part in your deliberations; but this cannot be: circumstances forbid it. But my heart and mind will be there, and my prayer on that day shall be that the Redeemer of our life may greatly bless and prosper the good cause in which you are engaged; and that the HERALD OF LIFE may be fully sustained, and its circulation largely increased; and that the pagan delusion of inherent immortality may be cleared away. If men were only as eager to secure an inheritance in the kingdom of our Lord as they are to acquire property in this world, what showers of greenbacks would pour into your treasury. Hoping that the time is not far in the future when this mortal shall put on immortality, and we shall all meet in the long-deferred kingdom, and rejoice together in the full and complete development of the great mystery of godliness, and the completion of the great scheme of redemption, I subscribe myself your brother in Christ.

N. B. Set my name down for one copy of vol. five of the HERALD OF LIFE at $15.

From W. N. Houghtaling.

SEYMOUR, CONN, Aug. 8, 1867.

BR. STORRS:—While reading the HERALD, this evening, the many truthful and soul-cheering epistles, my mind frequently reverts to the old "chestnut tree," the spot which gave birth to the best paper I know of in the world; and for one prizing the truth, as *I do*, I feel deeply interested in the doctrines advocated through its columns. I felt one year ago, when, previous to the annual meeting, so much was said about publishing it monthly or semi-monthly, that I could not be reconciled to the idea of issuing it less frequently than had been done. And now if possible, I feel stronger determined than ever to do all I see to be my duty, to help continue the paper in its present form, and as a weekly. If the Lord will I intend to be at our annual meeting this year: but if I should not be, I will say now, that I will give as much as I did last year, $5, and perhaps more, to help sustain the HERALD. Inasmuch as it is impossible to smother the God-honoring truth of "Life only through Christ," I think by all means the HERALD should be published. We realize that much of its support comes through a few, and we, who have not much of the things of this world, feel thankful to our heavenly Father that there are a few who are willing, while prospered, to help in so noble a cause. Brethren, while we are blest with the visits of such a messenger, you are sure of your reward.

From Louisa J. Beach.

NEW BRITAIN, Conn., Aug. 8, 1867.

BR. STORRS:—Long continued sickness in my family, engrossing all my time and strength, has prevented my writing to you, or doing anything for our paper. My interest in, and for it, is unabated, and I have often desired, while passing through this season of affliction, to acknowledge the love, faithfulness and goodness of the Lord to me, in graciously granting me so much of his presence, and enabling me to rejoice in hope. And such a hope as we have to sustain us! It grows brighter and brighter; revealing more of its blessedness as earthly hopes are blasted and earthly helpers fail. How strong the arm we have to lean upon; how precious and sure the promises in which we trust.

O, that all who profess to love the Lord, and to be his, knew more fully the strength and sufficiency there is in him, and the great privileges all true believers enjoy of reaching out after, and claiming for themselves, all that is needful. In other words, of walking by faith, not by sight.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said,
You who unto Jesus for refuge hath fled?"

And then how blessed to know that we are in harmony with the truth of God, and as the light increases on the word to follow it, even as did ancient Israel the cloudy pillar which was sent to guide them all the way in which they were to go. What a tower of strength is the word of God to those who trust in it! What a rock of support to all who will test its stability by fearlessly and firmly planting their feet upon it!

But I had forgotten I was only writing a hasty note, and will return to my subject—the paper. I have had many things in my mind I would like to have said to the children, but could not; it was evident my duties were in another direction. One thought has been a comfort to me, that is, that, from the establishment of the paper I have done what I could toward its support, according to the time, strength and limited ability and capacity granted me. Do you suppose all who profess to be interested in it can say as much? Many have done nobly; but I know there are many others, far better capable of interesting and edifying the church of God than myself who have, for some reason, withheld their influence. This has been a source of anxiety and sorrow to me.

I trust the HERALD will be sustained. I believe that time is very short, and for that reason, instead of slackening our efforts, we should double our diligence and use every means to get the truth before the people, so that, if possible, some may be induced to turn their attention from the all-absorbing scenes and cares of this life to the glories of the future, and lay hold on eternal life. It is my prayer, that "as every one hath received the gift, even so," we may "minister the same, one to another, as good stewards of the manifold grace of God." The Lord will bless such efforts. Yours in hope.

From Emeline T. Hobbs.

CAMBRIDGEPORT, MASS, Aug. 9, 1867.

BR. STORRS:—I enclose a poem clipped from one of the daily papers, describing, I think very beautifully, and scripturally, the glory of that kingdom for which we pray when we say "Thy kingdom come."

I heard Br. Rufus Wendell once say, that it had been said to him, that the idea of the future, as presented by the preachers in the pulpits of to-day, is vague, unsatisfactory, and therefore fails to interest or attract people. And is it not true? Heaven is described as a beautiful place somewhere, which eye hath not seen; and this is all that can be done in the absence of testimony from any one who has ever been there. But a child can understand the glory of Christ's kingdom as presented in the bible.

I hope to see you once again under the hallowed shade of the "Old Chestnut tree."

My hand is so unsteady I cannot write as long a letter as I intended. I am very tired and my health not being as good as formerly my nerves are unsteady.

With my warmest wishes and unchanging affection, I am yours in the hope of the gospel.

From W. H. H. McAllister.

ST. ALBANS, VT., Aug. 8, 1867.

BR. STORRS:—It has been a long time since I wrote you, but I have not forgotten my brethren and sisters in Christ, or lost my interest in the grand peculiar truths to which we hold. The HERALD OF LIFE is a constant visitor; and that and my Bible are almost my only sympathizers here.

I shall try very hard to be at the annual meeting of the "Life and Advent Union." I expect now that nothing will prevent. I certainly desire to do so.

One reason, and the chief one, of my long silence has been sickness in my family and increased cares consequent upon it.

Still, in all this, the Lord has been merciful to us. He has restored my wife to comparative health; and further, I have completely recovered from the effects of my old wound, and have now an artificial leg, on which in due time I hope to walk quite well.

You may say for me to the brethren, that I am still trusting in the Lord: thankful for his mercies; opposing, as occasion offers, the man-made doctrines of the present day; and though I meet with opposition and am avoided, slighted, and pointed out as an unsafe religions teacher, yet I am rejoicing in the Lord, and accepting thankfully the reproaches I have to bear in Christ's name. Yours in Christ.

From S. S. Call.

NEWPORT CENTRE, VT, Aug. 11, 1867.

BR. STORRS, *and brethren of the* HERALD OF LIFE:—As the anniversary is close upon us, what we do must be done quickly. I have been thinking how we should feel if the HERALD should stop; then what would we not give up, to get the paper. I for one feel that I can't give up my welcome weekly visitor, and I will make an effort in behalf of my paper. I therefore pledge ten dollars, in addition to my former pledge: half the first six months and the remainder the next three months. We must not give up the only paper that declares the whole truth of life only in Christ. We can all do something, and we would if it was lost to us, if by so doing we could get it back. Think of it, and act accordingly, and the paper will be continued. Your brother in Christ.

BENJAMIN MELLOR, Rockdale, Pa., writes:—Inclosed are $5 to help complete the present volume of our excellent paper; and hold me responsible for $20 for the next volume. My paper comes sometimes eleven days after date, but it is none the less welcome. It is the only medium I have of holding fellowship with brethren and sisters of like faith. I am living in a community which have the form of godliness, but I fear lack the power thereof. I have tried to introduce the paper by lending it to several of my neighbors; but all seem to look upon it with a jealous eye. There is no wish to see the coming King. I hope and pray that your life and health may be preserved, and that the paper may be sustained to the day of his coming, and that we may soon see the King in his beauty. Yours, in the "blessed hope."

J. HAMILTON, Fredonia, N. Y., writes:—I desire the continuance of the HERALD OF LIFE weekly, and will do all my duty to help support it. We are poor in this world's goods, far advanced in this mortal life, and my wife has not been able to walk, except on crutches, since last October. My health is poor, and my labor as a carpenter and joiner is our dependence; therefore we cannot do as we would be glad to, but are willing to make great exertions to sustain the paper; for we feel that it heralds forth the truth of God's word on the glorious plan of plan of life through the resurrection from the dead. Inclosed are $5 for the paper.

E. D HUTCHINSON, Corinna, Me., writes:—I should like to be at the anniversary of the "LIFE AND ADVENT UNION" very much, but cannot. As there is to be a decision as to the continuance of the paper, I would say, Let it be sent broadcast over the land. Continue it, by all means. It is the only paper that I know of that advocates the doctrine of no life out of Christ; that glorious light. I will pay $4 for Vol. V.

BARZILLAI BROWN, Fairfield, Conn., writes:—I send $1, which is due the HERALD OF LIFE. I wish I were able to send ten times the amount to sustain the weekly issue. My prayer is that our blessed God will raise up those who have the means to sustain it; and, also, that he may give you health and strength to continue to occupy your present position till Christ shall come to give you the reward he has promised to those who endure unto the end. Your brother, in hope of eternal life through Jesus Christ.

NOTE BY THE EDITOR.—The prayers of our fellow travellers are riches above all mere pecuniary aid; but both are essential to the success of the cause we love. "The widow's *mite*" was not overlooked by the "blessed Jesus." Whatever we do, therefore, let us do it heartily *as to the* LORD, and leave the result with him.

A. F. CRESSY, Seymour, Conn., writes:—I send $3, the balance due on the HERALD OF LIFE. I hope and pray it may be continued weekly. If the Lord will, I intend to be present at the annual meeting, where I hope to see a goodly number of those who believe that God is the sinner's friend, and that he hath no pleasure in the death of him that dieth. I shall try and do what I can for the paper another year. Yours in hope of life only in Christ.

JOHN MARSH, McKean, Pa., writes:—I want the paper weekly, and will give $5 for one copy of Vol. V. I will do what I can to obtain new subscribers. I send one new one herewith, with $2 for same, and $2 more for two copies of "LIFE ONLY IN CHRIST" to be sent him.

Obituary.

DIED, in West Newport, Vt., July 25, 1867, of consumption of the lungs, JOHN AUGUSTINE SWETT, aged thirty-seven years, six months, and twelve days.

Thus death has laid its cold and icy hand upon a kind companion and an indulgent father. His sickness was very severe, which he bore with great patience, especially as he drew near his end. And as death stared him in the face he calmly said, Not my will be done, but the will of God. And knowing the hour of his death had come, he called his companion and children around him, and taking her by the hand, lifted his voice in prayer, committing them all into the hands of God, praying God to help her to bear her affliction with fortitude. We feel God heard and answered, as he ever does if we believe we have the things we ask him for. When asked, if he had any thing more he wished to say, his answer was, No more, only hold on to *the* faith and meet me.

While we stood by his bedside, and saw him fall asleep in Jesus, we rejoiced that death, to the righteous, was not an eternal sleep, but that there was only a short time for him to sleep, and the Master would return; then we should behold him, not as he went down, frail and helpless, and of the earth earthy, but, oh! the change; *how great* and how *grand*; and far beyond my description; made immortal; never to waste away by disease; but to ever live with all the saints which will come then to receive their reward.

We listened to a comforting discourse, from a Baptist minister, from 1 Thess. iv. 14. May the arms of him who is able to carry all who trust in him safe through this world of gloom be underneath the family of mourners and bring them into the land of rest which is promised to all the finally faithful. Although the way sometimes looks dark and we hardly know why God deals thus, yet his thoughts are higher than ours, as the heavens are higher than the earth. May this console the afflicted, and cause them to rejoice and faithfully pursue the paths of peace.

ROSA R. JENKINS.

BUSINESS MATTERS.

One Dollar each from—Marcena A. Hix, Joseph Laciar, Wm. F. Wood, R. G. Gladston, Barzillai Brown, A. J. Williams, Wm. H. Spence.

Two Dollars each from—Walter Patterson, James A Wake, A. B. Hamilton, John Wood, Alfred Van Riper, Rev. Henry Wallace, Wilson Marsh.

Various Sums.

Isaac S. Mozier, $3; J. Hamilton, $3; Sam'l Brown, $1.20; Charles Gardner, $4; Robert McAlpine, $5 on Vol. V.; Benjamin Mellor $5 to help complete Vol. IV.; "J. L.," $5 on Vol. V.; Clamor Franke, $5 to help complete Vol. IV.; A. F. Cressy, $3 on pledge; Lewis Morgan, $8; David Rollins, $5 on Vol. V.; S. D. Gould, $5; Mrs. C. M. Hopkins, $5 on Vol. V. (Sent you pamphlets.)

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meetings and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

Advertisements.

A New Work on the Sabbath Question.

The following is the title of a new and important work to be issued about the middle of August:

THE FIRST-DAY SABBATH: clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation. In two parts. By T. M. Preble, author of "Two Hundred Stories for Children," "Three Kingdoms," "Two Adams," etc. "The Sabbath was made for man." (Jesus.) Buchanan, Michigan: Published by the W. A. C. P. Association.

The author of this work has adopted a plan in treating upon this long-controverted question so different from other writers who have heretofore written upon it as to make it a valuable book for all classes of readers.

1. It is shown conclusively, by a plain Scriptural argument, that the old Jewish law, or covenant, has been "done away:" not in the sense of annihilation, but in the sense of being made "perfect," or "complete," under the "new covenant."

2. It is also clearly proved, that in the Gospel dispensation there has been a change of *days* for the observance of the Sabbath. But the Sabbath, as an *institution*, is not changed. Neither can it be; for it "was made for man"—for all mankind. This is a point of much importance in settling the Sabbath question. The Sabbath as an institution for septenary *rest*, is one thing: but the particular day of the *week* on which this *rest* is to be observed, is quite another thing.

3. In confirmation of a change of days, from the seventh to the first day of the week, full and complete extracts are given from the early Christian Fathers, from eminent historians, and the earliest and most able writers upon the Sabbath question, proving that the early Christians did observe the first day of the week for the Sabbath. This forms a chapter of great value to all persons who desire correct historical information upon this long-controverted subject.

It is also proved by copious extracts from ecclesiastical history, that the Waldenses, or true Church of Christ, observed the first day of the week, or Lord's day, all the way through the "dark ages," from the days of Constantine the Great and Pope Sylvester until the Reformation.

5. A review of U. Smith, a recent writer in favor of the seventh-day Sabbath, in which it is shown that he has perverted the truth.

6. Also a review of J. N. Andrews' pretended *History of the Sabbath*, in which it is proved that he has unwisely deceived his readers.

Orders for the above work are solicited, and will be promptly filled as soon as the book is published.

To ministers we make the following offer: Any minister sending us the names of six subscribers for the book, with the money, shall receive a copy *post-paid*.

The book will contain nearly 500 pages. The retail price will be $2. Sent by mail, post-paid, on the receipt of the price.

Address all orders to JOSHUA V. HIMES, Buchanan, Mich.

ELD. T. M. PREBLE'S Post Office *address* is Lynn, Mass.

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FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These question are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following 12 mo Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount *to* be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

THE KINGDOM COME.

The following is from the new volumne of Jean Ingelow's poems:

Thy kingdom come,
I heard a Seer cry: "The wilderness,
The solitary place,
Shall yet be glad for Him, and He shall bless
(Thy kingdom come) with his revealed face
The forests: they shall drop their precious gum,
And shed for Him their balm: and He shall yield
The grandeur of His speech to charm the field.

"Then all the soothed winds shall drop to listen
(Thy kingdom come,)
Comforted waters waxen calm shall glisten
With bashful tremblement beneath His smile;
And Echo ever the while
Shall take, and in her awful joy repeat,
The laughter of His lips—(Thy kingdom come);
And hills that sit apart shall be no longer dumb;
No, they shall shout and shout,
Raining their lovely loyalty along the dewy plain;
And valleys round about,

"And all the well contented land, made sweet
With flowers she opened at His feet,
Shall answer; shout and make the welkin ring,
And tell it to the stars, shout, shout, and sing:
Her cup being full to the brim,
Her poverty made rich with him.

Her yearning satisfied to the utmost sum—
Lift up thy voice, O Earth, prepare thy song,
It shall not yet be long,
Lift up, O Earth, for he shall come again,
Thy Lord; and He shall reign, and He SHALL reign—
Thy kingdom come."

Children's Department.

THE KIND-HEARTED TANNER.

The following incident is so beautiful and touching, that it should be read in every household in the country. It develops the true active principle of kindness. How many an erring mortal, making his first step in crime might be redeemed by the exercise of this sublime trait in the character of the kind hearted Quaker:

William Savery, an eminent minister among the Quakers, was a tanner by trade. One night a quantity of hides were stolen from his tannery, and he had reason to believe that the thief was a quarrelsome, drunken neighbor, called John Smith. Next week the following advertisement appeared in the country newspaper:

"Whoever stole a quantity of hides on the fifth of this month, is hereby informed that the owner has a sincere wish to be his friend. If poverty tempted him to this false step, the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind."

This singular advertisement attracted considerable attention; but the culprit alone knew who had made the kind offer. When he read it his heart melted within him, and he was filled with sorrow for what he had done. A few nights afterwards, as the tanner's family were about retiring to rest, they heard a timid knock, and when the door was opened there stood John Smith, with a load of hides on his shoulders. Without looking up he said: "I have brought these back, Mr. Savery; where shall I put them?"

"Wait till I get a lantern, and I will go to the barn with thee," he replied, "then thou wilt come in, and tell me how this happened. We will see what can be done for thee."

As soon as they were gone out, his wife prepared some hot coffee, and placed pies and meat on the table. When they returned from the barn, she said, "Neighbor Smith, I thought some hot supper would be good for thee."

He turned his back toward her, and did not speak. After leaning against the fireplace in silence a few moments, he said in a choked voice: "It is the first time I ever stole anything, and I have felt very badly about it. I am sure I didn't once think that I should ever come to what I am. But I took to drinking, and then to quarrelling. Since I began to go down hill everybody gives me a kick. You are the first man that has ever offered me a helping hand. My wife is sickly and my children starving. You have sent them many a meal. God bless you! but yet I stole the hides. But I tell you the truth when I say it is the first time I was ever a thief."

"Let it be the last, my friend," replied William Savery. "The secret lies between ourselves. Thou art still young, and it is in thy power to make up for lost time. Promise me that thou wilt not drink any intoxicating liquor for a year, and I will employ thee to-morrow on good wages. Thy little boy can pick up stones. But eat a bit now, and drink some hot coffee; perhaps it will keep thee from craving anything stronger to-night. Doubtless thou wilt find it hard to abstain at first; but keep up a brave heart for the sake of thy wife and children, and it will soon become easy. When thou hast need of coffee, tell Mary, and she will give it to thee."

The poor fellow tried to eat and drink, but the food seemed to choke him. After vainly trying to compose his feelings, he bowed his head on the table, and wept like a child. After a while he ate and drank, and his host parted with him for the night with the friendly words, "Try to do well, John, and thou wilt always find a friend in me." John entered his employ the next day, and remained with him many years, a sober, honest, and steady man. The secret of the theft was kept between them; but after John's death, William Savery sometimes told the story to prove that evil might be overcome with good. —*Sel.*

ROME, AND HER DESTRUCTION.

The destruction of Rome cannot long be delayed. Every thing in the scriptures relating to that power points directly to this time. The political condition of the Roman earth in itself is ominous. The child of God comparing the two makes assurance doubly sure. We know that the ten Kings, that had received no power as yet, were to receive power as kings one hour with the beast. For a long time they had been divided, and the great powers of Europe, taking advantage of their division, ruled Italy. But God hath put it into the hearts of these ten petty powers to agree and give their power to a leader, or head. What for? To fulfil the words of God. What words? "These (ten united in one) shall hate the harlot (Papacy) shall eat her flesh (resources, wealth, power) and burn her with fire." It is well for us to note the position of this prophecy which is fulfilled, in order that we may thank God and take courage. "These shall hate the harlot." Garibaldi has recently shone fresh signs of life upon the Roman question. Several letters have been published, addressed to different societies and personal friends, in which he renews the expression of his undying hostility to Rome and the priesthood in Italy, generally. With the latter, he will have no truce, no compromise. To use his own words, he would have the people "utterly sweep away the abominations of the priestly shop." Again: "When shall this people cease to kneel at the feet of *impostors*? and when shall they *lose the fear of hell* and become worthy of the great destiny to which Providence has called them?" In reply to the students of the university of Belogne, under date of May 28, 1867, he says, "My dear friends, your generous resolution is worthy of all praise, and I thank you for your subscription to the loan for the Roman insurrection. God grant that your noble example may be followed by the rest of Italy—and it is a sacred duty to follow it. All my gratitude is yours for the happy augury of contributing to level with the dust that tabernale of corruption and lies which calls itself the Papacy."

"Eat her flesh." It is well known to all that the Italian kingdom has laid its hand upon the wealth of the Catholic Church—has turned monks and nuns into the street, bidding them work for a living. Depriving Bishops and priests of their income, annexing the largest portion of the patrimony of St. Peter (or states of the church) to their kingdom; depriving the Pope of his revenue, compelling him like a beggar to send throughout all the world for Peter's pence. Witness the extraordinary effort to shove the Papal bonds in every country, in order, if possible, to keep breath in the old carcass, and say whether or not "this is that spoken of by" John the revelator. The latter part of this prediction remains to be fulfilled, namely, "and burn her with fire." Is this to be fulfilled literally? It seems quite probable that it will be. The Italian liberals are mustering; they have made a demonstration against Rome. Garibaldi, their mouth-piece, declares that he will not rest until Rome is taken, and the vile priests dethroned. The Pope predicted that "those grievous wolves would come to Rome." In this, if in nothing else, he will probably prove himself to be a true prophet. The republicans are hovering about that city. The Pope becoming alarmed entreats Napoleon to save him. It is intimated that French troops will be sent back. If they are, they will doubtless find a united Italy ready to oppose them. If a battle should be fought at that place there will be a good opportunity to fulfil the words of God, namely, these ten haters of Rome shall "burn her with fire." It may possibly occur to the republicans that if they had laid the city in ruins when the French troops strangled the Roman republic in 1849, there would have been no disposition on the part of foreign troops to stand guard over those ruins for seventeen years. But we will suppose that the Garibaldians burn that city, and lay it even with the ground. Would that fulfil the scriptures? We think not. It is evident that nature works with man in the overthrow of Rome; that the volcanic fires which have been burning for over two thousand years in a sulphuric soil, must have undermined a large portion of the peninsula; that an immense gulf of burning lava, or fire and brimstone, must be found there: and if there is such a place as an orthodox hell, it will be found in this place. As an evidence of the activity of those subterranean fires, we would mention the fact that some distance from Italy, yet in that section of the world, to wit, in the Grecian archipelago, an island went down within the past year, and another came up. And to show the state of the underworld, it will only be necessary to say, that before the island appeared, the entire gulf was made to boil like a pot. The stones upon the island when viewed at night, resembled red-hot coals. Upon the island that was settling down, openings were seen from which flame issued to the height of from fifteen to forty feet.

Not far from this place we have mentioned, is the land of Israel, *in which* God has said, Ezek. xxxviii, there shall be a great shaking, so that the fowls of heaven and the fish of the sea, and all the men that are upon the face of the (land) earth shall shake at my presence. Zach. xiv. declares that at the same time, the mount of Olives shall cleave in the midst thereof, and a very great valley formed which extend toward the Mediterranean and Dead seas; water flows both ways from Jerusalem. It is evident that those geographical changes will be brought about by an earthquake. The scriptures point out the fact, that at the revelation of our Lord there will be an earthquake such as there was not since man was upon the earth, so mighty and so great. It is very important for us to note the fact, that just at this point "the cities (or city) of the nations (Rome) fall, and great Babylon came in remembrance before God."

How is all this to be brought about? We answer by natural laws. It is a fact, that a large portion of the dust of Italy has been turned into brimstone. It is according to natural law that when fire comes in contact with brimstone it will burn. Just this thing has occured in Italy. The subterranean fires have been burning in that peninsula for over two thousand years, fulfilling the word of God found in Deut. xxxi. 22, "And set on fire the foundations of the mountains," etc. Only imagine an immense gulf or ocean of liquid fire beneath the city of Rome and of the entire country. You know that there is a large body of water on both sides of this narrow neck of land. There must be an embankment of sulphur, or earth between the fire and water. The partition must be wearing away by the action of the fire. The time must come when the embankment will be too weak to sustain the immense pressure of the waters: it will give way; the flood of waters will flow down into an ocean of fire; and, according to natural law, when fire and water come together the product is steam. It is our belief that there will be steam enough generated in this case to cause the mightiest earthquake the world has ever beheld. In that earthquake Rome will be lifted like a millstone in the air, and cast with violence into an ocean of fire. The waters of the mediterranean will close over her. "She shall be found no more at all." See the destruction of literal Babylon, also Sodom and Gomorrah, which are types or "ensamples," as Peter says, of them "that after should live ungodly," 2 Pet. ii. 6, Jude adds, "are set forth for an *example*, suffering the vengeance of eternal fire." Query: Will it take the destruction of several cities to give an "example" of how a wicked man is to be destroyed? Must not the anti-type be grater than the type? Jude. "For certain men have slily crept in (the church) who were formerly (margin, before written) ordained to this condemnation, ungodly men, who change the grace (love or favor) of our God into dissoluteness, and deny the only Lord, and (or even) our Lord Jesus Christ. Now *I wish to remind you*, though you once knew it, that the Lord having saved the people out of the land of Egypt, afterward destroyed the unbelievers." *Whiting's translation.* "Wo unto them; for they have gone in the way of Cain (killed millions of their brethren) and ran greedily after the error of Balaam for reward, (through hell, purgatory, and the immortality of the soul—feigned, or *untrue words*, they have made merchandise of you) and perished in the gainsaying of Core." A most fearful type of the destruction of Rome. Let us turn and read Mumb. xvi. "Separate yourselves from among this congregation, that I may consume them in a moment.... Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." (How much like Rev. xviii. 4, "Come out of her my people.") "If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord.... And it came to pass....that the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up and their houses and all the men that appertained unto Korah, and all their goods." ("For in one hour so great riches have come to naught;" Rev. xviii. 17.) "They and all that appertained to them went down alive into the pit, and the earth closed upon them." Numb. xxvi. 10, "And they (Korah and company) became a sign." Question: A sign of what? We are living, we are dwelling in a grand and awful time; in an age on ages telling, to be living is sublime.

W. H. H.

THE PERSONALITY OF THE DEVIL.

OBJECTIONS CONSIDERED BY JOHN FONDAY, M. D.

But we are met here by the question, propounded by some skeptics, who, with illy concealed derision and contempt cry out, "Who ever saw this devil?" Because you have not seen him, is that any proof that he does not exist? You live each moment by breathing the air of heaven. It expands your lungs, it imparts its vitalizing principle to your frame; you live, you move under its quickening, life-giving power. Did you ever *see* this air? Because you never saw it, will you be so presuming, and exhibit so much ignorance as to say that there is no air? You know that there is air by its effects. You see the leaf move and hear it rustle; you feel the breeze as it gently fans your brow; you inhale something which if pure gives you a feeling of comfort and strength, and if impure of weakness and oppression; you hear its gentle sigh on a summer's eve, its moanings when winter wraps the earth in her snowy shroud, and nature seems to mourn the death of her offspring that bloomed so beautifully for a season, and then decayed and died; and see the whirlwind as it sweeps on in its majestic and destructive power, marking its path by desolation and woe; you feel the soft breath of loved ones as they breathe out words of tenderness and affection; you see them, as they pass away, in fainter and fainter gaspings yielding up that breath which caused their organism to manifest those powers that constitute man a living soul, and place him in a condition to fulfil, while here, the end for which he was created. You know that there is such a thing as air by its effects, by these manifestations.

And so with satan. Your eyes never rested upon one of those pure spirits who burn with love around the throne, and with alacrity haste to execute the will of the Almighty, those ministering spirits sent forth to minister to them who shall be heirs of salvation. They ministered to Jesus in the garden, and in the wilderness; they watched over his tomb, and as they waited upon him, so do they watch over the children of God, guiding and guarding them, though unseen by mortal eyes, and influencing them to pursue that course which is in accordance with the will of the Almighty; and who will finally gather the "elect from the four winds, from one end of heaven to the other," and escort them to meet Him who will come to bestow on them the reward of eternal life.

Those angels you never saw, and yet holy writ reveals the truth of their existence, and of their work and duty in reference to the redeemed from among men. You have felt their influence while unconscious of their presence. When unholy desires and impulses have been awakened in the heart, when doubts, and fears, and unbelieving thoughts have sprung up in the soul, when you have almost plunged into gross iniquity, but were restrained, it was these waiting messengers, these faithful guardians, who influenced you to do what was right, and under the direction, and by the aid of the divine truth and spirit, directed your wandering feet into the strait and narrow way that leadeth unto life eternal.

So too with evil angels, with the devil. You have not seen *them*, you never saw *him*, though you have often felt their influence and power. The impure thought that suddenly darted into your mind, while engaged in holy duties, giving pain, and causing godly sorrow, the irresistible impulse to do wrong, almost leading you, against your judgment, and in spite of your earnest prayers and endeavors, into gross iniquity; perhaps the very scoff, which you utter against the existence of evil spirits, are but the promptings of satan and his hosts, who would even seek to lead you to doubt their existence, the better and more readily to accomplish their work of temptation and destruction. And the word of God is not less clear as to the fact of the existence of such evil beings, than it is with respect to those that are pure and holy.

You have not seen satan, but you have, although unconscious of it, felt his influence and power. He has tempted you, but you have referred the temptation entirely to the workings of the lusts of your nature. You quote the declaration of James that, "Every man is tempted when he is drawn away of his own lust and enticed." You understand this to mean that when a man is thus tempted he has *yielded* to sin. You confound *temptation*, with *temptation yielded to*, or sin. James certainly does not intend to convey the idea that temptation is sin. If he did, then Abraham sinned when, in obedience to the command of God, who, it is said, "did tempt Abraham," he lifted up his hand to slay his son. If temptation is sin, then the holy son of God sinned when he was tempted of the devil, and every man sins when even an evil suggestion arises in his heart, although, from the very first moment of its entrance there, he may resist it with all the strength of his soul, while ardently imploring divine grace to remove it. No, James meant no such thing. He meant simply that man was tempted when his lusts were acted upon, and they were directed or drawn away towards the object of lust, becoming fixed in contemplation of these objects and thus enticed. He does not use the term "enticed" in the sense of *yielding to the temptation*, but in the sense which is warranted by the definition of the term, of being *attracted* or directed carnally towards the object of lust. Temptation up to this point is not sin. This we regard as but the *incipient* stage of temptation in which there is no sin—nothing but that state of the mind in which it is strongly attracted toward or fixed upon the temptation without yielding to it. There is no sin in having the mind so strongly fixed on an object of temptation as to realize clearly and fully the nature of the temptation—it may lead to sin, but does not necessarily do so—we cannot indeed get a correct idea of the temptation unless we suffer our minds to dwell upon it long enough, and with sufficient attention to understand its true character. Thus Eve, in *considering* the temptation presented to her, did not commit sin—this was but the incipient stage of the temptation—it was only when she made up her mind to disobey God that she sinned, a purpose of soul speedily carried into execution when she took the fruit and ate it.

It is temptation in its matured state that develops, or results in sin. In the verse above quoted, James speaks of the first stage of the process of temptation, in which as yet there is no sin, and in the next verse he speaks of the second stage in which sin has become developed. "Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death." Here the act of temptation is complete. The heart, attracted, or enticed, or allured by the object of temptation, has closed in with it, the seed of wickedness has been deposited, lust has conceived, and sin is the fruit. In the first verse nothing is said about lust conceiving, but, in the one last quoted, sin is spoken of as the result of the conception. For temptation to become complete, so as to constitute sin, the heart must embrace it and make it its own. So long as it refuses its assent and co-operation, the heart preserves its integrity, and is free from all iniquity.

Temptation then to become sin must be accepted or embraced by the heart, it is there that the real work is completed. But the temptation itself is not always limited to the heart. It may originate there and be independent of any other agency, but is often associated with other agencies by which the work is rendered more effective. The temptation may indeed be contrived and planned by another, and afterwards suggested to, and urged on, the subject of it by the contriver. More than one intelligent agent may be combined in this work of tempting man, and more than one motive be brought to bear upon the tempted one to bring him under the power of some special temptation. This we see in the history of the race, this we observe daily in our personal experience, Hence the fact that temptation may originate in ourselves from the motions of our own lusts, is no proof that other agents, among them wicked spirits, may not be active participators in the work. And, in the history of the temptation of our first parents and of Christ, we see that an influence emanating from an intelligent and evil being, was brought to bear in the work; while, in the case of Job, the trials and sufferings to which he was subjected, and which were designed to be the means of leading him into sin, constituted a temptation of a severe and aggravated character, and were the work of a being who had no faith in the declarations of the Almighty with reference to the integrity of the patriarch's character, and was not satisfied on the point until he had subjected him to the sorest and most terrible trials and sufferings.

Philadelphia, July 21, 1867.

THE IMMORTALITY QUESTION.

[From GAIL HAMILTON'S "*Summer Rest:*" a dialogue on Immortality. Continued from last week.]

I.—Yet the belief in immortality is universal. Not only the educated and religious, but the low and vile, savages and barbarians, to whom the Gospel has never been offered, who, certainly, according to your theory, must have forfeited their immortality for their own selves, even if Adam had never done it for them, and who had never so much as heard that there is a chance for its recovery, and who therefore ought to know nothing about it—even they have their theory of a future life. No nation or tribe has ever been found, I have read, so degraded as not to have some notion, however gross, of a God and of immortality; and this instinct of immortality is, I should surely think, a premonition of immortality. And besides this inborn instinct you have the creeds of all Pagandom and all Christendom. It is impossible that a belief so wide-spread should be utterly baseless.

H.—I do not know which will be the strongest answer—to deny your facts or to account for them. You may have your choice.

I.—I will have both, first one and then the other.

H.—First, then, I will deny them, and declare that the belief in immortality, so far from being universal, is rare. Even at the present time our own people hardly believe in it, let alone the old Pagans. Religious persons think it is wicked to talk of a future state out of meeting. Speak of heaven as a place where there is real life, actual talking and walking and working and playing and planning and laughing and loving, and they are shocked, and think you irreverent. In a future solemn, pale, passionless dream, they believe perhaps, but not in a future life. For a life without functions is no life. If you have not the same capacities in another world that you have in this, you are not the same being, it is not a resurrection that has occurred, but a new creation. Most of the persons whom you and I know do not entertain a belief in heaven or hell sufficiently vivid to influence materially or apparently their dealings with their fellow-men.

I.—There I think you cannot judge. You only see how people live. You do not know how they would live if they had no such belief. You might say people do not believe in law, because there is so much thieving; but if they believed there were no law, there would be nothing but thieving.

H.—Your case is not quite parallel, but it can easily be made so, and it will at once turn against you. The point on which a thief is doubtful is, not the existence of law, but the possibility of eluding the law. The point on which the world is doubtful is, not the possibility of eluding unending wretchedness but its existence. All agree that if it is, there is no escape for him who is doomed to it. If a thief should avow that he believed there was no escaping the law, and yet after a theft he should seek to escape it, we should at once infer that he believed it might be escaped. So when men say they believe there is a future life, yet act as if there were none, shall we not believe their acts rather than their words? The price of gold is a much better national barometer than fine theorizing about prosperity. And if we who have lived under centuries of the Church doctrine of inevitable immortality have so faint a belief in it, I question whether it is so deep-seated or so wide-spread in Pagandom as is generally supposed. The old poets, indeed, describe a posthumous life with great minuteness; but undoubtedly they intended it should be received as a work of imagination, not a narrative of fact. Milton would not wish his account of Pandemonium or the battles in Heaven to be taken as parts of his creed, nor did Virgil intend Octavia to receive the account of Marcellus as a faithful narrative. When the Greek and Latin poets express their own actual every-day belief, it is chilling and uncomfortable to the last degree. And even their poetical conceptions were scarcely attractive—viewless shades, realms of night, unsubstantial all. It was

"Death, and great darkness after death."

All that Patroclus's sad shade could ask of Achilles was prorer burial, that he might pass through the gloomy gates of *Hades*. Nothing is more touching than the calm, hopeless bravery of the ancient men, looking upon death as the end of all, yet cheering each other on to meet it as brave men should. It was according to nature; it was inevitable. To fear it was unmanly; and so they gathered their mantles around them, and slept the iron sleep, But there was no joy, no hope, no anticipation.

The sole consolation that Horace could bring to Mæcenas was, not a prospect of future reunion, but that the same day should bring death to both—*ruinam*, how meaning a term! and all beyond the tomb were but *fabulæ manes:* Cicero was to find comfort for Tullia's death in remembering that there were no youths in Rome worthy of being her husband. Christ seems never so bright and blessed as when he brings life and immortality to light through his Gospel—brings the warm sun of heaven for the ghostly, ghastly twilight of these old sepulchral worlds. The best and wisest among the ancients seem never to have got beyond a *perhaps*.

I.—Plato had arrived at the doctrine of immortality.

H.—Plato reasoned out a doctrine—

I.—We have good authority for saying that he reasoned well.

H.—Poetical, not logical authority. Because the soul does not depend upon the body, he inferred that it could exist without the body—a groundless assumption, though a wise man made it. For no man knows what the principle of life is.

I.—Still, death is the greatest shock that we know of; and if death does not destroy the soul, if, as you admit the soul is independent of the body, how do you know that Plato was not right in predicating of it immortality? If it survive death, why may it not survive anything? If it live after that, why may it not live forever?

H.—Plato *was* right in reasoning thus from what he knew. I should be wrong, because I have light that Plato never had. Plato saw only by his inward light. I have the word of God saying the soul that sinneth, it shall die. There is another hero of the old world, Marcus Aurelius, the noblest Roman of them all; yet he can only say "about death: whether it is a dispersion, or a resolution into atoms, or annihilation, it is either extinction or change," and, at best, his change is only every part of him being reduced into some part of the universe, and that again changing into another part of the universe, and so on forever. And when his great heart stoops to take in some "vulgar comfort" for the dread doom it is not in considering the goodness of those he is going to meet, but the badness of them he is going to leave. Do you find here any such belief in immortality as you can well build a system on? and these, you must recollect, are the high-water marks. These are the opinions of the foremost men of all their time. Where, then, will you be likely to find the rank and file?

I.—In Valhall and Vingolfa I should be sure to find them.

H.—Sipping mead, not to say blood, from the skulls of the foes they had slain in battle.

[*To be Continued.*]

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 186. NEW YORK, WEDNESDAY, AUGUST 21, 1867. VOL. IV.—NO. 44.

THE HERALD OF LIFE
IS PUBLISHED WEEKLY BY
"THE LIFE AND ADVENT UNION,"
AT
No. 37 Park Row,
(Fifth Story, Room 40), NEW YORK.
GEORGE STORRS, Editor.

JOHN LOCKE ON IMMORTALITY.

It has been affirmed that Locke held the doctrine of the immortality of the soul, Great names are of little use to any one who is willing to learn of the Bible alone. John Locke, however, cannot with truth be claimed on the side of natural immortality. That he believed all men candidates for it, is true; and that is exactly what we believe and have maintained these twenty-seven years. Locke's "*Reasonableness of Christianity,*" is a work we read near fifty years ago; and though we were deeply impressed with his views on immortality, as lost through Adam's fall, and only recovered by faith in Christ, yet the strong current of the times in favor of the common view, prevented our settling down on Locke's position for more than twenty years after, nor do we adopt or hold all his positions now; but the general position that death is *death*, and not life in torment; that Adam lost the means of immortality, by losing Paradise and access to the tree of life; and that all his posterity, therefore, by natural generation, are destitute of immortality, and can only attain it through union with the second Adam, we do firmly believe. In Locke's essay on the "Resurrection and its Sequences," in his Life by King, pp. 316-322—Bohn's edition, he says;—

"They" [the wicked] "shall not live forever. This is so plain in scripture, and is so every where inculcated—that the wages of sin is death, and the reward of the righteous is everlasting life—the constant language of scripture in the current of the New Testament as well as the Old, is life to the just, to believers, to the obedient, and death to the wicked and unbelievers—that one would wonder how the reader could be mistaken where death is threatened so constantly, and declared every where to be the ultimate punishment and last estate to which the wicked must all come. To solve this, they have invented a very odd signification of the word death, which they would have stand for eternal life in torment. They who will put so strange and contrary a signification upon a word in a hundred places, where, if it had not its true and literal sense, one would wonder it should be so often used, and that in opposition to life, which in these places is used literally, ought to have good proofs for giving it a sense in those places of scripture directly contrary to what it ordinarily has in other parts of scripture and every where else.

"But leaving this interpretation of die and death to shift for itself, as it can in the minds of reasonable men, there are places of scripture which plainly show the different state of the just and the wicked to be literally life and death, wherein there is no room for that evasion. I shall name one or two of them. Luke xx. 35, 36. Our Saviour tells the Sadducees that they who are accounted worthy to attain that world in the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and the children of God being the children of the resurrection. Where Christ plainly declares of the children of God alone, who have been accounted worthy to obtain the resurrection, i.e., the resurrection before the others, that they are like the angels, and can die no more."...."Another text that declares the death and final end of the wicked is Gal. vi.7, 8—'Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' In other places, say these interpreters, 'by everlasting life, is meant everlasting happiness joined to life; by death, is meant eternal sufferings and torments without death.' But here corruption and everlasting life are opposed.

"Now *phthora*, corruption, signifies the dissolution and final destruction of a thing, whereby it ceases to be; but corruption can by nobody be pretended to signify the endless sense of pain and torment in a being subsisting and continued on to eternity. Corrpption is the spoiling anything, the divesting it of the being it had. Accordingly St. Paul, 1 Cor. xv, uses incorruption for an indefinable [unending] state of immortality. That which gives some color to their understanding by death an endless life in torment is, the everlasting fire threatened by our Saviour to the wicked. Math. xviii. 8 and xxv. 41-46. 'But it may suffice to say, that everlasting, in a true scripture sense, may be said of that which endures as long as the subject it affects endures,' etc.

"Isa. xxxv. 10, everlasting joy, i. e., that continued as long as they lived. A like expression is that of hell fire, Mark ix. 43, 44, that never shall be quenched, where the worm dieth not, and the fire is not quenched; an expression taken from Isaiah lxvi. 24, which, though we translate hell, is in the original Gehenna, or the Valley of Hinnom; where was kept a constant fire to burn up the carcases of beast and other filth of the city of Jerusalem, where, though the fire never was quenched, yet it does not follow, nor is it said that the bodies that were burnt in it were never consumed, only that the worms that gnawed and the fire that burnt them were constant, and never ceased till they were destroyed. So, though the fire was not put out, yet the chaff was burnt up and consumed, Math. iii. 12; and the tares, xiii. 30; in both which places and the parallel, Luke iii. 17, the Greek word signifies to be consumed by burning, though in our bibles it is translated 'burn up,' but in one of them, Math iii. 12. Taking it then for evident that the wicked shall die and be extinguished at last," etc.

THE REGENERATION.

We gave an article last week on this topic. The Editor of the *Advent Herald* gave another on the same subject from the manuscript of a former editor—SYLVESTER BLISS—presenting the views of many eminent writers on Math. xix. 28, which we insert as valuable testimony. Mr. BLISS says:

On this passage, the London *Quarterly Journal of Prophecy* says: "No critic or commentator in our day will be found asserting that in Matt. xix. 28, it means the *new birth*. All agree, or almost all, that it certainly means the Renewal of all things, the Renovation, Restoration, Restitution of all things to the state elsewhere spoken of as the New Earth."

The Greek and English Lexicon of DR. E. ROBINSON has this remark: "In the New Testament, of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to their spiritual purity and splendor."

G. CAMPBELL renders the passage: "I say unto you, that at the Renovation, when the Son of man shall be seated on his glorious throne, ye my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." He also says of it: "We are accustomed to apply the term regeneration solely to the conversion of individuals; whereas its relation here is to the general state of things... The principal completion will be at the general resurrection, when there will be in the most important sense, a regeneration, or regeneration of heaven and earth, when all things shall become new."

JOSEPHUS uses the same Greek word when he says, (Ant. xi. 3-9) of the Jews' return from Babylon: "They betook themselves to drinking and eating, and for seven days they continued feasting, and kept a festival for the rebuilding and *restoration* of their country."

ALFORD says of this Scripture: "He tells them prophetically that, in the new world, the accomplishing of that regeneration which he came to bring in, he should sit on his throne," etc.

STIER says, "The regeneration, as appears from the explanatory clause that is added respecting the glory of the Son of man, is the renewal of the world, of the earth, (hence the Persian translation has it directly, in 'the New World,') a restoration of the primitive state of things on the whole."

KINNOEL has a long note to show that the verse expresses the happy state of the kingdom of Messiah when Israel shall be restored and the whole earth brought to a new condition.

DR. MURDOCK, in his verrion from the Syraic renders it: "Verily, I say unto you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory in the New World, ye also shall sit on twelve seas, and shall judge the twelve tribes of Israel."

WESLEY has it, "You who have followed me, in the renovation, when the Son of man shall sit," etc. And then in a note he explains the term "renovation" to mean, "the final renovation of all things."

DR. WHITBY, who dissents from their view, and thinks it identical with "the new state of things under the gospel," makes the following admissions: "I know that Justin Martyr and Irenæus speak of a *paliggenesia*, regeneration, or renovation. which relates to their supposed millennium, and others would refer this to the stoical renovation of the world after its conflagration." "I grant the *paliggenesia* here mentioned may be referred to the consummation of the world and to the 'new heavens and earth' of which the prophets speak;" and "Moreover the Greek interpreters have generally said, 'regeneration signifies the resurrection.'"

DR. CLARKE, in placing a comma after the phrase, "Ye which here followed me," says, "the punctuation which I have observed here, is that which is followed by the most eminent critics: the regeneration is thus referred to the time when Jesus shall sit on the throne of his glory, and not to the time of following him, which is utterly improper. Some refer this to the time in which the new heavens and new earth shall be created, and the soul and body united. The Pythagoreans termed that *paliggenesia*, when according to their doctrine of the transmigration, the soul entered into a new body and got into a new state of being. Clement, in his epistle to the Corinthians, calls the restoration of the world, after the deluge by the same name." He also adds, Others "are of opinion that the regeneration means the conversion of men by the preaching of the Gospel.. But I confess I do not see the propriety of this application of the terms, as the following verse seems to fix the meaning mentioned above."

DR. DODDRIDGE in his gloss on this passage, understands the regeneration to be "The great renovation of all things, when all the children of God shall, as it were, be born anew from their graves; when created nature shall put on its fairest forms to receive them, and the Son of man, presiding over that august assembly, shall "sit on the throne of his glory." He adds: "It seems plain to me, that our Lord refers in the following words to the time of final retribution, which he elsewhere mentions as that in which he should sit on the throne of his glory," Matt. xxv. 31, 32.

DR. BURNET deduces a labored argument from this passage, to prove the renovation of the earth at the millennium. He says: "I know, in our English translation, we separate the regeneration from sitting upon his throne, but without any warrant from the original. And seeing our Saviour speaks here of bodily goods, and seems to distinguish them from everlasting life, which is to be the final reward of his followers, this regeneration seems to belong to his second coming, when the world shall be renewed or regenerated, and the righteous shall possess the earth." *Theory of the Earth, Vol. 2. pp.* 143-4.

REV. GEORGE TOWNSEND, in his notes on the New Testament punctuates the passage thus: "Ye which have followed me, in the regeneration, when the Son of man shall sit, etc," He says: "There is a diversity of opinion about this punctuation; Griesbach puts a comma before regeneration; Knopp before and after it as in the text." But he makes the regeneration to be only the present new dispensation of the Gospel.

WAKEFIELD punctuates it with a comma before and after, but has no note upon it.

DR. BONAR states that the Italian version in the Polyglott, the French, and Spanish also, render "regeneration" in the sense of the New World; while the Vulgate leaves it doubtful.

BENGEL makes it synchronous with the resurrection.

DR. SCOTT says that the word regeneration, "may, and probably should be joined to the subsequent clause; and then it refers to the time when the apostles would receive their full recompense; even when the Son of man shall sit on the throne of his glory, (xxv. 31.) Then he will make all things new."

BISHOP HALL applies it to the day of the great restoration of all things, when the elect shall enter on a new life of unspeakable glory, even in that great and dreadful day, when the Son of man shall sit upon his throne of majesty, to judge the quick and the dead."

MR. BARNES says, "It refers to that great revolution; that restoration of order in the universe; that universal new birth when the dead shall rise, and all human things shall be changed, and a new order of things shall start up out of the ruins of the old: when the Son of man shall come to judgment."

The foregoing authorities are conclusive though not all consenting to it, that the word regeneration should be connected with the clause following and not with that which precedes; that it does not signify the new birth, and that it must signify the universal restoration or regeneration of this earth, in the final restitution of all things.

THOUGHTS ON LIFE AFTER DEATH.

"But IF the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall ALSO quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

What does this scripture mean? That God "raised up Christ from the dead" is abundantly evident to all bible readers. It is equally evident from this text that the "mortal bodies" of those in whom the Spirit of Christ dwells shall also be quickened or made alive. The word "also" teaches us that the quickening of Christ's people implies their being raised up from the dead as Jesus was. Just as literally and clearly as Jesus rose, will be the resurrection of those in whom his Spirit dwells. All this is plain and sure. Yea, and still more is equally plain from this text. As one who desires to be honest before God, I must break loose from former views and prejudices and own, that if a language expresses any thing, conditions are plainly expressed in this text, upon the fulfilment of which depends our hope of a resurrection to a future life. But what are the conditions?

"IF the Spirit of him that raised up Jesus from the dead dwell in you"—not otherwise—"He that raised up Christ from the dead shall also quicken your mortal bodies," etc. Now what *if* this Spirit does not dwell in us, can we hope to be quickened, or in other words to be raised "up from the dead" as Christ was? But I have formerly thought, that all would be quickened, or made alive, irrespective of any conditions. But if those who have not the Spirit of Christ and are "none of his," are to be quickened, as well as those who have his Spirit and are his, what can this text mean? I am unable to tell.

No man has ever shown, nor can any one ever prove that without a Saviour there could have been a resurrection for any of the human family. All prospect of future life, plainly depends on Christ. Had there been no Saviour sent into the world, nothing seems plainer to me, than that the whole race of Adam would have terminated their career in the grave—would have been locked in the silence of unending death.

But Jesus came—blessed be God—and "brought life and immortality to light through the gospel." But what shall we say of those who reject him and his offer of life? Who have no union with him? Are they not in the same condition they would have been, had Christ never came? To illustrate: suppose 300 men are placed upon an island and are destitute of food, in a starving condition. A ship visits the island with ample means to rescue them all, and offers to supply them with food and passage on the condition of their entering the ship. A party only accept the offer, while the others foolishly reject it and remain. Are not those who reject the offer left in the same condition they were in prior to the offer? It is precisely so with those who reject Christ and his great offer of life to the world. Unless it can be shown that the dead would have been raised to life, had Jesus never came as a Saviour, I think it cannot be shown, since Christ has come and the offer has been made, that those who reject him and his offer will ever live again. Such have only the nature of Adam, upon which the doom of death, unbroken by a resurrection, is in full force. If rescued at all from this doom, it must be done "through Christ." But him they have rejected. His offer to save them from their impending doom, they have spurned. Therefore they die without hope, without Christ, and must necessarily "remain in the congregation of the dead," and "be as though they had not been."

And, again, our Lord's words in Luke xx. 35, 36, not only confirm this view, but seem to teach it in the most emphatic manner. "They which shall be accounted worthy to obtain that world," (i. e. the world to come,) "and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Now if all are to be accounted worthy to obtain that world, and the resurrection from the dead, this text, to a common reader, would be meaningless. One thing is certain, those who are "accounted worthy to obtain....the resurrection from the dead," cannot die again; for saith Jesus, "Neither can they die any more." That all will not obtain the resurrection from the dead is also evident from the fact that a part only are "accounted worthy" to obtain it. It is on the account of worth or worthiness that any one is premitted to obtain it. It follows then, those deficient in these qualifications will most surely fail of it. Again, those "accounted worthy" are "children of God, being the *children of the resurrection*;" from which it appears those not "accounted worthy," etc., are neither children of the resurrection nor of God. The very idea that some are "accounted worthy" of these immunities presupposes there is a class unworthy of them, and who will, therefore, fail to participate in them. This class shall "not see life;" "they are extinct;" "like sheep they are laid in the grave. They shall never see light." "They go to nothing and perish." "They shall lie down together, they shall not rise." So reads the word of the Lord. And who objects? Have I a bitter enemy, one who seeks my injury to the extent of his ability? At length he dies. Would it be a christian spirit in me, to raise him from a state of unconsciousness to avenge myself upon him? If possessed of the requisite power to raise him, it looks as if it would be God-like and Christ-like to say, Let him "remain in the tomb," as said Job. Who would wish to awaken a handful of dust, under such circumstances, to sorrow, pain, misery, or to die again? None but the hard-hearted Surely, it seems to me, God is too good and merciful to do it. But, says the objector, "Some portions of Scripture seem to teach that the wicked dead will live again." Very well. But a little more study and careful thought may show you that in this you are mistaken. Perhaps you feel bitter prejudice against the idea of the "perpetual sleep" of the wicked dead. I felt thus for a long time and for that reason I could not receive the truth. It may be so with you. If so, the Lord pity you, and help you to overcome prejudice, and believe "the truth, the whole truth, and nothing but the truth."

T. P. L.

JOB AND THE DEVIL.

BY Z. CAMPBELL.

Having of late seen, in the HERALD OF LIFE several articles on the above personages, and different views advanced, I think to present a few ideas for others to improve on. But I do not think the subject of as much importance as some others. I have a friend in Fishkill who at one time seemed much concerned about a personal devil, whether such a being existed or not. To this end he wrote to me to know my opinion. In answer, I replied, that our salvation does not depend on our faith in a personal devil, but on our faith in Christ.

But after all, I now say, there are such creatures as personal devils, many of them, all around us and in our midst, and the wickedest person is the biggest devil generally. Such devil or devils afflicted Job. But how did they afflict him? Did the Sabeans really take away his oxen and his asses? and did they really kill his servants? I do not think it must necessarily have been so. It must be borne in mind that the devil was dealing with Job in the persons of his messengers; each one, after relating some sad catastrophe, closed by saying, "I only escaped to tell thee."

Now, were not these messengers lying devils? If so, they all lied to Job, and no such things ever happened as they related. Nor was there any need of their happening; for so long as they had the craftiness to make him believe them, it was as real to Job as though all these things did really happen; for men think, feel and act just as they believe.

Tell a man that his house, wife, children, and all his property were destroyed by fire, and make him believe it without a doubt, and it is to him a reality, whether it is so or not. And it seems this might have been so in the case of Job, who, after he got out of his afflictions, and again into clear sunshine, found himself in possession of twice as much as he had before, having fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she asses, "seven sons and three daughters."

Surely this does not look as though his messengers told the truth; but it does look as though they very cunningly played a possum game on the good old man, and made him believe his children and flocks and herds were all dead, while, as yet, no harm had happened to any of them.

So there is no difficulty in finding the real devil that afflicted Job, and hereafter, if the Lord will, I will try to find the real devil that disputed with Michael about the body of Moses.

Meanwhile, let us all pray, "Thy kingdom come."

Ashtabula, Ohio.

HEBREWS IX. 27.

BR. STORRS:—I venture to send you, for the HERALD, the following, which is a somewhat enlarged copy of a letter sent to H. L. Hastings, shortly after he was at our place, and at the dedication of a new chapel preached some six sermons—because I think it contains a few hints at the true exposition of a text which has been much abused by most religious teachers, and I was surprised to find that such a man as Hastings was among the abusers of this text.

H. YOUNG.

Pittsfield, N. H., Aug. 14,

PITTSFIELD, Aug. 9, 1867.

BR. HASTINGS:—It may seem out of place for me to write you, as I am about to do, and this unpleasant task would be declined if duty did not require it.

As I listened to your several, otherwise excellent, discourses, while you were at our place, and while reading many of the hundred tracts we bought of you, we noticed one text more frequently quoted than any other, and always quoted wrong. The text is Heb. ix. 27. It begins with the words, "*And as*," and ends with only a colon mark of pause, and the verse following it begins with "*so*," thus showing that this is a text which should never be quoted separately from its connection. But we do not particularly find fault with its separate use; but with your wrong quotation. Now, in speaking and writing this text, you frequently leave off the two first words, and you always change the word "*men*" into *man*, and end the verse with a full pause, thus—"It is appointed unto *man* once to die, but after this the judgment." But the true reading is as follows: "*And as* it is appointed unto *men* once to die, but after this the judgment." Now, sir, all this must not be; the plural noun "*men*," in the text must not be changed into the singular noun "*man*," for this would give this text too wide a sweep. This singular noun, without an article to limit it, would of course be taken in its widest sense, and so the entire race would be then embraced. And I have no doubt but that this is your intention and view of the subject: and it is to correct this view that I now write, or at least, to show you that you cannot have this text to support your view of a general judgment of men who have been once dead. And, my brother, can you fail to see that you have not yet altered this text enough to fit it for the use you would make of it? I have gathered from your many writings that you believe the wicked will die twice: that their first death is a total *cessation* of life and being, and that their second death will be a final—as well as total—*extinction* of being. Now, then, you will see that this text, before it is fit for your use, must be made to read something as follows: "It is appointed unto wicked men twice to die, and between their deaths their judgment." But had we not better let this text stand unchanged in its own connection, and let it teach us just what its author intended it to teach? which is that the "*men*," in this verse, are priests after the order of Aaron; and let this text and its whole connection teach us that as the death of these priests was a divine appointment, and that after they had entered the most holy place, "with other blood," (which was yet but a symbol of their own, as well as of blood more precious than either their own or of bulls and goats,) I ask, why not let this text with its connection teach us, that as these priests by this symbolical death were fitted to judge the waiting people of their time, "*so*" Christ having "*once*" died, shall come again and judge and acquit his people who look for him? Tell me, brother, why not let this text teach us this? Why, by changing it and wresting it from its connection, try to make it teach what neither this nor any other text of scripture was ever designed to teach? Can we expect our preaching and writing will be profitable to the hearers, unless we speak and write according to the oracles of God? Why, sir, *your* hearers will be "able to gainsay and resist" much of what *you* say, unless you are more careful to "*speak according to this word.*" The world is in darkness, and perishing for want of light. But we shall do nothing, as religious teachers, to remove this destructive darkness unless we speak according to God's word; "for if they speak not according to this word, it is because there is no light in them." We may *think* that what we speak is truth, and so *think* we are giving light to the world; but we must, by a careful examination of the word, and by the witness of that Spirit which indited the same, *know* that we speak *only* "the things that become sound doctrine." This is the high privilege of every one who is sent of God to preach his word, and when they fail to speak thus they are his servants no longer, but only servants of those they speak to please.

Respectfully,

H. YOUNG.

ABOUT MISSOURI.

BY CATHARINE C. WILLIAMS.

BUTLER, Bates Co., Mo., Aug. 1, 1867.

BR. STORRS:—The letter I wrote you after we had been in our Missouri home a while, I learned, afterward, was published. I found it out by receiving letters from different patrons of the HERALD, asking information about this distant region. My paper was then sent to our late home in Iowa; so I did not see it. I answered all the letters received, though, not having lived here long, I felt to speak with reserve, not knowing how experience would lead to decide. It will soon be a year since we left Iowa, but the North has not ceased to be *very dear*. However, so for as the country is concerned, I can truly say, it is a fair country. The season thus far has been very favorable to the the growth of crops, likewise very healthy. Still since August came in, some sickness of a bilious nature is around. We have thus far escaped, I am thankful to be able to state. Thus far I think the summer has been more beautiful than our northern summers. I have not realized anything like the unpleasantness expected from the annoyance of insects and vermin. Though living near the edge of timber, we are comparatively free from such pests; as much so as ever at the North, with the exception of wood-ticks, so called; they are quite numerous, but not very annoying. On the whole, I think it preferable to the North in climate and productions. It is filling up very rapidly with a tolerably fair population. It is a good deal to be delivered from the dread of northern winters; but whether this deliverance, not only for human but brute kind, and some other considerations, will counterbalance the opposite scale fully, must be left to time and fuller experience to decide; and every one who proposes to make the trial, must do the same. I should not like to decide for them.

PAYING DEBTS.

One of our religious exchanges has the following strong remarks on this subject. They drive the nail to the head and clinch it: "Men may sophisticate how they please. They can never make it right, and all the iniquitous laws in the universe cannot make it right for them not to pay their debts. There is a sin in

this neglect as clear and as deserving church discipline as is stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet the obligation, ought to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide, but if religion does not make a man deal justly, it is not worth having."

The Jaffa Colony.

The last scene of that fatal delusion, the colonizing of Palestine, we trust, has been witnessed in the cry of distress just sent over to this country by the survivors of the ill-starred project of setting up a colony at Jaffa, to which we have several times already adverted, and from its conception, in protest to it as a dangerous undertaking to the well-being of all engaged, either as emigrants or as backers of the project. In their address calling for aid to deliver them from their state of suffering that they may return to their old home, they give an account of the manner they were drawn into the scheme. There were about 150 persons, 17 of whom died, the rest, excepting 16, including Adams' family, have already got back, or are seeking so to do. They say—

"The originator of this emigration scheme is one G. J. Adams, the President of the colony of the 'Church of the Messiah,' a so-called church founded by him. He always pretended great enthusiasm in all that concerned Palestine, and used all his powers of persuasion to teach us to believe that its restoration to fertility, wealth, and glory had begun. One year previous to our departure for the Holy Land, we authorized and paid Messrs. Adams and A. K. McKenzie to visit Palestine for the purpose of examining the condition of the country, its government and people, and with the strictest truth and conscientiousness to report all they had seen with their own eyes and heard from the best authorities among the residents there, so that we might be able to judge whether we could obtain a livelihood or not, before we risked all in such an enterprise. Mr. Adams, on his return, gave us the most wonderfully glorious and brilliant accounts of Palestine, telling us exactly the contrary of the real truth, which he had wilfully refused to see and hear while travelling in this country. Beguiled by his delusive reports and influenced by his constant exhortations and fair promises, we made immediate preparations for our voyage hither. Leaving our comfortable homes and dearest kindred, selling all our property on his peremptory injunctions, mostly at half price, and depositing nearly all of our money in his hands, as he required, for providing land and all the necessaries for our settlement in Palestine, on the 11th of August, 1866, we set sail from Maine (America) for Jaffa (Syria) where we arrived September 22 following."

After depicting the harrowing scenes of sickness, death and destitution through which they had to pass, beside learning they could not cultivate the soil there to get back the seeds they planted, they beg the sympathetic to extend relief to them ere they perish, and say:

"May the Lord bless our poor words, and open the hearts of many that they may give freely whatever they can spare to relieve their brethren in need. Truly, the Lord will reward them abundantly, and their memory shall be cherished by a grateful people. A list of the gifts and names of the contributors will be published.

"Charles Hale, Consul-General and U. S. Agent for Egypt, H. V. Beaubouchér, Consul-General at Jerusalem, (Syria,) H. Loewenthal, U. S. Vice-Consul at Jaffa, J. A. Drisko."

From H. Young.

PITTSFIELD, N. H., Aug. 18, 1867.

BR. STORRS:—I had hoped to be able to attend the anniversary meeting at Wilbraham this year, but concluded that I must save the expense of this so as to be able to do as much for the support of the HERALD as possible, out of my limited means and adverse circumstances. I am, if possible, more interested in the truths it promulgates than ever before. But am decidedly of the opinion that this medium of truth will never become self-sustaining, much less "highly remunerative," unless it shall abandon the truths it now advocates, or shall refuse to advance as new truths present themselves. But my prayer is and ever shall be, Lord, save the HERALD from such a fate! God's means are ample; he can and will support his own cause. I shall order two copies of vol. 5; one for myself, and one for John Tucker, Pittsfield, N. H., for which I shall pay the same as last year, five dollars each, half of which I now enclose.

The present Pope has surpassed all his predecessors in the number of saints he has canonized.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

The Herald of Life.

NEW YORK, AUGUST 21, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Paper Next Week.

It has been usual to omit the issue of our paper the week following our anniversary; but we shall not this year; yet it may reach you a day later than usual. We know that many of our friends, who cannot be with us on Friday next, will be anxious to hear of the result of our meeting, as it is evident a deeper interest is felt for the paper this year than ever before. All seem to feel that the HERALD OF LIFE *must* be sustained; and from present indications there seems but little doubt that it *will be*. Let all its friends, therefore, gird themselves to work and pray for it in earnest. Be resolved that its subscription list shall be doubled to commence the *fifth* volume, the first of October. It can be done. Let each of its friends say, IT SHALL BE, and we shall not be disappointed. Farewell till next week.

Self-seeking.

The Apostle to the Gentiles once made the sorrowful complaint, "All seek their own, not the things which are Jesus Christ's." Phil. ii. 21. This declaration was not absolute, for he makes an exception of "Timotheus." That such should have been true of most professed ministers, in Paul's day, seems strange. Men charged with a mission, before which an earthly monarch's position is as the small dust of the balances, belittling themselves and their high profession by making it an occasion to exalt themselves, or to serve their selfish ends, is such a monstrous sin as is most unaccountable. Let us all see to it that we are purged from every taint of such an abomination. Even "Christ glorified not himself to be made a high priest." How much less should any of us seek our own glory or self-exaltation. Let Christ be in the fore-ground of all we do or say; and let us "abstain from" the very "appearance of evil," by seeming, even, to be "seeking our own" instead of "the things which are Jesus Christ's." Time is short: the Judge standeth at the door. Soon our state for eternity is to be fixed. O, let us keep Christ, his name, his cause, his glory, his reign and kingdom always so in view as to sink ourselves to a willingness to be even a door-keeper, if Christ may be honored thereby.

No Holiness without Honesty.

"*The Earnest Christian and Golden Rule*," is a Monthly Magazine specially devoted to the promotion of holiness. In the August No. we find the following *Editorial* remarks:

"The foundation of personal holiness is righteousness. Unless based upon this, it can never stand. No amount of appropriating faith can answer as a substitute for personal integrity. You must be honest if you would be holy. If you have property in your possession, dishonestly obtained, there is no use in your attempting to 'claim the promises,' unless you do the best you can to make restitution. All the praying that all the saints can do in your behalf, will never induce the Almighty to honor the claim. This is also true, if through bigotry, or party zeal, or prejudice, or misrepresentation, you have taken a wrong position against another person, and thus injured his reputation or crippled his influence."

In the sentiments of the foregoing extract we fully concur. We fully believe "You must be honest if you would be holy:" and no profession of holiness is of any value where strict honesty is lacking. With the above statement of the EDITOR of *The Earnest Christian and Golden Rule*, we were not a little amazed that he should select and place in his magazine such an article as the following:

"THE SLEEP OF THE SOUL."

The dreary thought of sleeping after death till the day of judgment—the idea that Abraham, Isaac and Jacob became insensible at death, and that the last thing which Jacob, for example, knew, was Joseph's kiss, and the next thing he will know, will be the archangel's trump, the interval of many thousand years being a perfect blank in his existence—is so unlike the benevolent order of God's providence in nature and grace, that it can not gain much credence with the believers in the simple representations of the Bible. What a mockery Elijah's translation seems upon that theory! Whither was he translated? Did the chariot of fire, and the horses of fire, convey him to a dreamless sleep of a thousand years? Was that pomp, that emblazoury, all that fiery pageant, a deception signifying nothing but that the greatest of earthly prophets was to begin a stupid slumber, which, this day, under a heaven with not one redeemed soul in it, and in a world where there is everything to be done for God and men holds him and every other dead saint in a useless suspension of their consciousness, and, indeed, for so many ages, annihilation?—*Watson.*

What we specially call attention to is, the unfairness and "misrepresentation" of this article. Shall we call it *wilful?* We dare not, because that would be to "judge" our brother by presuming him to be more knowing than he really is. But we fear such a statement may have been made "through bigotry, or party zeal, or prejudice, or misrepresentation;" for it certainly has "taken a wrong position against" believers in the sleep of the dead. What has the case of "Elijah's translation" to do with the state of the dead? The topic with which the article starts is "sleeping *after death*." Did Elijah *die?* Was he not—like Enoch—"translated that he should *not see death?*" What right, then, has an "honest" man to introduce his case to ridicule those who "honestly" believe the scriptures teach that "the dead know not anything;" that "the dead praise not the Lord;" and that "in death there is no remembrance of Thee?"

"What a mockery Elijah's translation seems upon" the "theory" that "the dead know more than all the world," and that "the disembodied soul is more free out of the body than in it." What did Elijah gain by a translation, not to see death, if he would just as certainly have been consciously with the Lord without his body as with it? Why this parade of surprise about Elijah's case, as if our view of the sleep of the dead involved the sleep of one "translated that he should not see death?" Is that "*honest?*" It certainly does not import intelligence in him who uttered it, nor in those who repeat or indorse it.

If such a course has been taken ignorantly, we shall expect to see "honesty" enough, now that attention is called to the "misrepresentation," to make confession and "restitution." Certainly God expects us not only to *teach* the way of "holiness," but to *practice* what we teach. The case of Elijah, introduced as it is, is a clear case of "misrepresentation," accompanied by ridicule altogether unwarranted; for, while we believe the dead are asleep, we never hinted that Enoch or Elijah, who are *not* dead, are asleep, or "in a stupid slumber."

As to the sleep of the dead saints, till Christ's return from heaven, we shall not now go into the argument; but we will say, that men might as well find fault with God's administration because they were not born some thousand years sooner, as because he lets the dead saints sleep a "dreamless sleep of a thousand years" before glorifying them with immortality and eternal life, or before Jesus fulfils his promise, "I will raise him up at the last day." Why leave his saints in an "unclothed" state, and consequently an imperfect state, for "thousands of years," if God's "benevolence" forbids their quiet and unbroken rest in a dreamless sleep for the same period? Can our opposers answer this question? The fact is, their view has a natural tendency to displace the great and grand bible doctrine of "the resurrection of the dead," by making it appear a useless affair; for, if the saints have an entrance into heaven at death, and are perfectly happy—far better off than while in the body, which was always a burden and a hindrance to their happiness—what need of the resurrection of the body? and must not the very idea of putting it on again be repulsive? Is it not a truth, that the believers in "going to heaven at death," fail to make prominent, as the apostles did, the resurrection at the last day? And do they not, also, fail to give that importance to the "return" of Christ "*from* heaven," that is found in all the preaching and writings of the apostles? Let "honest" men think on this neglect of great bible truths. Why is it so?

Man's Origin and Nature.

The notion that man, by creation, is possessed of an immortal entity called *soul:* and that he was created *holy*, orignally, we think, is the foundation of nearly all the theological errors and superstitions that have bewildered, blinded, and made infidels of, a large part of christendom, or those where this corrupt theology has been promulgated.

The account of man's creation, as given by Moses, is very simple and easy of comprehension; and when duly considered commends itself as the only rational account of man's origin and nature: especially when we gaze on the facts in man's death, or disorganization.

Man's origin is the same as that of any other of the animal creation. Compare Gen. ii. 7 and 19. "The Lord God formed man of the dust of the ground."...."And out of the ground the Lord God formed every beast of the field, and every fowl of the air."

Thus it appears the origin of man is precisely the same as that of other living creatures on the earth. The only real difference is this—Man's organization made him capable of a higher *intellectual* development than any other of the animal creation; and for this reason he was placed at the head of all the others, and to have "dominion over" them.

As to holiness, there is no evidence in the Mosaic account that man was in possession of any such quality more than other animals. "God saw everything that he had made, and behold it was very good:" Gen. i. 31. All were alike good, but not a word of the holiness of any of them. Holiness is not a creation—it cannot be created—but it is a development. As such it can only be produced in a created being by trial. In order to its development there must be law to which the creature is required to yield obedience; and there must be intelligence sufficient to comprehend that law, without which no law can have any claim to active obedience. Where such intellectual capacity does not exist—whatever the nature of the life in possession—there can be no claim for moral obedience, and hence neither holiness nor sin has any existence in that being—the thing is impossible.

Man, of all the animal creation, alone, so far as we know, had intellectual capacity sufficient to understand law, requirement, or prohibition—addressed to mind; or a capacity to determine from words addressed to his understanding what his course of conduct should be. This capacity was the basis or foundation for the development of a moral character above that of a mere animal. But such development could not be made without a law addressed to man's intellect; and that law must be adapted to his understanding or comprehension. As yet he is but an animal, and can only be approached as an animal man. Hence the law must relate to the action of his animal nature. In harmony with his fact we find this CREATOR thus approaching him, having provided for the new formed creature "every tree that is pleasant to the sight and good for food." He placed man in the midst of these delights and bid him regale himself without restriction with one exception. That one exception constituted the law—a law the highest of which man's nature was then capable, and yet the most trifling that it was possible to give. This law was addressed to man's intelligence, and related to the regulation of his animal appetites; or was addressed to him as an animal, such as he really was.

Hence he was tested, or tried *as an animal* for the development of a moral character; which trial, if man obeyed his CREATOR, would have raised him above a mere animal—or above the government of animal appetites—and would have constituted him holy. It would have developed a mind having a supreme regard to his MAKER's will. This is holiness. Such a development would have—if persevered in—proved him worthy of continued life; hence would have secured him access to the "tree of life," and he would have "lived forever."

But a contrary development would unfit him for life by making him out of harmony with the CREATOR, preferring his own will to that of God's; hence the propriety of its being distinctly stated to the man, that if he did show himself determined to make his own will supreme he should "surely die:" discord under the government of God could not be tolerated. Everything that has life must come into harmony with God or discord be eternal. Hence, when Adam developed the fact that he chose to give the supremacy to himself, or to his animal being, rather than to his CREATOR, he, in fact, chose death rather than renounce animal gratification. Thus Adam had "life and death set before" him. He chose the latter—fell under his animal nature, and shared the fate of all other animals; but death was just as much more to be dreaded by him as his intellect was greater than theirs. Not, however, because he had any sufferings to endure "beyond the grave," for his CREATOR made no such communication to him: It was, "*Dust thou* art, and unto dust shalt thou return." So far as we have any inspired authority, such was to be the end of the *animal* man. In unbroken and eternal death and silence he was to remain.

In the whole account, man is spoken of, treated as, and his destiny decided as, a unit: not as part mortal and part immortal. Such a position is a pure, unfounded, unscriptural, and mischievous assumption: and has filled christendom with superstition, notions about purgatory, ghost-worshippers, worshipping the dead, spirit-rappers, doctrines of demons, and infidelity; all the natural result and offspring of corrupting the word of God in relation to man's origin, nature and destiny.

Adam's posterity are on trial as animal beings like as he was. They are indeed, under another and different dispensation. His failure was final by one transgression, and the penalty certain to follow; admitting of no remission. His posterity have been subjected to death "in hope." That is, though they die their death may be abrogated or abolished by a *union* with the second Adam, Jesus, the Messiah. The animal nature must be subjected, or brought under "subjection" to an intellect purified by the Spirit and word, or will of God. The dispensation we are under admits of repentance toward God for past failures, and remission of past sins, through union with the second Adam—the LIFE-GIVER—so that death may be abrogated or annulled. By this union with the second Adam the Spirit of God is received, the intellect or mind becomes in harmony with God, and is subjected to his will, denying the animal nature, keeping it under and bringing it into subjection to the will or word of God. See Rom. viii. 9–15; 1 Cor. ix. 26, 27. Thus living—thus dying—death cannot hold them; it cannot prevail to keep them under its power; they are *members* of the second Adam, and must share in his revival into life, clothed with incorruptibility and immortality.

It will be seen that men are still dealt with as units, and as animal beings; naturally subject to mortality, corruption and death; and that in order to escape these, the animal, or flesh, is to be mortified—made to keep its place as a servant, while the will of God is to be supreme, and the animal be made to give way wherever it sets up a plea opposed to the will of God, as revealed in his word of truth. Those who thus act during their probationary state, continue to be temples of the Holy Spirit, which dwelleth in them, and whereby they are sealed unto the day of redemption. See 1 Cor. vi. 19; 2 Tim. i. 14; Eph iv. 30. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

The great work of redemption is to redeem or deliver men from sin—the dominion of the flesh or animal nature, and from corruption, or death. To puzzle men with metaphysical and theological notions about immaterialism, immortal souls, undying souls, half alive and half dead, part in the grave and a part in heaven, or hell, or purgatory, and all such anti-scriptural fancies, is to "shut up the kingdom of heaven against men" by bewildering their minds, and making the impression that religion is all fancy, about which the priest alone has any concern; and in the final result to land men in utter indifference to all religion. Shall men continue to be thus deceived by traditions?

Preachers and Preaching.

[Eleven years ago we made the following remarks on the above subjects, and we see no reason to alter them to-day. There is clearly a great and pernicious evil connected with the notions and practices of many on these points in these days.—ED.]

PREACHING AND PREACHERS.—We may differ very much in our views on these topics from some of our respected brethren. We fully agree with DR. MCCULLOH, that the Scriptures do not sustain the idea of any particular "persons having a divine commission to preach the gospel," since the days of the apostles. It is setting up this claim that has exalted these self-styled "Ministers" above the bible. But says one, "The Gospel must be preached." We ask—What is the gospel? and where is it? It is in the bible, and to be found there, or it is not. If it is there, then the bible is the Minister or Preacher, and is "divinely commissioned" to make known the gospel; and to pretend that there are men specially called of God, in these days, to "preach the gospel"—as that phrase is usually understood—is to suppose the bible gospel is imperfect, and not "a sufficient rule both of our faith and practice." The claim, therefore, set up that some men have a special or supernatural "call to preach the gospel"—i. e., to travel from place to place, or to be "settled" in one place, to tell men what the bible means—is, we are persuaded, a mistaken notion; and opens the door to divisions, strife, discord, and a corrupting of the word of God.

The apostle Peter in addressing the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," saith to them all—"*Ye* are a royal priesthood," etc. See 1 Peter i. 1, and ii. 9. Such are *all* true christians. No one in particular—since the Canon of Scripture was filled up—is any more a divinely appointed minister than another. All are bound to use their gifts and graces in the best and most efficient manner that their time and circumstances will permit; and each is equally bound to "provide for his own, specially those of his own house," or "he hath denied the faith and is worse than an infidel." See 1 Tim. v. 8.

How then can any man say, God has given him a "special call to preach the gospel," in these days, while such a work, as commonly understood, may oblige him to leave his wife and children, or dependants unprovided for, and perhaps to suffering and want? We have no faith in such calls: they are much more likely to be a delusion than a reality: and we know the idea is the occasion of much delusion and fanaticism. The experience and observation of the last twenty years have made this demonstration to our mind. These special-called preachers succeeding one another at different times and places, often times preach *a* gospel as diverse one from the other as the language of Babel; yet all professing they have a "divine commission to preach the gospel!" Some of them, surely, must be mistaken. All of them, we think, are mistaken in one thing, viz: the nature of their call. They have no such call from God as they suppose. Hence it is useless, if not impious, for them to blame the church, and denounce its members, for not supporting their families while they are guilty of neglecting to "provide for their own houses:" the apostle Paul saith, such "walk disorderly," and he exhorts, "that with quietness they work, and eat their own bread." See 2. Thes. iii. 6–12.

Piety is first personal, toward God. Second, social, beginning with our own households, toward which every duty enjoined in the gospel is to be strictly regarded and faithfully discharged. Next comes the relation to community around us; "especially unto them who are of the household of faith." See Gal. vi. 10. Here our obligations are mutual. Each member of Christ's body—the church—is bound to do all that his time and circumstances will permit for the edification or building up of that Church and its individual members. In the exercise of the various gifts in the body it will doubtless be found that some will possess gifts more frequently called into use than others: and the Church may desire to make use of that person's gifts more generally or constantly than consists with his obligations to his household. If this is the case, it is the duty of that body to relinquish their desire or make such provision to meet his obligation to his family as shall be satisfactory to him and them. They have no right to use the gifts God has bestowed on any member of their body so as to cause him to violate his first social relation and obligation.

But for an individual to affirm he has a supernatural call from God "to go abroad to preach the gospel," and set up the claim that the church *must* support him and his family or "be damned,"—while he leaves them—seems to us to be lording it over God's heritage in a way that may endanger the person's own eternal life. If persons thus go out, the church are at perfect liberty to withhold support from them, if they choose. But if these persons, or others who pretend to no such special call, are invited to visit places at a distance from their homes, then those who invited them are bound, by all principles of honesty and religion, to pay their expenses and give them an ample compensation for their time, whether they are pleased or displeased with the ministration. Not to do this would be dishonesty and robbery. But it is quite another matter when one goes unasked and uninvited. Then those who hear him must be their own judges whether the gospel requires them to help him to continue his travels.

We maintain the bible is the testimony of the *only* divinely called and commissioned preachers of the gospel. Where that has not been sent, let it be done; and let it preach. If men will "not hear Moses, the Prophets," nor Jesus Christ and his Apostles, "neither will they be persuaded though one rose from dead;" nor are we to expect that God will "divinely commission," in these days, a set of men to tell the people what he means by the words of life he has sent unto them. They may offer any help their time and circumstances will permit to aid in the work of leading the attention of men to the words God has given; but let them beware of claiming for themselves to be teachers by special authority, or divine appointment; such place themselves between God's truth and those to whom God has sent that truth.

Toleration and Investigation.

All men desire toleration: why then should they not tolerate others? Why abuse a man for giving up an old theory or opinion? He might as well abuse us for retaining it. If this be unjustifiable in him, it is equally so for us to treat him in that way. The man who seeks after truth, and is led to alter his opinion, and tries to give others a part in his joys, by making known his discoveries, deserves our thanks instead of our censure. He who is really deserving censure is the man who will not take pains to find truth; or having found it, will not impart to others lest he should suffer reproach or loss. It has often been the case that men kill their benefactors and reward their plunderers. The Jews killed Jesus and released a robber. Many do the same in some form or other. They blame the Jews, but act out the same spirit: it was an intolerant spirit. They would not bear to have Jesus disturb their customs, creeds, and traditions: it was bringing in causes of division, and lessening the reputation of those who wished to be thought wise and learned. He was regardless of the effect of his teaching on the established order of which the Scribes and Pharisees were so tenacious, and on

which their popularity depended. He sought to make men wise and holy, though it might overturn all the schemes of the popular leaders of that age, and break down all their doctrinal theories. He proclaimed the selfishness, hypocrisy, and pride of those leaders in such a manner as roused all these unholy principles into action. They would not tolerate him, and hence put him to death. They would not endure one who boldly denounced their corruptions of truth, and sent the people direct to "search the scriptures." That would be admitting the people to some sort of independence in their theological investigations which might lessen the popular estimation of the usefulness of the Scribes and Pharisees.

We hardly need a stronger proof of the truth of the gospel history, than the fact that men now, who attempt to follow truth wheresoever it may lead—regardless of its effects on themselves among men—are treated as Jesus and his followers were by the popular leaders in their day. The treatment he met with is so perfectly like what men now manifest toward any who do not sustain their traditions or doctrines, that we cannot doubt the truth of the whole gospel history—it is natural as life: men in general never did give up their old opinions and customs without first persecuting those who have tried to bless them by showing a better and more truthful way. Jesus was a real person—he was from God—he was a teacher and regenerator of mankind—he was treated as the gospels say—he could not have been treated otherwise in such a world as this; and the gospel is as certainly true and divine as that light and truth exist in the universe. If any one would wish further proof of this, let them follow out their convictions of truth; boldly utter them, and live them out as did Jesus: let them sit at Jesus' feet and learn of him in this matter, regardless of the opinions and traditions of popular leaders and popular applause, and see if they do not become satisfied of the truth of the history of Jesus.

We do not ask you to deal in fancies, excitement, or fanaticism in any form. Be thoroughly concerned to know the truth, and soberly, but decisively make it manifest in your utterances and in your life, regardless of its consequences on your reputation and worldly prospects—make truth, the truth relating to the kingdom of God, and life only through Christ, the controlling theme, and act accordingly, and see if you are not satisfied, that whatever else may be false, the gospel of Christ is true. Live Christ-like—labor for the same objects in the same unvarying, steady, persevering course,—live simply to learn and to practice the truth, and thus honor God and bless men, and you will soon find yourself in circumstances not unlike those Christ was in—you will drink of his cup, and be a partaker of his sufferings, and share in his lack of reputation.

A clear knowledge of truth and duty will always be the result of a hearty, thorough, persevering obedience to the light already given—to the dictates of our judgment—to the revelations of truth and duty made known to us by God.

Some people are afraid to inquire after truth lest they should fall into infidelity. Such persons are already in effect infidels: i. e., are blind believers; and what are such better than infidels? He only is a true believer who is convinced of the truth of christianity in such a manner that he can give a reason, to every man that asks him, of the hope that is in him. Let our faith be founded in the wisdom and word of God, and let it go out in living action, and all the errors that have ever cursed the world will not shake it—it is founded on a rock. But if our belief stands only in the wisdom and traditions of men, the farther we keep from the light of investigation the more sure we may be of an easy down-hill journey; but it may land us into perdition. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." "Search the scriptures." Eternal life is therein revealed, and that most of all things concerns us, who find ourselves dying creatures.

Pledges from the Far West.

[On my return home from New Jersey I found that the following letter had been forwarded to me in N. Y.; it was returned to me by Br. Storrs, unopened, and now I send it back that it may go into the paper, and stimulate others to imitate Minnesota zeal. R. W.]

LAKE CITY, MINN., July 28, 1867.

TO THE MEMBERS OF THE LIFE AND ADVENT UNION:—The undersigned, in behalf of the scattered ones in and around Lake City who love our Lord Jesus Christ and his appearing, and look to him as their only hope of a resurrection and future life, greeting: May grace, mercy, and peace, from God our Father, through his Son Jesus, be with you at your annual gathering; and may the blessing of heaven be upon your labors. Though we cannot be with you, you have our prayers. We think there can be but one opinion with regard to the HERALD OF LIFE. Brethren, we *must* have it. Its weekly visits gladden too many lonely ones to let it die. We feel thankful for the noble efforts of our brethren in the East, in sustaining it thus far; and especially do we thank God for his goodness in giving our Editor health and strength for his labors. May he yet be spared to us, is our united prayer. There are none of us in this locality rich in this world's goods, but we feel like dividing our last loaf rather than see our paper die. The following sums are pledged for its support during the coming year; and all that is here pledged will be paid some time during the year.

J. M. Williss	$50
Dr. John Kelly	10
H. H. Arnold	10
Thomas Brown	5
A. G. Hudson	10
Jacob Libby	10

You can safely rely on something over one hundred dollars from this place, as there are some others I have not seen that love the paper. Yours in hope of life,

A. G. HUDSON.

Letters and Extracts.

From Eld. S. L. Walter.

GRAFTON, ILLS., August 12, 1867.

BR. STORRS:—I am quite unexpectedly at this place. I had arranged, in my mind, to have been on my way to Fulton Co., to try and do something toward making up the disappointment of the friends there, occasioned by Br. Hanford's not being able to come. I am very sorry that he can't come, for I expected to have been refreshed by his coming, comforted by hearing the word of Life, which is the gospel of God to perishing men. The promise is, that "all things shall work together for good,"etc.

The reason why I am here is, that my wife was taken ill, with bilious fever on the 3d, and has been very sick ever since; so that it was doubtful whether she would get over it. We think she is better this morning; thank the Lord for his mercies to us; and we are hopeful. It is quite unpleasant to be away from home; but our host is very kind. I hope the Lord will reward them in this life with peace, and plenty of the good things of earth, and life eternal in the new earth. I am in hopes that I shall soon be relieved from this employment of attending on the sick. Thank the Lord, that Christ the LIFE-GIVER came to give us, and all his afflicted children, a more excellent life; one freed from corruption, pain, affliction, sorrow; a life without any more death.

I preached at Carlinville, in the Court House: had quite a good hearing for the first time. Dr. C. W. Hinchman lives there, and a Dr. Lavance. He belongs to the Christian order, and is a minister, but is in the faith of "No life out of Christ;" is not quite as popular as he would be, were it not for his peculiar views, as they call them. I preached three times, about three and a half miles from town in a school house, in which the Advent Christian Church worshipped: had a good attendance. I tried to show that there was life from the dead only to God's dear children. One of the brethren said, that I ran it so close, that he should believe that the wicked dead would not live again, if it were not for that one text, "as in Adam all die, even so in Christ shall all be made alive." That text is their "Alpha and Omega." One said, if there was not a second death she would not care for the first. They were very kind, and one Br. gave me the needful to sustain my wife. It looks dark at times how we are to get along; but the promise is, "Verily thou shalt be fed." I'll trust my Father in the darkness of earth.

I am in hopes that I shall be at Lewistown, or Otto, about the 25th of the month, or where Br. Lewis may appoint. Br. Lewis can leave a note at either of the above post offices, saying where I can find some of the brethren, and where he has appointed meetings. Yours in the hope of life.

From Eld. J. Lewis.

MILTON, ILL., Aug. 13, 1867.

DEAR BRETHREN AND SISTERS:—You that feel an interest in the prosperity of the HERALD OF LIFE, we would say for your encouragement that the cause is daily gaining ground. An interest in the life theme is taking hold of good minds. They are anxious to get books and tracts, such as Bible vs. Tradition, Six Sermons, Watch Tower, Life only in Christ, etc. Some of the preachers are reading; and from what we hear, if report be true, we shall have some in the field before long to help back up the truth. Some young men have become interested, and talk of posting themselves so as to preach; and we have no doubt but that the West will soon send out some as able preachers as the East. Let us be patient, therefore, and soon we shall reap, if we faint not. As it regards ourself, we feel to praise God that he cast our lot in Ills., where the life theme was not known; now there are hundreds; and we doubt not but there will soon be thousands; and, notwithstanding we have had some "hard rowing against wind and tide," we think we have about weathered the point; and though there is still opposition, it amounts to nothing, and only turns in our favor. We shall be able to send you a goodly number of subscribers for the dear HERALD OF LIFE as soon as they learn that it will be continued. O, we can't harbor the thought for a moment that it will be put to death or crippled so as not to make its weekly visits. O, no, no, brethren, you have done well in the past; and may you be filled with joy and heavenly zeal in the support of the only paper in christendom that is not afraid to speak out boldly for the truth of life in Christ alone. Br. Hanford's note in the last HERALD was a damper to us for the time being; but we know that all things work together for good to them that love God; therefore we submit to the will of our heavenly Father. Br. Walter is wanted in the southern part of the field, and the brethren and friends should see that he is sustained there; though we would be glad to have him here, for the Macedonian cry is coming from every quarter for help. The tent is here, and we shall pitch it as soon as we get help. We expect to have a three days' meeting on the land of Charles Key, on Friday, the 23d, and hold over the Sabbath, and we hope the good Lord will send some one to help.

Now, brethren, believe me when I tell you, I am with you in the good cause, resolved to spend and be spent therein. When you are gathered together on the consecrated ground, under the old chestnut tree, remember me.

From Peter Kemp.

NEW YORK, Aug. 17, 1867.

BR. STORRS:—Please find enclosed $5 to help close up the accounts of the present volume of our invaluable paper; and in view of its continuance another year I shall be most happy to contribute the same amount as last year; and, should emergency arise, I should not be backward in coming to the rescue. I have recently had an opportunity to introduce it among friends of the cause who have seen some of your writings, but had never seen or heard of our paper, from whom I am in hopes to hear a favorable report. I am really ashamed that I have been able to do so little for our paper in this way; and I mean to make such an effort as I have not yet attempted, by the help of God. I should be delighted to meet with you at our coming anniversary; but my time is not my own (in a sense,) and the season of the year forbids it in my case; therefore, I pray God that his presence may be with you, to lead and to guide you in your deliberations, to the adoption of such a course as shall be most productive of good to his people and the spread of the glorious doctrine of "Life only through Christ" to all such as by a patient continuance in well doing seek for it. Yours in hope.

From Lucretia B. Lamb.

ST PAUL, Minn., Aug. 11, 1867.

BR. STORRS:—I would like to express my wishes in regard to the HERALD OF LIFE for the coming year. I can hardly think of doing without its weekly visits, having no other preacher of the kind except my bible. I do not know of any believers in the life theme in this city aside from my children, and therefore much prize the weekly visits of the HERALD OF LIFE. I feel that it ill becomes me, who have done so little toward the funds necessary for its support to urge my own wishes; still to express them may give encouragement.

Enclosed you will find five dollars toward my number of the HERLAD and Jeremiah B. Lamb's. I purpose to send five more, the Lord willing, in the course of the year.

You can hardly imagine how much I desire to participate in the anniversary meeting—and feel to implore the Divine blessing on all that do, and that infinite wisdom may direct your deliberations and mark out your future course. The gold and silver are the Lord's, as well as the cattle upon a thousand hills; and His Spirit can awaken the heart to devise liberal things, and therefore may we seek in confidence, and rest in His power and love. How richly does the power and wisdom of the Creator appear in this beautiful country: its broad prairies, bluffs, lakes, and rivers, seemingly whisper, God made all this; and the believing heart feels to worship and adore. How discordant are the sounds of dissipation, revelry, the sight of corruption and sin every where so prevalent. The eye of faith can view this fair heritage cleansed, and the glory of the Lord covering it, as the waters of the Mississippi the portion through which they run. Thrice blessed hope. May it soon be reached. Your sister, in expectation of the coming One, who will make all things new.

From LaFayette Norris.

CAMPTON, IOWA, Aug. 4, 1867.

BR. STORRS:—Your account of the prospects of the HERALD OF LIFE has filled me with sorrow, lest it should be discontinued. O, I do hope the brethren and sisters will come to the rescue and sustain the paper in its weekly visits. I think you had better make the minimum price at least $2.50; for some, though they like the paper, will pay no more than they are obliged to.

I will pay four dollars for the next volume. I hope to do more in a year or two, when I get a little more of my farm opened. But I will not anticipate the future, but give what I can at the present. My enemies, (theological, I mean,) stir me up to greater diligence. The leaders in the different sects try to stop my mouth as much as they can; and I am called a very dangerous person, the preachers say that these professed christians who won't join any church are very suspicious characters; while I have the gratuitous information that they would not have me in their churches, for I would do them more harm than good. To-day our lesson in the bible class was on the last of Rom. vi. After the teacher had told the class what the "death" was, I desired to say a few words on the subject, which I proceeded to do in a quiet way, when I was told that I was going into litigation, and the teacher left the class; nevertheless I gave them some scripture to think upon. This is a fair sample of the way I am treated in a Union Sunday school; they try to stop my mouth entirely. My spiritual warfare, I assure you, is a difficult one. All that bears me up, is the firm belief that I am right.

I greatly desire to spread the truth, but I feel that my way is greatly hedged up. I sometimes get discouraged, and feel like giving up trying to spread the truth. My prayer is, that God may direct, and that if any in this vicinity can be reached by the truth, I may find the way to open it to their minds.

I wish you could preach to this deluded people a few sermons.

My love to all the dear brethren and sisters who love the truth.

JAMES AND REBECCA HERBERT, Herbertsville, N. J., write:—BR. STORRS: Enclosed is two dollars to help the HERALD cancel its debt, or otherwise. Tis but a little; like the widow's mite. We will send two dollars more, the last of next month, for the same purpose; this "we will do." We will also give four dollars for our paper another year. We do hope it may be continued weekly. If all Israel would come up to the help, as they did for Moses, and bring more than enough, it would be pleasing. We can't attend the meeting in person; but are with you in spirit; and shall pray for Divine assistance to aid in carrying forward the work as may best please and glorify God. May the blessing of peace and grace be with you, forever, from God the Father, and from the Lord Jesus Christ.

Your brother and sister, waiting for the redemption of our bodies, at the appearing and kingdom of our Lord Jesus Christ. Love to all the beloved of Jesus.

WM. H. SPENCE, Bristol, R. I., writes:—I believe God has called you to the important work of destroying the fables of the present day, and to set up the true gospel banner of light, which alone has brought life and immortality to light; and that the whole race of Adam is mortal, and under the condemnation of death, from which there is no deliverance except through Jesus Christ, the LIFE-GIVER, the only way into a future life. I hope that your good paper will live and prosper, and not die.

MRS E. M. HOPKINS, Prattsburgh, N. Y, writes:—I feel a great interest in your anniversary meeting, and would be glad to be there, but cannot. I must content myself with praying for and doing what I can. Many are willing to read your pamphlets that treat of life only in Christ; and I have reason to think that some believe, yet are unwilling to bear the *reproach* attending an open confession of the truth. Still the pamphlets, I believe, are doing a work that will tell in the future; therefore I wish more to distribute. Please send me a few SIX SERMONS; and LIFE FROM THE DEAD, or the Righteous only will live again.

Summary of News.

BY W. M.

DOMESTIC.

The President has made a change in his cabinet owing to opposition he met with in regard to the reconstruction measure. Mr. Stanton, who favored the military bill, has been superseded by Gen. Grant as Secretary of War. Gen. Sheridan is also to be removed as one of the five Southern Military Commanders. Judge Advocate Holt is another obstacle who is to be removed and probably these will not end the number of decapitations.

The rains that have prevailed in this locality for nearly two months still continue. The most severe one occurred on Thursday of last week, prevailing over the entire Atlantic coast, and doing great damage to hay and other crops. In England there have been similar rain storms, doing immense damage to crops.

There is reason to fear a yellow fever season on the Gulf coast. It has broken out at New Iberia, Louisiana, New Orleans, Pensacola, and rages in Galveston, Texas. September is the month to be dreaded. The cholera has also been ravaging the State of Kansas, and the distant Plains.

The Jury, in the Surratt trial, stood eight for acquittal to four for conviction. Of the eight, seven were born at the South, and one at the North; of the four, two were Northern, and two were foreign born. He is to have another trial.

FOREIGN.

The question of peace or war between France and Germany agitated the Continent. Nopoleon, replying to an address from the foreign commissioners to the Paris Exhibition, again declared his wish for the "peace of the world;" but the effect of the assurance appeared to be neutralized in the minds of the surrounding peoples by the vast standing army maintained in France and the number and the efficiency of its reserves.

The French election for members for the Councils-General of the empire resulted in a heavy gain for the opposition party. Napoleon's policy toward Rome displeases Italy, and it is said that Victor Emanuel will ask for a revision of the treaty of September, 1866.

The relations between the Governments of Italy and France have for some time been unfriendly, the former having demanded explanations as to the mission of Gen. Dumont to Rome, and the speech made by him to the Antibes Legion. A Cable dispatch now informs us that Italy demands a change in the Franco-Italian Convention of September, 1864.

From the vote on the important bill concerning ecclesiastical property in Italy, it appears that only 15 votes were cast against it—a small number in a House that numbers over 440 members. As the bill virtually confiscates the property of the church for the benefit of the nation, and as the church has threatened with excommunication all who in any way aid in the confiscation of church property, the bill clearly shows to how small a number the Catholic party in Italy has been reduced.

His Imperial Majesty, the Grand Turk, has safely completed his journey through Western Europe, and reached his capital. He has already announced that the result of his journey will be the opening of an era of reforms and general progress. The first act of the new era is the refusal of the Turkish Government to consent to the propasal of the Christian Powers for an investigation of the shocking condition of Crete. It is to be hoped that the proposed investigation will now be made without Turkish consent.

Telegraphs have of late been extended in all parts of the civilized world with marvelous rapidity. The total length of the telegraphic lines of the world was, according to a German statistician, at the beginning of the past year, about 45,000 German (180,000 English) miles, of which 11,325 were in the United States, 6,062 in Germany, 4,916 in Russia, 3,998 in France, and 3,484 in Great Britain.

The English Reform bill has received the assent of the Queen, and is now the law of the land. Thus the masses of the English people see themselves, for the first time in the history of their country, endowed with the right of suffrage, and admitted to a great share in Parliamentary Government. The result of the next election will be looked forward to with intense interest.

Admiral Farragut and the ships under his command, having paid a visit to France, have now found an anchorage in Russian waters. Such naval visits used to be made by England only.

The story of the Indian famine of last year, which the English journals are now raking up, is about as horrible as anything in history. One million five hundred thousand unhappy wretches perished of starvation. Living skeletons crawled to the water's edge to drink, and fell in from sheer exhaustion. Cannibalism prevailed in every variety. An idiot was discovered dining off a dead man's body. Another famine-stricken native picked the corpse of a child out of the river, took it home and boiled it for tiffin. Mother and son were discovered feasting together on the body of a dead infant. Children, in fact, seem to have been the staple article of diet.

In the Allocution pronounced by the Pope to the four hundred and ninety Romish prelates on June 26th, he makes the following vague allusion to the calling of an Ecumenical Council: For a long time past we have had in mind a design which has already been made known to many of our venerable brethren, which we hope to put into execution as soon as we find the opportunity which we so earnestly desire. This design is to hold a sacred Ecumenical Council of all the bishops of the Catholic world, wherein, with the assistance of God, and by the union of advice and solicitude, may be formed necessary and salutary remedies for the evils which afflict the church. We have the greatest hope that by the help of this council the light of Catholic truth may be infused into the midst of the darkness which obscures souls, and may lead them, by the grace of God, to the true understanding of salvation and righteousness. At the same time the church, like an invincible army drawn up in battle array, may repulse the assaults of her enemies, break their efforts, and in triumph spread abroad and propagate the reign of Jesus Christ upon earth. The reply of the four hundred and ninety bishops on the 1st of July "expresses joy at the proclamation of the speedy assembly of the Ecumenical Council, from which the bishops expect abundant fruit."

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Chris alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a wo-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
C. D. LEET, Springfield, Mass., Vice President
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Wm. H. Thorne, New York,
Richard Martin, " "
John Kemp, " "
Geo. K. Carroll, " "
A. W. Macdonald, " "

BUSINESS MATTERS.

One Dollar each from—John Goodwin, 2d, Eld. Rufus Keeler, Ezekiel Moulton, Samuel Moulton.

Two Dollars each from—John Kettle, Thomas Teare, A. Gibbs Campbell, James Herbert.

Various Sums.

Fred. Ingersoll, $3; Lucretia B. Lamb, $5; M. M. Day, $5; Joseph and Ursula Eaton, $10; Peter Kemp, $5 to help out this volume; H. Young, $5 for Vol. V.

Advertisements.

MACDONALD & CO.,
NEWSPAPER,
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☞ Cards, Bill Heads, Circulars, Pamphlets, and every description of Plain and Ornamental Printing, executed neatly and promptly.

Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death,—3. Who will live again? These question are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

GEO. STORRS,
Box 4658, NEW YORK.

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

IS MAN IMMORTAL?

Is man immortal? Theology replies,
"He is, and came so from his Maker's hand,
With two-fold nature; when the earthly dies,
The form ethereal must e'er expand."

Is man immortal? "Yes," tradition cries,
"And bliss or woe eternal is his doom;
The gem must dwell in darkness or the skies,
While the frail casket moulders in the tomb."

Is man immortal? false Philosophy
Affirms he is, nor gives a reason why;
With bold assumption utters her decree—
"The soul—a part of Deity, can't die."

Is man immortal? Mesmerism, too,
Presumes at once to give the question rest,
And thinks she rends the vail that hides from view,
To hold her converse with each shadowy guest.

But ask man's nature, ask where is the part
That's proof against the universal foe?
What fraction of his being 'scapes the dart,
When the grim monster strikes the fatal blow?—

And nature sighs her answer, "there is none
Of all this wonder of creation plan,
But shrinks and shudders when the shaft is thrown,
That executes the curse on fallen man."

Then ask the Word of God, which plain reveals
That man is mortal, destined to the clay,
From whence he sprang; all that he thinks, or feels,
Or knows, to death's dark shade must pass away.

It tells us, too, that immortality
Is God's great gift, through His victorious Son,
His resurrection's pledge—that He
May raise His people when He takes His throne.
—*Selected.*

Children's Department.

A GOOD JOKE.

"What a capital joke it would be to play on the girls when they come back," said Philip to a group of boys who were standing around him. "It will be grand fun. They have gone past Deacon Frost's to look for wild flowers, so it will be nearly dark before they can get back, and as they come out of the woods yonder we can start up just from behind those low bushes and trees, and all run and shout at them. They will never suspect us, and will be frightened out of their wits. So, boys, let's do it,"

"I don't see much fun in it," said Thomas, while several of the others exclaimed,

"Hurrah! Yes, it will be capital fun to see them all run back screaming into the woods. Of course they can soon tell who we are."

"No harm done," continued Philip, "and I'd just like to pay off Tilly Morse for getting above me in the mental arithmetic class to-day. I've been head two weeks, and if she had only told me about that nasty fraction, she wouldn't have gone up head. I've been there two weeks, and tried so hard to keep there for a month."

"Tilly wants to keep head a month too," said Thomas. "I don't see the use in frightening the girls; and I'm off."

"I don't think I shall stay to hear them scream," said another; "I have heard them scream before, I believe—all of them."

This threw a slight damper upon the plan, but some were of Philip's opinion, and concluded to stay, while others sauntered off with Thomas in the direction of home, leaving their companions to while away the time that must elapse before the girls returned.

The hour, with the aid of all their amusements, seemed very long and tedious, and the sunlight with its shadows had faded before they heard the voices of the girls in the distance, and the boys grew restless and impatient.

"Pshaw!" said Philip; "let's wait a little longer. What's the use of giving up now? There, don't you hear them coming?"

The boys listened, and heard Tilly Morse's voice above all the others, singing as they came through the wood.

"There!" said Philip, triumphantly, "I told you so. Now, boys, be quiet. Here, hide down behind the trees. Don't let one be seen, for that would spoil all. Quick! they are coming. Now we will wait until they are fairly out of the woods, and then I will count three, so you all can hear, and then with one jump we will sound an awful war whoop right in their ears."

The boys heard him and obeyed. They crouched down behind the bushes, breathless. Their spirits rose at the prospect of the fun being so near at hand, for Tilly Morse's voice was still distinctly heard, and they strained their eyes through the thickening twilight for the first glimpse of the girls coming from the woods. But they did not see them, and they were stiff with cruching so low behind the bushes, every moment expecting to spring out upon the unprepared girls. The momenst lengthened, and twilight had slipped into night; the stars were out, and the girls' voices ceased.

"Some one is coming," whispered one.

Through the darkness they saw emerging from the woods a silent, shadowy, solitary figure, moving very slowly and noiselessly as it came, and as the boys gazed at it their wonder was turned to fear, and a cold shudder ran through them.

"Who is it! What is it?" whispered one. No answer was given. But as the figure came silently on, the boys saw with terror that it was moving slowly from the usual path and coming toward them.

"Boys," said Philip, "it must be the old Deacon's ghost," and without waiting to count three, he sprang up and darted off as fast as his trembling legs would carry him, followed pell-mell by his companions, who ran swiftly and silently. One ventured to look behind, and cried in terror:

"It's after us! it's coming too!" for the tall white figure had quickened its steps, and was close on the heels of the frightened boys.

Philip had been the first in the flight, but his faint heart made a weak body; his strength nearly gave out. When he found that his friends had far outstripped him, and he was the last, he called in a feeble voice for them to wait, but they did not heed, if they heard. The tall figure seemed as tall as the trees they were passing, and Philip fancied that his hand was every instant upon the point of clutching him. Again he called feebly to his friends, but each was thinking of taking first the best care of himself; and an unlucky stone in Philip's path tripped him up, and he lay sprawling upon the ground.

"Schlechtes Kind! schlechtes Kind!" said the figure, in a warning voice.

"Oh! oh! oh!" sighed Philip, shutting his eyes to keep out the dreadful sight. But a good strong arm held him, and the grasp of the substantial fingers encouraged him to open his eyes. There was something familiar in the voice, and he discovered in a few minutes that the ghost was good-natured John, the German farmer who lived with Deacon Frost.

The boys heard very soon how Thomas and the boys who had gone with him, instead of going home, had met the girls, and they, with John's assistance, manufactured the ghost, having their own fun over him, and then sending him out from the dark strip of woods, while they followed leisurely behind to witness the sensation he made, and, as Thomas said, "to carry off the wounded." It was a long time before they heard the last of the ghost story, and the lesson taught them that night was not easily forgotten.—*The Methodist.*

THE IMMORTALITY QUESTION.

[From Gail Hamilton's "*Summer Rest:*" a dialogue on Immortality. Continued from last week.]

I.—Still, inadequate, gross, grotesque, and horrible as these conceptions are, you have under them all the one idea of future unending life.

H.—But so distorted as to be a mockery, a humiliation, a sorrow—apart from the fact that we do not know how firm or broad a hold it had upon the common people. But see now, we all admit that man is capable of being made immortal, and that without any organic change. Christ only redeems from sin; he does not make an angel. Man, then, must have been originally adapted to immortality. He sinned. and thereby forfeited it. But is it strange that the tradition of his lost estate still clings to him, the ghost of his forfeited immortality still haunts him—no longer an angel to comfort, but a demon to vex? Is not this phantom of immortality which has always flitted around the grave—at best a cold, shadowy, eluding shape, a horror, and never a hope—is it not just such a phantom as we might suppose man's disordered brain would evoke? It was the devil who first taught man the doctrine of his immortality, and that in God's despite. "Ye shall not surely die." Satan tempting and man tempted put their heads together, and Hades and Valhall, the transmigration of souls, haunted houses and churchyard wraiths, are the pleasant fruits of their copartnership.

I.—But does it not seem something like a waste to have so many souls made and so few come to anything?

H.—Apparently that is the Divine way. A thousand seeds are formed for one that fructifies. Destruction walks hand in hand with production. Besides, is it any more a waste for souls to die out than it is for them to live in ever-increasing and hopeless wretchedness? Here I think the Pagans had the advantage of us. Their belief was more cheerful than ours. Their future existence was indeed only a perhaps; but future misery was involved in the uncertainty of this perhaps, for which we Orthodox have substituted—for the greater part of the world—a fearful certainty.

I.—But we do not impose it upon the world; we open wide to all the gates to heaven.

H.—Knowing that the greater part will never enter. What inroads does the church make upon the world? How much larger a part of the population of the earth is christianized now that was christianized ten, twenty, thirty years ago? And how much more is the christianized part spiritualized? Remember, the point is not now by whose fault men are reduced to eternal misery, but the fact of their being so reduced. And I maintain that the pagan no-faith here left life more comfortable than our faith. The pagans, moreover, fall back on nature. They reasoned that death was natural, and therefore ought not to be dreaded; and that whatever should come after it would be natural, and need give them no concern. They trusted the unknown God. There is something touching, sometimes almost sublime, in this sturdy if rather blind reliance—this tenacious clinging to the best they knew or could devise.

I.—Yet Orthodox society is very cheerful and often merry, and its religious life and aspiration not seldom exultant, while nothing can be more sad than "heathenesse," if we may judge from certain signs—"Atalanta in Calydon," for instance:

"Thy limbs to the leaf,
Thy face to the flower,
Thy blood to the water, thy soul to the gods who
divide and devour."

And Marcus Aurelius you confess yourself has an "o'ermastering sadness."

H.—Atalanta is neither here nor there—being but a modern's imagination of the ancient—if it were not far too tragic to be a representation of the ordinary mood of the Greeks. Nor am I saying that the ancient was less cheerful than the modern, but that ancient orthodoxy as a faith was less terrible than modern orthodoxy. Believers in the latter are happy, just as far as we do not believe or comprehend our creed—which gives a large enough margin for the exigencies of ordinary society.

I.—Do you mean to say that we are hypocrites?

H.—Not at all. Undoubtedly we think we believe it. Undoubtedly some do believe it, and the joy of life has died out of them. But the great majority believe only on the utmost thin surface of their minds, with the merest hem of their soul's garments—believe so slightly that it scarcely colors their thoughts, not to say influences their life.

I.—Your positions seem to have some force, but probably it is only phenomenal. It is but an inglorious victory you can get over me; say those things to a minister, or some one who knows a great deal, and I dare say your argument would be torn into shreds.

H.—I dare say.

I.—Tell me, now, honestly as a man, and not cautiously as a controversialist, do you believe this doctrine yourself? When you began I thought you were only arguing as a gymnast—just to show how much might be said on the side of an absurdity, but you seem to be quite serious.

H.—I am quite serious, though I do not say that I believe the doctrine for which I have been arguing. But, on the other hand, neither do I disbelieve it. I will say this for it, that it offers the most satisfactory solution of the great problem that I have ever yet seen. It is the easiest way out of the difficulty. It shows how God may be just to the souls he has made, and yet it does not attempt to wash away the sins of the world with rose-water. It seems to me a doctrine perfectly natural and reasonable. It is at one with God's judgments as we see them executed. It only carries on into another world the same laws which we see operating in this. The tendency of sin is to destroy the sinner. Vice is suicidal. Evil is fate. Crime pulls down the whole man. It is not the intellect, nor the physical strength, but the character, which is the man. It is the spiritual nature which is to stand before the judgment-seat of Christ, and it is this spiritual nature which sin wars against, and perpetually and insidiously destroys. Immortality? Why, how many people one constantly sees, concerning whom the wonder is, not that they should finally perish, but that they should have been suffered to live at all. Have you not met persons who seemed to be mere chemical compounds? There is no individuality in them, no strong flavor of a soul. When their chemistry fails, they disappear. Take away the salts and gases, and there is nothing left. Their souls are but nebulæ—a fine spiritual film, which at death one imagines must simply exhale. There are others more pronounced, but with so pungent an earth-smell that we must conclude they are not yet developed out of the gnome-state into full manhood. What use they subserve, what glory they bring to their Maker beyond the beast of the field, it is difficult to see. They are mere earth-worms. All their thoughts, hopes, plans, are confined to the earth—very often to one little corner in the earth. Shrewdness they may have, and industry and all the earthly virtues. Perhaps they grow rich; perhaps they become known; but of the qualities that do not pertain to earth, of those which raise the soul into a similitude of its Maker, they have no more to all appearance, at life's end than at its beginning. Now, if a man lives seventy years without having made a start in godliness, what reason is there to suppose that he will make a start in seventy thousand years? And if a man is good for nothing in this world but to convert grain into tissue, what is there for him to do in a world where there is neither grain nor tissue? Why should they live again! It would seem to be more economical to make new beings than to make these over. I see much more reason for the resurrection of a sagacious and faithful dog than for that of his foolish and faithless master.

I.—If he could rise no longer foolish and faithless, but wise and loyal to God and man, that would be a justification.

H.—But I see no ground for hoping that, either in reason or revelation. When a man has resisted all the promptings to good which this world offers him, I do not know that there is a prospect of his yielding to any promptings to good. If Christ's sacrifice does not move him, nothing will, to my thinking.

I.—But poor people who know nothing about Christ's sacrifice?

H.—We can very safely leave them in the hands of their Maker.

I.—It seems to me we are getting into deep waters.

H.—That supposition is creditable to your penetration, for we are, and should speedily be—if we are not already—beyond our depth. So we may as well make for dry land again; but you cannot fail to see that this doctrine of eternal death marshals on its side arguments enough, both from nature and the Bible, to give it an honorable claim on every man's respect. One may not feel called upon to investigate, but only ignorance or bigotry can revile it.

I.—Now how strange it is! The caterpillars led us into all this talk of death, and yet the butterfly, Psyche, has been the symbol of immortality for thousands of years.

[*To be concluded.*]

LETTERS.

From Catharine C. Williams.

BUTLER, Bates Co., Mo., Aug. 4, 1867.

DEAR HERALD OF LIFE READERS, *who are scattered abroad:*—Being in reality and feeling so remote from you, I sometimes think I am cut off from sympathy with you, though the weekly messenger from the East serves in a measure to keep me in mind that now and then additions are made to the "little flock," and that here and there a shepherd is raised up to care *for*, and encourage them. It is no uncommon thing to see something *so* good from a brother or sister, that I feel like sitting down and writing about it to the HERALD, not only to call attention to it, but to let the writer know it is appreciated; but it is *work* to do it; and then, *too*, the thought occurs, what use will it be? So it passes. But then if all should do so, where would be our paper? where the pleasant interchange of thought and feeling? and how should we know the cause so dear to us is slowly, though surely, gaining ground, and working its way toward sapping the foundations of those sacred beliefs (really, theological monstrosities) which it is so desirable should be numbered with the things that were? Such a work, without reflection, seems a thankless, hopeless task; and such, no doubt, the multitude regard it. And how can it be expected that poor, weak, blind mortals should regard it otherwise? Then, what an attainment is it to come to love truth well enough to seek for it, and to comprehend the principle on which it is based; and *that* done, to maintain and defend it in the Spirit of him who stooped so low, to eventually ascend so high. What else but "the joy that is set before those" who win by standing by principle *can* strengthen and inspire one to cope with such a vast majority in point of numbers? In order to experience the full benefit of this inspiring agency, one must needs be intrenched in impregnable positions. If there is a weak point, certain it is it should be looked to. Perhaps the reader will not know what is intended by the above. It is this: It is nearly twenty years since I first heard of, and became interested *in*, the doctrine of the non-immortality *of* the finally impenitent. Like Luther, when he first began to see, it was only one point, without considering it would affect the entire Catholic Creed. This was subsequently discovered, as step by step the principle on which he started was brought in contact with what he had been taught to fondly cherish as truth. This seems to have been, in the *past*, and still *is*, the case with all. The bearing of the principle of "No life out of Christ" does not seem to be discovered at first; not till the principle is carried out, and step by step, one cherished position after another is assailed. But I could not rest till its workings were known, and the principle could have an established course, from centre to circumference. It may be an encouragement to some to know the plan adopted to find out solutions to such questions as must and will inevitably arise in the mind of every truth seeker, I believe, viz.: The resurrection, who are the subjects of it? The judgment, whether it is a judicial or only an executive tribunal: the personality of the devil, etc. The first thing was to take the simplest statements on every given point; try and understand *them;* then explain the difficult by the simple. Next, to reason from things I *did* know, to things I did not, and could not, know any other way. Thus I was enabled to solve many a difficulty, till at last the scheme of salvation stood out in glad, glorious, unmarred proportions; a scheme worthy the Almighty Ruler of the world, and that needs only to be comprehended to be seen to be perfect; and, as such, "worthy of all acceptation." And is it so, that the HERALD OF LIFE is the only paper advocating life by a resurrection from the dead to the righteous only? It should not be so. Let the principle contended for have its legitimate *way* and *sway*, and it will sweep away all such fallacies as being made alive for no other purpose but to die again, sooner or later. The reply of an intelligent Universalist woman, when in the early stage of investigation, before either thought or reasoning had been employed, I advocated the common view, is worthy of consideration, viz., "God never does anything unnecessary." After a time I came to see that we might as well expect life in "a branch severed from the vine," as life from the dead *any way*, to those who died in their sins, and consequently without any union to him in whom alone is life. David says such are "laid in the grave like sheep.... they shall never see life." And Jesus, long after, reiterated the same idea. It is *philosophical* as well as in accordance with the principle; so why not cease to cavil about it? So of the judgment to come, Jesus says, "He that believeth not is condemned already." Then what remains but to execute the sentence, unless the criminal is pardoned, and the sentence is consequently revoked. So of the devil. Why not put a few simple things together and learn from them what foe we really have to face and fear? It is said of the "Captain of our salvation," "He was tempted in all points like as we are," etc.; and further, it is said we are servants of whoever we obey, whether of sin unto death, or obedience unto righteousness. If *sin* is our master, *death* is the wages; and vice versa. "Lust brings forth sin; and sin brings death." Now apply these simple statements (which accord with the experience of all, I have no doubt) to Jesus' temptation, and believe, as I *can* and *do*, that he was tempted as *we* are, and *we* as *he* was, and the account of it will be intelligible and explicable, without resorting to a solution that has no counterpart in our experience. But enough; perhaps too much has been said. I see so much in the HERALD that leads me to think it is too common to try to grapple with the most difficult passages first, on the various controverted points, I feel as though I wanted to suggest reversing the order, viz, begin with the simplest, which, if adopted, I believe the result would be satisfactory. Then, too, I saw "W. M.'s" notice of the soon coming "Union" meeting, and as I cannot be there, in body, I fain would be in word and spirit. I cannot command $50 or $100 at present, as some can, but I can do something. I will take two copies of the HERALD. I hope none who engage in the conflict will fail to put on the right armor, and be very careful first to find out what is truth, and then "speak it in love," and so shall the meeting, I hope, be blessed to the spreading abroad of the gospel of peace on earth and good will to man.

From H. Young.

PITTSFIELD, N. H., Aug. 9, 1867.

BR. STORRS:—As I am studying the Book of Hebrews, as rendered in the Emphatic Diaglott, I wish to copy from chap. x. 26–29, and ask some of the readers of the HERALD to answer through our paper the question asked in the 29th verse.

"For if we should voluntarily sin after having received the knowledge of the truth, there is no longer a sacrifice left for sins, but some terrible expectation of judgment, even of a fiery indignation which is about to *consume the opponents.* Any one having violated the law of Moses dies without mercy, by two or three witnesses; how much worse punishment do you think will he deserve, having trampled on the Son of God, and esteemed as a common thing the blood of the covenant by which he was sanctified, and insulted the spirit of favor?"

Let any one who shall undertake to answer this question, remember that there are readers of the HERALD who will be satisfied with no other answer than the *true* one. And we are aware that if any one shall fail to give a correct answer to this question, it will be because he will first have failed in his understanding of the nature of the death named in the 28th verse, as a penalty for the violation of "a law of Moses;" for the difference demanded in the question is between this death and the "worse," or "sorer punishment" named in the 29th verse. Mark, the question is *not*, Is there *any* difference?—for that there is a difference, is already allowed. But the question is, What is the difference?

Now if this question is to be answered at all, it can be answered only as we understand the nature of both these punishments.

We have noticed these texts and their parallels, in an article sent to the HERALD some six months since, in which we gave some short expositions of the same. But as we have not heard from said writing, do not know whether it has been received; and if it has been, we do not complain, but only wish to see this subject made more plain than we have yet seen it.

The above texts, and those like them, I have often been referred to as containing strong proof against the doctrine that literal death, such as we see taking place daily around us, is the only penalty for any, and all sin; and this has led me to a somewhat critical examination. Can I have help from the editor or readers of the HERALD?

NOTE BY THE EDITOR.—We think the *Syriac* gives the true sense of the text, and it reads thus:

"For if he, who transgressed the law of Moses, died without mercies....how much more, think ye, will he receive *capital punishment*, who hath trodden upon the Son of God," etc.

It is the greater *certainty* of the death penalty being inflicted, and not that of a *worse* one, that the apostle is speaking. But supposing it related to a "worse" infliction; then it was applicable only to apostate Hebrews; concerning whom, the apostle affirmed that, a fearful judgment would soon overtake them, as the national crisis was just at hand when he wrote his epistle to the Hebrews; and he reminded those who were still tempted to apostatize, that a fiery indignation was soon to fall on these national rejectors of the Son of God, and apostate Hebrews would not escape it.

From S. S. Call.

NEWPORT CENTRE, VT, July 22, 1867.

BR. STORRS:—As there has been a great deal said about the personality of the devil, pro and con. I would like to suggest a few thoughts for the candid. In the first place, I will call the attention to the two seeds; "thy seed, and her seed;" Gen. iii. 15. Now, who are the "*thy* seed?" and who are the "*her* seed?" Turn to 1 Cor. xv. 45, "And so it is written, the first man Adam was made a living soul," verse 47, "The first man is of the earth, earthy," verse 48, "As is the earthy, such are they also that are earthy." Here is one class, or the "*thy* seed." Now for the "*her* seed." 1 Cor. xv. 45, "The last Adam was made a quickening spirit." 46. "Howbeit, that was not first which is spiritual," (or the *her* seed) "but that which is natural," (or the *thy* seed) "and afterwards that which is spiritual" (the *her* seed.)

Here Paul makes two classes. He makes direct reference to Adam the first seed, as he also does to Christ the second seed. We read of two classes, the children of God and the children of the flesh, (or children of the evil.) "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." John iii. 6. Now turn to Mat. iii. 7. "O generation of vipers," etc.; also, xii. 34. "O generation of vipers, how can ye," etc.; also Math. xxiii. 33. "Ye serpents, ye generation of vipers." See also Luke iii. 7. Here we find, in the above texts, the "thy seed," or the seed of the serpent. Now, who are the "ye serpents, ye generation of vipers?" They were Pharisees and Sadducees; earthly, fleshly, born of the flesh, yet claiming to be the children of God. Christ made but two classes; the one travelling the straight and narrow way; the other the broad way that leads to destruction; or, in other words, the children of God and the children of the devil; which we find to be earthly, fleshly creatures; for Christ said to his disciples "Have not I chosen you twelve, and one of you is a devil?" None can dispute but what this one was an earthly man; so also that of the beloved disciple, when he said "Get behind me satan;" so also of John viii. 44, "Ye are of your father the devil." Now, were they earthly or spiritual parents, Paul says, the natural is first. In all the above texts I find nothing to require me to believe in a spiritual being or devil, so called. Well, says one, if there is not a spirit-devil, how do you account for all the evil in the world, for the scriptures say, the devil goes about like a roaring lion seeking whom he may devour?

Go back with me to Gen. iii. 15, and see who says he will put enmity between thee and the woman. I understand the *I*, in this 15th, verse, to be God, and that he puts enmity between them; and that the enmity is not between the woman and a spiritual being, or demon; but between her and the serpent; for there is no other personage recognized in the record but the serpent, the woman, Adam, and God; anything further would be becoming wise above what is written. O, let us stick to the word; for it is able to make us wise unto salvation. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of *sin* unto *death*, or of obedience unto righteousness. For the wages of sin is death; but the gift of God, eternal life, through Jesus Christ our Lord." Rom. vi. 16–23. Now I claim that man in his natural or unconverted state, goes about seeking to devour his fellow; taking the advantage in trade, lying, deceiving, robbing, fillibustering, and warring. Thus we see the enmity in the unconverted, bruising alike saint and sinner; for with them might and gain is their God. We see the other class showing their enmity, not with carnal weapons, for their weapons are not carnal, but spiritual, and mighty, through God, to the pulling down of the strongholds of sin and satan.

God help us to be of "the seed;" heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away.

Yours, striving for the truth, hoping for eternal life through Christ the LIFE-GIVER.

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AND OF THE COMING KINGDOM.

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Herald of Life AND OF THE COMING KINGDOM.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

WHOLE NO. 187. NEW YORK, WEDNESDAY, AUGUST 28, 1867. VOL. IV.—NO. 45.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

No. 37 Park Row,

(Fifth Story, Room 40), NEW YORK.

GEORGE STORRS, Editor.

FUTURE RETRIBUTION.

The following extract from the remarks of the late Prof. Stuart, in the *Biblical Repository*, some years since, shows how a powerful mind may be exercised in endeavoring to reconcile the hopeless torment theory with the perfections of God or the felicity of the saints in glory. He says:

"That the subject is one of fearful interest, none will deny who believe in future retribution. That there are difficulties pressed by it on the mind, when one thinks of his own condition, that of his beloved friends, or of his brethren of the human race, it would be mere pretence to deny. But it is a consolation to believe, that behind any clouds, however dark, that interpose between us and the light of the sun, his beams still shine clearly. If parents, husbands, wives, brothers, sisters, must see those dear as their own life perish at last, while they themselves are saved, heaven in mercy will either *extinguish their social susceptibilities*, or else give them such a sweet and overpowering sense of the justice and goodness of God as shall not permit the joys of the blessed to be marred, nor the songs of the redeemed to be interrupted, with sighs of sympathetic sorrow."

Thus does the Christian mind labor in view of the God-dishonoring doctrine of future hopeless suffering. It is irreconcilable with any ideas we now have of the perfection of God or the "susceptibilities" of our natures, and so we must be transformed into stoics—made callous to all the agonies endured by "parents, husbands, wives, brothers, sisters," and friends, in order to reconcile us to their unmitigated and hopeless torture! But it is worthy of remark, that Prof. Stuart uses the term "perish." Why this? Because his mind could but revolt at the horrid idea of "endless misery," for such relatives as he had named; and he quietly slides into the scripture language. Thus he shows the power of truth on his own understanding. "The wicked shall *perish*; and the enemies of the Lord shall be as the fat of lambs; they shall *consume:* into smoke shall they consume away." Ps. xxxvii. 20. Such is "law and the testimony;" and "if they speak not according to *this* word it is because there is no light in them." Isa. viii. 20.

We may safely say—that no transactions will take place in the "future retributions" that saints will need to have "their social susceptibilities extinguished" to witness them. God has said, "Come now, and let us reason together." Isa. i. 18. Men may affect to despise "reason," but God does not: and he has made no threat of punishment but what he is willing should *now* be tested by that faculty which he has implanted in man. He calls upon us now to exercise it, and condescends, himself, to become a party in the matter. Does any man think it can ever be made apparent to reason "now"—in this present life—that the future and unmitigated sufferings of "parents, husbands, wives, brothers, and sisters," is reasonable or just? Prof. Stuart has given up that point, and, in giving it up, has stamped the entire fable of immortality in sin and suffering as opposed to God and truth; and equally so, the fable of raising up dead "parents, husbands, wives, brothers, sisters," and children, to torture and kill them again.

The late pious John Foster, minister in the Baptist church, England, makes the following remarks on this fruitless torture doctrine:

"How every hostile feeling becomes mitigated into something like kindness, when its object, perhaps lately proud, assuming, unjust, is now seen oppressed into dejection by calamity. The most cruel wild beast, or more cruel man, if seen languishing in death, and raising toward us a feeble and supplicating look, would certainly move our pity. How is this? Perhaps the character is not even supposed to be really changed amid the suffering that modifies its expression. Do we unconsciously take anything like a tender feeling, even for self, as a proof of some little goodness, or possibility of goodness? Is it for those beings alone that we feel nothing, who discover a hard and stupid indifference to self and everything beside? Perhaps any sentient being, the worst existent or possible, might be in a situation to move and to justify our sympathy. What, then, shall we think of that theology which represents the men whom God has made most like himself, as exulting for ever and ever in the most dreadful sufferings of the larger part of those who have been their fellow-inhabitants of this world?"—*Mr. Foster's Journal, No. 494.*

Thus the "reason" of the most pious revolts against the popular doctrine of hopeless torment. Torment is not the threatened punishment of the Bible to the finally impenitent. That idea has originated in barbarism, and was fostered and nourished by Papal blindness, superstition, and blasphemy, as a justification of her abominable cruelties. Shall Protestants still consent to wear the Harlot's attire; and charge the blessed God of truth and love with calling us to "come *now*" to "reason" with him, while he presents a doctrine for reason's approval, which reason cannot but reject? Is that the way to turn men from sin to God? Reason and Revelation both answer—*No.* The bible penalty for sin is loss—loss of life—of being. It is to come short of eternal life: "Seeing ye judge yourselves unworthy of everlasting life." Acts xiii. 46. "The wages of sin is death." Rom. vi. 23. "If ye live after the flesh ye shall die." Rom. viii. 13. "Ye will not come to me that ye might have life." John v. 40. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead....neither can they die any more." Luke xx. 35, 36. The wicked will not obtain that world; they come short of it—lose life—die—perish—are "destroyed forever." Such is the testimony of the bible; and with this view reason harmonizes.

The love of God in the heart must lead men to doubt the truth of the doctrine of hopeless misery, or, if still retaining that doctrine in their theology, they are subjected to an anguish of spirit as unlike anything seen among the apostles, as torment is opposed to rejoicing. As one more illustration of this fact, we present the following from the "*Practical Sermons*" of Rev. Albert Barnes, Philadelphia, whose "*Notes*" on the Bible have been so highly esteemed. Pages 123–125 he says:

"That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue, and heaven; that any should suffer forever, lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation, and without end; that, since God *can* save men, and *will* save a *part*, he has not purposed to save *all*; that, in a word, God, who claims to be worthy of the confidence of the universe, and to be a Being of infinite benevolence, should make such a world as this—full of sinners and sufferers—and that when an atonement had been made, he did not save all the race, and put an end to sin and woe forever...., I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments; for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dead and dying; and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a *moment's* ease to my *tortured mind*, nor have I an explanation to offer, a thought to suggest, which would be a relief to you. I trust others, as they profess to do, understand this better than I do, and that they have not the *anguish of spirit* which I have. But I confess, when I look upon a world of woe, filled with hosts to suffer forever—when I look upon friends and upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God can only save them, and yet he does not do it—I am struck dumb—it is all dark, dark, dark to my soul, and I cannot disguise it."

Here is an honest expression of the natural and legitimate effects of the *twin* doctrines of natural immortality and future hopeless torment. But few ministers, whose souls are harassed and in the "dark" by these views, have the honesty of Mr. Barnes to confess it.

We have now presented our readers a short chapter on this subject, which goes to show the doctrine of hopeless torture in a future life is fast passing out of the theological world. But, with many, the scriptural doctrine of death is still overlooked, and the leaning is to restorationism, or to some other equally unscriptural mode of disposing of the plain testimony, "The soul that sinneth it shall die." Ezk. xviii. 4–20.

To sweep away all those refuges of lies, let us begin with man as he is—"of the earth, earthy"—having no principle of immortality, but a probationer for it. If he persists in violating his Creator's laws, he brings on himself death—cessation of being; and that state is eternal. Such is the scripture testimony. The evidence to this point is abundant and full. "Death is the wages of sin." "Sin, when it is finished, bringeth forth death;" and that death is eternal: hence the punishment is eternal—not torture, but cessation of being—to live no more.

OUR EUROPEAN CORRESPONDENCE.

London, Aug. 4. 1867.

Br. Storrs:—To one familiar with the poverty of the Irish emigrant, the story of Ireland's wrongs, and the long continued efforts which have been made to secure her independence of England, a view of the country as it is, becomes a matter of great interest. From Dublin to Sligo, we watched with unabated zeal the panorama of country, village, hamlet and cabin. The bog and piles of turf, potato fields and pigs, bare-footed women and children, ragged men and donkies, impressed us strongly. A day's ride by jaunting car through the districts surrounding Sligo, revealed the hopelessness of Irishmen. Our first conclusion was, that some unseen despotic power was silently crushing the hope and life out of the people. The crumbling walls and decayed thatch of deserted cabins, the sparse population and want of thrift and activity everywhere written on the little fields, aroused our indignation for the while and caused us to wish well to Fenianism. As we moved northward, however, toward Belfast, and repeated the day's jaunt in the neighborhood of Portadown, matters wore a different aspect. It was still Ireland, poor and pitiable, but there were thrift and comfort, and in many instances well clothed men and women and pleasanter cottages. Our first conclusion, we pronounced a hasty one, and began to think that the civil power was not so much to blame as the ecclesiastical, and that the remedy for Ireland lay more in crushing the Papal power than in lifting the Lion's paw from off her green-sod. But after some days of reflecting and more enlarged observation, I freely confess that I would not like to be compelled to decide what is the matter with Ireland. Whether the secret of her degradation lies most in the character of her goverment, the mercilessness of her landlords, the influence of the Romish church, the character of her population, or the narrow limits of her territory, I cannot say. Probably a combination of causes produces the evil, and the remedy is only to be found in the establishment of that kingdom which will bring a glory to all the Gentiles. Of one thing I am now sure, that I can do nothing for Ireland, but to remember her beautiful Loch Gill, her pleasant hills and valleys and fine cities—fine in spite of bad government, bad religion, bad habits, and imposition upon strangers.

Our second Sunday was passed in Portadown. This place is under Protestant influence, and depends mostly for its present growth upon the linen manufacturers. We introduced ourselves to the Weslyan preachers resident here, and attended their religious service in the morning. They have a large and beautiful chapel recently erected at a cost of about $25,000. A Mr. Dunlap preached an ordinary Methodist sermon. In the afternoon we attended church at the establishment. Though the rector was present, the curate delivered the sermon. While listening to his interpretation of scripture, we thought there might be some truth in the remark made to us by a native. "The Irish gentleman," said he, "leaves his estate to his eldest son. The next smartest he puts in the army; but if he have a 'born natural' he educates him for the church."

In the evening the Rev. Mr. Donlap called upon us at the hotel. A long conversation ensued on scriptural topics. He could not receive the doctrine of "No eternal Life hereafter out of Christ," nor admit an idea so gross as the personal coming of Christ to establish a kingdom on earth. He exhorted us with considerable earnestness to return to our old mother, the Wesleyan Church. The conversation was protracted till nearly midnight, and gave rise to a singular episode. A gentleman was occupying a sleeping apartment adjoining our sitting room. Overhearing the conversation he came out and joined very freely in it. Our views, however, soon awakened in him a terrible opposition. He denounced them as blasphemy, and finally rising to his feet he inquired, sternly, "Do you gentleman stay here to-night?" We replied that that was our intention. "Then I shall leave" said he. "I will not pass the night under the same roof with those who blaspheme my Master." And he was as good as his word. Whether he succeeded in finding lodgings where heretics were not sheltered, we did not learn.

From Belfast we sailed direct to Glasgow. Thence to the charming lochs that skirt the Highlands of Scotland. By a little steamer, called the *Prince Concert*, we ploughed almost the whole length of Loch Lomond. Scarcely a breath of air stirred its cool depths. With difficulty you could detect where the real mountains separated on the shore from their reflected images. A haze like that of our Indian summer mellowed the sunlight and wrapped the peak of Ben Lomond in a golden mantle. A country seat here and there nestled among the foliage along the shore, while high above them, towered the knobbed ridges of numerous hills. We stopped at a solitary hotel on the mountain side, called Inversnaid, where we passed the night. In the long twilight, while the shadows of the peaks were creeping over the loch, we rowed ourselves across the water, here about a mile and a half in breadth, and resting occasionally on our oars, we said, involuntarily, a more beautiful spot God never made. Early the next morning, we crossed the mountains in a stage coach, and passing down a winding slope, we embarked again upon Loch Katrine in another little steamer, called the *Rob Roy*. The day was cloudy, and though the hills were just as picturesque and the waters just as pure, Katrine did not impress us so favorably as her sister. Another stage ride through the Trosachs to Callender, and steam from thence through Stirling brought us to Edinburgh, about 3 o'clock.

We "did" the capital of Scotland after the manner of tourists generally. We stumbled into Princes' Garden, through an open gate, hoping to find our way through it to the castle which loomed up before us on the other side. We soon found that the garden was beneath the castle and adjoining it, but unless we could scale the perpendicular rocks and tall battlements above us, we were hopelessly excluded from its walls. When we retraced our steps, the gate was locked, and we were politely informed that there was egress only for those privileged ones who carried keys. A pleasant looking Scotch lady who observed our difficulty, presently produced a key from her pocket and let us out. Though sovereigns in our own country, we were not accounted princes here. A walk around the garden and an ascent by the "Esplanade" brought us safe to the moat and draw bridge. We sauntered about sunset along the parapets, and caught through the smoke a very fine view of the old capital, on one side of the ravine, and of the new city on the other. The latter stretched away before us to the wide waters of the firth, and to the right far down to Portobello. The Mons Meg, a monster cannon of hooped bar iron, stands between two piles of stone balls harmlessly threatening the new city, from one of the highest points of the castle. To us, as novices, the inspection of a feudal fortification for the first time, excited feelings which we will fail to realize again, when we see its fellows along the Rhine. The following morning we stopped in our walk to Holyrood to look at old St. Giles, John Knox's home and the Tolbooth. In the ancient Palace of the Scottish kings we passed a dull but reflective hour. For sixpence apiece we were shown down a long gallery of the pictures of old Scottish kings and queens up unto Queen Mary's audience chamber and sleeping room, the private stairs up which the conspirators ascended, led by the Queen's husband, to murder her secretary, Rizzio; were shown the dark spot on the floor, said to have been made by the blood of the slaughtered man who fell pierced by fifty-six wounds; from thence were taken into Lord Darnley's apartments and down again to the ruins of the chapel, where we walked solemnly over the bones of buried kings and princes and abbots and bishops, who fell by feuds and conspiracies in the dark old times, which, little better to-day, we hope will soon give place to the reign of righteousness. What better are princes that their deeds of blood should be remembered, than the poor citizens of Edinburgh, who struggled to live, and died impoverished by the exactions of these same proud characters, whom we wonder at so much? From the capital by the Great Northern Railway we passed into England, and halted first at York, the old capital of this great country. Here we realized our idea of an ancient city. We walked round its old walls, peeped over the parapets, looked up at its fortressed "bars" or gateways, and marked the embrasures looped for musketry, all useless now, but preserved out of pure respect to that moonshiny thing called antiquity. The great cathedral or minster here is truly a wonderful old church, and we lingered long in nave and choir and transept, marking with wonder the great height of the ceiling, the quaint old sculpture of the organ screen, and listened to the peals of the magnificent instrument, while the vaulted ceilings echoed to the tones which blended finely with the chant of the choir and the intoned prayers of the service which was being performed in the chapel at the hour of morning prayers. "Did Jesus institute cathedral service, and command all this impressive mummery?" asked one of our number; but the question was unanswered. A tedious ride from York brought us again to London, late on a Saturday night, where we shall tarry a few days for rest and sight seeing.

G. B. D.

Beware of the common illusion of forming your estimate of yourselves from the favorable opinions of those around you, as they cannot know the secret principles from which you act. —*Dr. Alexander.*

THE IMMORTALITY QUESTION.

[From Gail Hamilton's "*Summer Rest*:" Dialogue on Immortality. Concluded from last week.]

H. My dear are you tired?

I. Tired of what?

H. Oh! walking, for instance.

I. Not that I know of. Why should I be?

H. Perhaps you would not mind running into the house and bringing me Whately's Bacon. I had it yesterday, and you will find it lying about somewhere.

As I was curious to know what he had in mind, I brought the book, and he read the following extract from Whately's annotations to the essay "On Death."

"Most persons know that every *butterfly* (the Greek name for which, it is remarkable, is the same that signifies also the *Soul—Psyche*) comes from a grub or caterpillar; in the language of naturalists, called a *larva*. The last name (which signifies literally a *mask*) was introduced by Linnæus, because the caterpillar is a kind of outward covering, or diguise, of the future butterfly within. For it has been ascertained by curious microscopic examination, that a distinct butterfly, only undeveloped and not full grown, is contained within the body of the caterpillar; that this latter has its own organs of digestion, respiration, etc., independent of the future butterfly which it encloses. When the proper period arrives, and the life of the insect, in this its first stage, is to close, it becomes what is called *pupa*, enclosed in a chrysalis or cocoon (often composed of silk; as is that of the silk-worm which supplies us with that important article), and lies torpid for a time within this natural coffin, from which it issues, at the proper period, as a perfect butterfly.

"But sometimes this process is marred. There is a numerous tribe of insects, well known to naturalists, called ichneumon flies, which in their larva state are *parasitical*; that is, inhabit and feed on other larvæ. The ichneumon fly, being provided with a long, sharp sting, which is, in fact, an *ovipositor* (egg-layer), pierces with this the body of the caterpillar in several places, and deposits her eggs, which are there hatched, and feed, as grubs (larvæ), on the inward parts of their victim. A most wonderful circumstance connected with this process is, that a caterpillar which has been thus attacked goes on feeding, and apparently thriving quite as well, during the whole of its larva-life, as those who have escaped. For, by a wonderful provision of instinct, the ichneumon grubs within do not injure any of the organs of the larva, but feed only on the future butterfly enclosed within it. And consequently it is hardly possible to distinguish a caterpillar which has these enemies within it from those that are untouched. But when the period arrives for the close of the larva life the difference appears. You may often observe the common cabbage-caterpillars retiring, to undergo their change, into some sheltered spot—such as the walls of a summer-house; and some of them those that have escaped the parasite—assuming the pupa state, from which they emerge butterflies. Of the unfortunate caterpillar that has been preyed upon, nothing remains but an empty skin. The hidden butterfly has been secretly consumed.

"Now is there not something analogous to this woderful phenomenon in the condition of some of our race? May not a man have a kind of secret enemy within his own bosom, destroying his soul, *Psyche*, though without interfering with his well-being *during the present stage* of his existence; and whose presence may never be detected till the time arrives when the *last great change* should take place?"

I. That is very significant, but I have seen it quoted to enforce the doctrine of eternal woe.

H. It might be quoted to enforce direct taxation, or universal suffrage, or the high price of butter, or anything else with which it has nothing to do.

I. I wonder what the consequences would be, if a belief in annihilation were substituted for that of unending misery?

H. I suppose you know that question is not relevant.

I. I know that it does not concern the truth of the doctrine, but I have a right to ask it as an independent question. I fancy the first impression would be, that a restraint had been removed and that sin would revel unchecked.

H. Probably the impression would be a wrong one. It depends, of course, ultimately upon the facts. If eternal life in suffering is the fate of the unrepentant, then we must suppose the preaching of that doctrine to be the most effectual. But as that is the very question at issue, we must judge from other considerations. There is this first to be taken into account—that the human mind is unable to contain the doctrine of eternal woe. You may see a community where it has been preached from time immemorial, where the contrary has never been preached, where everybody believes it; and that community has no more received it as a part of its real faith than an infant of days. It lives in a state of soggy indifference to it. As the ancient drew calmness from nature, so the modern draws calmness from a certain dogged trust that he shall do as well as his neighbors. His belief in eternal torments produces no appreciable change in his life. He does not think himself a christian, but believes he shall somehow get to heaven when the time comes. A congregation will listen to a sermon of the most solemn warning, one that points out with tenderness, with real power, and perhaps in a truly christian spirit, the sure doom that awaits the sinner. There will not be a word of cavil, nor a thought of opposition. The congregation will be attentive and hushed—and will go home in an hour's time as "chirp" as crickets, and look after their farms and merchandise, next day, as eagerly as if hell was not supposed to yawn before them.

I. Yes, I remember such sermons when I was little, and they generally ended with the terrible assurance that some of us might die that very day. Nobody could tell who, but I always thought it might mean me, and was badly scared. I remember how I used to watch the clock, and think every time it struck, "Well, I'm not dead yet." Every hour I lasted over was so much clear gain, and I was always so glad to wake Monday morning and find I was alive after all. As I found I never did die on these occasions, I rather got used to it after a while, and took it as a matter of course.

H. I suspect that is the general result of preaching righteousness through fear of death. But suppose any member of this congregation knew that his wife or his neighbor was in the next house, burning in a fierce fire, yet never to be consumed, would he be able to eat his dinner and drive his team and be interested in prices? Yet we profess to believe, and fancy we do believe, that a very large number of our kinsman, neighbors, or acquaintances are in this condition. Rev. Justin Doolittle, who ought to know, says that a few hundred individuals, actuated by the love of money, are annually doing very much more to demoralize and destroy the Chinese than all christendom, constrained by the love of Jesus, are doing to benefit and save them. A few gentleman in New York make up a purse of a hundred thousand dollars for General Grant, and we hardly hear of it, but all the Congregational christians of the North, after beating the drum and blowing the trumpet for months, after appealing to all the power that lies in simultaneous action and in the associations of a great historic day, can barely raise a hundred thousand dollars to build up the waste places of Zion in our own country.

I. We do more than any other denomination, though.

H. That is not to the purpose. Notice what we do in connection with what we declare ourselves to believe—how much of faith in eternal torment we show by the efforts we make to snatch the world from it.

I. Oh! we are so constituted that we cannot realize the idea. There would be no living if we could.

H. That is just what I say. And the question is, then, Is that doctrine likely to be true, which is so dreadful as to be intolerable? Is not the fact that the human mind instinctively, though unconsciously, rejects it, dulls its edge, gets over it or round it in some way, an indication, at least, that it is not a true doctrine? How can that have a practical bearing on life which must be dismissed before life can be endured? In human society it is well known that undue severity defeats itself. If a too heavy penalty is affixed to a law, the jury fails to convict, and guilt and innocence go alike free. A moderate punishment, sure to be inflicted, is far more efficacious in repressing crime than an immoderate one from which there is a probability of escape. So here the punishment is so overpowering that the mind is forced to reject it, and rejects along with it all punishment whatever. Add to this a something arbitrary and extrajudicial in the popular notion of future punishment and you have at once an explanation of its futility. But let men be taught, with a stern simplicity, that the laws which they see working around them and in them are eternal laws; that if they live like beasts they shall die like beasts; that where their treasure is their hearts are; and if they set their hearts on things of time and sense only, time, sense, and heart will perish together—and I think they would begin to reflect; for love of life is strong, and loss of life a most bitter loss.

I. Yet if all this is true, how comes the popular doctrine to have been the popular doctrine so long? Would God let the truth lie lost and error so prevail?

H. He let the good and gentle Queen Isabella, a lover of truth and of her country, crush the one and curse the other for centuries, with the yoke of the Inquisition. Why was the good and great Marcus Aurelius suffered to approach only to repress that christianity whose spirit was so in unison with his own, and of which he who so eminently fitted to be the apostle before the world?

I. Matthew Arnold asks the same question.

H. But does not answer it, I venture to say, for it cannot be answered. It concerns some principal of the Divine economy which we

have not yet discovered. All our attempts to explain it reveal the limits of our own powers, but cast no light on the unknown foot-steps of God. In his name be our final trust--God the Good.

"Satisfied."

"As for me, I will behold thy face in righteousness: I shall be *satisfied*, when I awake with thy likeness." Psa. xvii. 15.

SATISFIED. Who of all the masses that move o'er our world can say they are satisfied? All are reaching forward, eager in pursuit of something *to* satisfy; but when obtained the object of their pursuit (satisfaction), like the rainbow, is still before them; and pursue it as they may, it is never attainable in this life. Yet man who possesses hope will ever seek its gratification; and the reason is, his constitutional organism prompts him to do so.

Satisfaction only is attainable as we put on Christ, or become like Christ. This is commenced here by faith, but the reality is at the resurrection. "As we have borne the image of the earthy we shall also bear the image of the heavenly."

Of the blessedness of that state we purpose a few words. Here let our aspirations be as holy as they may, and let us enjoy the fellowship of saints as perfectly as we can, yet we find sin marring, and causing sighs and tears; we are not *satisfied*: but when we awake with his likeness, no jar, no discordant note shall ever be touched. The society of the blessed will experience no misgivings, no fear of misplaced affection, but a freeness and fulness of love expressed by the word satisfied. All the demands of our immortal natures (for we surely shall have wants then as well as now; for immortality is not to change us so as to affect our identity physically or morally. Jesus was the same Jesus after his resurrection as before: so shall his children be the same men and women then and there as now and here, but we) shall be *satisfied*; the fleshly shall have given place to the spiritual, the divine nature. The flesh is never satisfied; but the spirit ever, always, has its fulness of bliss in the perfect obedience of its loving God. Whatever or however we may conjecture, as to the saints' employment, we have the pleasing assurance of a perfect satisfaction; the cup of bliss is ever full. This in fact is what distinguishes that state from this. Here nothing satisfies. There everything. This satisfaction may result from three causes: first, a perfection in the objects of enjoyment. Second, a perfect understanding of the laws of things; and third, a perfect submission to those laws. Ignorance is the cause of much misery here, even among the best designing. There we shall know as we are known; no uncertainty, no doubt, no hesitating; all, all is clear, and we are *satisfied*.

Dear saint, ever longing for rest, consider not the scenes and associations of earth as all to be obliterated, but perfected. There will doubtless be a similarity, as type and antetype; but the glory of the one will so far outshine the other that these "shall never come into mind;" or, more properly as the margin reads, "come upon the heart," (be desired or thought of with regret.) Isa. xlv. 17.

Yes, these holy desires and affections are to be *satisfied*. Sin is so mixed in every department of society, that the most holy feel under bondage to the elements of this world in a measure. God's people are "called unto liberty; yet not to use that liberty for an occasion of the flesh, but by *love serve one another*;" "hoping for the grace which is to be brought unto us at the revelation of Jesus Christ." Then shall we be "*satisfied* when we awake with his likeness."

A. B.

West Batavia, N. Y.

The Mission Tent.

OCEANPORT, N. J., Aug. 25, 1867.

"If the Lord will" there will be a meeting in the "Life and Advent Mission Tent" (for so have we named it) in EATONTOWN, commencing Thursday, Aug. 29, and holding over the Sabbath.

Also, at KEYPORT, commencing Thursday, Sept 5, holding over the Sabbath.

At Keyport we expect there will be board near by the Tent at 75 cents, not to exceed $1, per day, for those coming from a distance. Let those bring blankets; then they can sleep in the Tent.

The cheap access of Keyport from New York offers an inducement to as many as can leave for a little season. There will be room for more tents if any wish to bring them. We trust the friends generally will try to be there. This notice will serve, also, for Ocean County and the southern part of Monmouth.

BR. WENDELL, having deferred his visit West, for a few weeks, will take the leading part in these meetings, and perhaps extend his labors to FREEHOLD and TRENTON of this State.

E. W.

ANNIVERSARY PROCEEDINGS.—There is neither time nor space this week for further particulars of our doings at Wilbraham than have been furnished by the Editor and Br. Grim. An article by Br. Macdonald, and the Secretary's report will appear next week. Meanwhile let all our friends thank God and take courage, and enter with new zeal upon the work of increasing the circulation of the HERALD OF LIFE, and of spreading the doctrine of Life only in Christ. Never before has there been so much encouragement for faithful and earnest effort.

E. W.

The Herald of Life.

NEW YORK, AUGUST 28, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Progress.

Our fourth anniversary is past, and we are enabled this week to announce to our readers the general result. The feeling manifested with regard to keeping the HERALD OF LIFE in the field, was so strong, and so unanimous, that there was no mistaking it: there was no dissenting voice on this question; nor, in fact, upon any other question which came before the LIFE AND ADVENT UNION: the most perfect harmony prevailed. Our meeting was the best we have ever had, and the pledges to sustain "*our* paper" exceeded by seven or eight hundred dollars any that have been made at any previous meeting. We all thanked the LORD and took courage. The way is still open for those who were deprived of the privilege of meeting with us, to send in their pledges or donations to help on the good cause we are engaged in promoting. That the cause is making progress, no longer admits of a doubt, and that it will continue to do so, under the Divine blessing and guidance, is equally clear. Those who hold back in aiding it, now, will soon find themselves so far in the back-ground that it will take a mighty effort for them to overtake the train before it reaches its heavenly destination. We invite all to take hold, at once, and help on the car, laden with the precious truth of "*Life only in Christ*," and that *death*, unbroken, is the wages of sin to all who refuse or neglect to come to Christ, the LIFE-GIVER, as "*The Resurrection and the Life*." Delays are always dangerous; but never more so than now. Soon our time and opportunity for work will be over; and who does not wish to share in an abundant harvest, shortly to be gathered in and shouted home? Let us work, then, while it is day, lest we have to beg in harvest and have nothing.

To Subscribers.

Three numbers more complete volume iv. Lest any should misunderstand or forget our course, with all subscribers, we repeat what we have often stated before, that when the time has expired for which the paper is paid, it is our rule to discontinue sending it. This rule applies to all alike, or without discrimination. This course has been adopted for several reasons. First: Our paper cannot be published without funds. Second: We do not think it right to run any one in debt to us, without their consent. Third: We abhor sending a *dun* to any one, and we shall not do it. If you wish your paper continued, when your past payment is exhausted, you must notify us, either by sending a new remittance, or informing us that you will do so in a short time. Do not neglect this matter. And as we shall begin to regulate our mail books immediately for volume v., it is exceedingly desirable that you inform us now, whether you intend to continue your subscription: especially all of you whose subscriptions terminate with the present volume.

We hope you will all continue; and why not try to get us at least one new subscriber, each, so as to double our list to commence the new volume? If you mean to do this, do not lose a day in beginning the work; otherwise we may not be able to furnish the first number, as we shall, probably, issue that a week prior to its date. Now, if you cannot do anything else for the paper, give us a few days of your time to increase our subscribers.

Our Anniversary.

FROM JACOB GRIM, PRESIDENT OF L. AND A. U.

TO THE FRIENDS OF THE HERALD OF LIFE, *Greeting*:—Our annual meeting was to have been held under the old "Chesnut Tree," the place that gave birth to the HERALD OF LIFE, but owing to the storm that was prevailing at the time of our arrival on the ground, and which continued during the whole day, it was impossible to hold it there. We were for the moment somewhat discouraged at the prospect before us, the rain coming down in torrents. But in the midst of the rain our friends proceeded toward the ground. Arriving at the camp ground, through the kindness of the brethren of the "Time" tents, we were offered the use of one of their tents, which was thankfully received. Its capacity was sufficient to hold, in the manner we were packed in, upward of one hundred persons. We met in the morning about 9 1-2 o'clock, and held a preliminary meeting, in which many gave in their experience in relation to the life views. It was one of the best meetings we ever attended. There was but one spirit manifested throughout the whole meeting, which lasted about two hours and a half. There was no wrangling, no discordant feelings; but one spirit and that was, The Paper, and the Truth it promulgates, *must* be sustained. We met again in the afternoon, but found the tent entirely too small; many stood around the door on the outside of the tent, while many more would have come in if there had been room.

After the election of officers, which occupied but a few moments, the question came up, Shall the HERALD OF LIFE live? and what can be done this afternoon to sustain it? A resolution was offered and carried, without one dissenting voice, that we raise the sum of $2,500, including subscriptions already received, amounting to $700. The secretary announced his readiness to receive the names of those willing to sustain the paper. At this point a spirit of anxiety seemed to prevail in the whole assembly. Casting our eye over the company, we could read many anxious faces, waiting to know what would be the result. This did not continue long. *Pledge* after pledge was made, until $2,300 was subscribed on the ground. When we reached this point, it was announced that our meeting must come to a close, as the friends wanted their tent to prepare supper in. So we were compelled to come to a close, although we felt satisfied if we could have continued a short time longer we should have received the whole amount of $2,500. Beside this, we received many new subscribers; friends came in, saying, the doctrine was new to them, and they wished to hear and read something on the subject. Many inquired if there was to be any speaking on the subject. Feeling the necessity of a place under our own control, in which we could take our time for deliberation and speaking our views, a committee was appointed to make such arrangements as may be needed to meet the wants at our next meeting.

And now we would say to our friends scattered abroad, who were not able to be present with us, it was determined that the HERALD OF LIFE shall live; for we all felt more than ever that the Lord was with us, and He means the world shall have this truth, and is raising up friends all over the country. And in order not to slight any of you who were not present, we would say, it is the desire of the friends to make up the sum to $3,000, to include a fund for publishing tracts for distribution. Now friends do not be backward and think that while others are willing to do and sustain the paper, there is no need of your doing anything. Do you love the truth? How much has it benefitted you? and are you now not willing to do for others what some one in the past has done for you? that is to send the light to others, as some on has sent it to you. These are questions we wish each subscriber to answer individually for themselves.

The subscription price of the paper is $2: but in reality it costs between $4 and $5 to supply each subscriber, and some one must make up the deficiency on each copy. Some are not able to pay more than $2. Shall they be deprived of their paper? We answer, No; we will help them. Others who have not much interest, are not willing? Shall they be deprived? We answer, *No*; we are going to keep the paper before them, until they love the truth so well, as has been done in many other cases, that now they would not part with it for $10 per year; and many have sent on that amount. Now, friends, calculate how much the truth is worth, and then according to your abilities send on your subscription or donation.

With these remarks, leaving it for some other one or more, who are capable, to complete the story, we tender our thanks to the members of the Life and Advent Union, for the confidence they reposed in us, by re-electing your unworthy President. Although small in our numbers, and weak in ourselves, we can look back for twenty-three years, when the light was as a man's hand in the firmament, but it has spread until the clouds of darkness and superstition are being dispelled and clearing away. In hope of soon seeing the Truth cover the continent, we bid you an affectionate adieu.

JACOB GRIM.

"Kept not their First Estate."

We have, in previous remarks, dissented from the idea that Adam and Eve are intended by the angels spoken of in Jude; of course, we have nothing to say to any argument urged against that view; but, that they were angels, once holy in heaven, is so absurd and impossible that even our excellent friend, who has labored so long to establish the idea of a spirit-devil, has at last abandoned it; and the theological notion that these "fallen angels" were ever inhabitants of heaven, he has given up, and he now comes to locate them on this earth, though living here prior to its being fitted up for the habitation of Adam and Eve and their posterity. We have thus gained something in the discussion; for, to prove "the angels" spoken of fell "prior to" the supposed "re-creation" of this earth is impossible; and such an idea is a pure assumption, unsupported by even a hint of inspiration. We might therefore let all such conjectures pass unnoticed. That some persons called angels "did fall," we admit; but that they were another order of beings than men, we have yet to see sustained by evidence that has not appeared. We do not propose to follow the fanciful reasoning from "analogy," resorted to on this question; and after indulging in it through a large portion of his article, our excellent friend comes to the conclusion, that if his fancy sketch is only admitted as true, it "makes the subject clear, and does away with the necessity of resorting to fanciful and clouded interpretations of the divine word." That is rich! Did our friend really mean to take a *Photograph* of his own theory? If he did he has succeeded to life; for a more "fanciful and clouded interpretation of the divine word" we never read. "What is the chaff to the wheat? saith the LORD." If such a resort is "necessary" to keep a spirit-devil in existence, he is not much to be feared. We, therefore, let that speculation pass, and come to some points of more importance.

If, because the phrase "*reserved* unto judgment" is employed in relation to "the angels that kept not their first estate," it follows those persons are still alive, and their judgment still future, it equally follows that all the ungodly, of every preceding age, are alive, and their judgment still future; for, Peter takes those "angels" and their fate, as evidence that "the Lord knoweth how....to *reserve* the unjust unto the day of judgment to be punished." 2 Pet. ii. 4-9. But it is said, by our friend, the examples presented, all except the angels, have had their judgment, and are already punished with "eternal death." By what rule of language is a part of the samples excluded from that which, he confesses, is in the past? We see none, and believe there is none: if one class of the examples are in "eternal death," so are each of the others, if the language is to be considered harmonious.

In our friend's reference to what Jude says about Michael's contending with the devil about the body of Moses, he has overlooked the scripture testimony on that subject entirely. As "the *body* of Christ is his church, or his people (see 1 Corth. xii. 13, 27,) so "the body of Moses" represents the people of Moses, or "the church" of Moses, of whom Stephen speaks thus, "This [Moses] is he that was *in* the church in the wilderness with the angel which spake to him in the Mount Sinai," etc. See Acts vii. 37, 38. That people, then, by the same figure that Paul uses to designate "the body of Christ," is called "the body of Moses;" and Jude is not talking of the dead carcass of Moses, but of his people, Israel, after the flesh. Jude's reference is clearly to Zech. iii., in which we have a symbolical representation of Israel's low and depressed state, and "Michael ....the great prince, which standeth for the children of Daniel's people," [see Dan. xii. 1,] is represented as interesting himself for depressed Israel and Jerusalem just at the close of the captivity in Babylon; and "satan [*an adversary*: margin] standing to oppose, or "resist him;" to whom Michael ["one like God,"] said to, or of, this adversary, "The LORD rebuke thee." This adversary was that power, or that person or those persons, who stood in the way of Israel's and Jerusalem's restoration. "The body of Moses"—the church of which he was, originally, the head and leader—was about to have a resurrection from its long political death. Nehemiah and Ezra found many of these satans—adversaries; but "the LORD rebuked" them, and Michael's prayer was answered. We fail, then, to find the spirit-devil in this transaction; and it is clear that Jude had no reference to such a being. We have no occasion to say the devil or satan is "simply evil;" that evil may be embodied in wicked men who are denominated devils and satan because they are adversaries to the work and purposes of God. To attempt to ridicule by taking one meaning of the term, and show an absurdity in that application, is labor lost.

What we have further to do, at this time, is to confirm the idea we have some time since suggested, that "the angels, which kept not their first estate," were "the sons of God" who "took the daughters of men for wives," and thereby fell from their high position as "sons of God," and "angels," or "messengers" to the old world. Our friend says, "Noah might with propriety have been called an angel, for he did deliver an important message." Thus he has given us a clue to the confirmation of our position. Noah was one of "the sons of God" who "kept" his "first estate;" he did not apostatize with those others who took wives from among the wicked.

In the days of Seth, after the birth of Enos, it is said, "Then began men to call upon the name of the LORD;" or, as some translate it, "Then was begun invocation with the name of YAHVEH"—i. e., the DELIVERER—the coming Messiah. This class of men, then, were "angels"—messengers—to the rest of men, and were "the sons of God." In process of time some of these were drawn away by the beauty of "the daughters of men;" for, "they saw that they were fair." Thus enticed, "they took them wives of all which they chose." Thus they "kept not their first estate, but left their own habitation." On this expression, Dr. Bloomfield, in his critical notes, says, "Some doubts exist as to the sense of it. Later commentators explain it, 'Their original dignity,' (as if he should say) did not preserve their prerogatives as *sons of God*, and the original excellence with which they were created," etc.

These "sons of God" left "their original dignity" as messengers or angels to the antediluvians and married the daughters of mere worldlings, who lived "after the flesh." That these were "the angels [messengers] which kept not their first estate"—"their original dignity"—"but left their own habitation"—or position as "sons of God," is evident from the facts in the case, and from what Jude next says: "*Even* as Sodom and Gomorrah, and the cities about them, *in like manner* giving themselves over to fornication, and *going after strange flesh*," etc.

Here we see the sin of Sodom and Gomorrah was a sinning "in like manner" as "the angels which kept not their first estate"—"the sons of God" who went "after strange flesh," because "the daughters of men were fair," i. e., beautiful; they "left their own original dignity," and became slaves to "strange flesh;" that is, they took wives foreign to, and opposed to their high calling as messengers or angels to the antediluvian world, which caused such an apostacy that Noah and his family, only, kept their first estate, or original dignity: that family was the only one that escaped the "judgment of the great day," when God swept away "the world of the ungodly" by the flood. But would not the apostate "sons of God" escape? No: God "reserved" them, as if in "chains under darkness"—the light of God's countenance being withdrawn from them—the invocation in the name of YAHVEH was no longer granted them; their chains (bondage to the flesh) were "everlasting"—not to be removed, but to hold them 'unto the (executive) judgment of the great day," in which they and their ungodly progeny, the fruit of their illicit marriages, were to be destroyed by the flood. Then all these "fallen angels," were executed, and live no more.

This view of the subject is still more plain, if possible, by Peter's account of the matter. Speaking of wicked and ungodly men who would "bring in damnable heresies," etc., he says they "bring upon themselves swift destruction"...."whose judgment now of a long time lingereth not, and their damnation slumbereth not." He adds, "For if God spared not the angels that sinned, but ....reserved [them] unto judgment; and spared not the old world, but saved Noah....bringing in the flood upon the world of the ungodly," etc. 2 Pet. ii. Here the angels that sinned and the ungodly of the old world are all contrasted with Noah; he kept his first estate. These other "sons of God" did not, but "left" it and were involved in the executive judgment to which they had been "reserved" from the time they went "after strange flesh"—ungodly women, who drew them away from "their original dignity" as "sons of God," so that they lost all divine light; and, at length, "utterly perished in their own corruption;" and were thus "an ensample unto those that should after live ungodly."

Thus we have a rational and scriptural account of sinning angels, and are not obliged to take the "fanciful and clouded interpretations" of those who follow the "traditions of men," instead of keeping to "the divine word." We shall as soon find the divine word teaching inherent immortality and eternal torture as to find it teaching the doctrine of theological spirit-devils. Both are, in our judgment, fanciful ideas, unsupported by scripture, abhorrent to reason, and the fruitful source of superstition, a burden on christianity, well calculated to make infidels, and to furnish excuses for sin to all classes of hypocrites, who are ever ready to "worship the devil," who is their convenient scape-goat, and on whom they complacently lay all their abominations.

For ourself, we have seen enough of the dishonor cast upon God by such representations of his government as this spirit-devil business involves. With the overthrow of the inherent immortal soul and endless torture doctrines, the spirit-devil dies and his works end; and men stand out in their own proper wickedness, in which, if they do not abandon, and seek for the mercy of God in Jesus Christ, they never will escape the judgment of death to which they are "reserved," though having yet a little space granted them to "repent, and to do works meet for repentance," that they may have eternal life through Jesus Christ, the only LIFE-GIVER.

1 Peter iii. 18-20, and iv. 5, 6.

One who is disposed to believe "the soul is a distinct entity, and in death puts off the flesh, and at the resurrection the soul and body are re-united," asks us to explain the above texts.

He says, "the soul of Christ, during the death of his body, was in the unseen world;" and that, "It was not dead;" and asks "What was it doing there?" He thinks "this was the question asked by the primitive disciples of Christ:" and tells us that, "the passages in 1 Peter show what the answer was." The texts read as follows:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also, he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water,....who shall give account to him that is ready to judge the quick and dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

To be "put to death in the flesh," we think, cannot mean simply "putting off" the flesh, or body. Christ was first "in the flesh:" in other words, "the Word was made flesh." John i. 14. In this state he (viz., the same who was made flesh) was put to death. "*Christ* died" (1 Cor. xv. 3,) not, Christ escaped *out* of the flesh; and thus, in fact, escaped death, or did not die at all, only took his leave for a short time of an assumed tabernacle. But "Christ died"—not a part of him only; for in that case *he* did not die: yet he did die, "according to the scriptures," (1 Cor. xv. 3) According to that testimony, "his *soul* was made an offering for sin—he poured out his soul unto death." Isa. liii. 10-12. Jesus saith, "My soul is exceeding sorrowful even unto death:" Matt. xxvi. 38. Again he saith, "I am he that liveth and was dead." Rev. i. 18. There was a time, then, when he was *not alive*; but now, he adds, "I am alive forevermore." Surely such language is inconsistent with the idea that the essential Christ did not die, or sink for a time into a state in which he was not alive. "Christ died," not *half* died: he "was dead," and therefore was unconscious, for "there is no knowledge in sheol." Eccl. ix. 10. *Hades* in the Greek New Testament, corresponds with *sheol* in the Old Testament, and one *positive* testimony that there is no knowledge in that state, viz., in *sheol or hades*, the state of the dead, must outweigh all inferential conclusions to the contrary. As to becoming "disembodied spirits," the phrase is an unscriptural one, yet we do not urge that point, only we affirm, if dead men have such spirits, they "know not anything." Eccl. ix. 5-10. And that "in death there is no remembrance of God." Psa. vi. 5. Hence there is no talking or preaching while in that state. If such is or has been the case, we need stronger proof than what is afforded by the texts in Peter's first Epistle. The texts, whatever may be their sense, cannot be construed to contradict the positive testimony we have presented of the ignorance of the dead. Christ did not preach the gospel *in hades*; yet the Spirit of God, which raised up Christ from the dead, did preach the gospel of life "while the ark was preparing, *in the days* of Noah," to those who were, in Peter's day, "in prison;" or, as Milton saith, according to the Syriac, "in *sepulchro*," in the sepulchre—i. e., who were now dead. While alive, and God's long suffering of 120 years lasted, the Spirit of God strove with them; but God said, "My Spirit shall not always strive with man." Gen. vi. 3. When the ark was finished, "the gospel" of life was no longer "preached to them," but God withdrew it and gave them up to death, and they are now dead.

As to the notion that the soul and body are to be "*re-united* by the resurrection," we will now only say, the expression is unscriptural and subversive of the scripture doctrine of the resurrection, which is, that *the man* is raised from the dead. It is the man that is dead; not one-half of him. Jesus did not say "Soul and body" of Lazarus come together again! No, he said, "Lazarus come forth." If only one-half of Lazarus was in the grave, our Lord called him to come from a place where he was not. But he did not make a mistake, for Lazarus came forth bound hand and foot, in his grave clothes.

As to the "primitive disciples of Christ"

believing in the existence of departed living conscious disembodied human spirits, no scripture evidence of that idea appears to our mind; especially after our Lord's death. During his life they, on some occasions, manifested a belief in the embodiment of human departed spirits, or in the Pharisaic notion of the transmigration of souls. Our Lord has warned us all to beware of the doctrine of the Pharisees as well as of the Sadducees: they were the two extremes: the Pharisees believing in the conscious existence of the dead, and the Sadduces denying all future life: both were in error, and both condemned by our Lord for their heresies.

Representations and Misrepresentations.

We published a letter, July 3, from H. K Whitcomb, Corinna, Me., in relation to reported sentiments held and proclaimed by sundry persons in that region on the subject of "election." We have recently received another letter from H. S. Leighton, South Exeter, Me., denying the correctness of the statements. We hope for the honor of truth and of Christ that the denial is the correct version of the matter, and that the first writer was mistaken. Let all strive to exercise patience, and to "live soberly and godly" in these days of peril; and let us be careful not to misrepresent, in any way, the views of others. We judge not in this particular case, but choose not to open our columns to a controversy on the subject.

Friendly Words from Canton, Ill.

Miss Elizabeth H. Brister, an intelligent and Bible-searching sister in Christ, formerly residing in Philadelphia but now hailing from the distant West, under date of August 11th writes:

Dear Br. Wendell:—So you have been in Philadelphia recently. I wish I could have been there at the time. Did you have any meetings? Have not heard from any of the Advent friends there since I left. Wrote to E. W. several weeks ago, but suppose she has not found time to answer as yet.

How I should enjoy being at that Annual Meeting. I will pay *five dollars* for my paper another year, if continued as a weekly. Would like to do much more; sincerely hope it may be sustained. I, for one, would not like to do without it, particularly now, when I cannot hear a word of preaching on the life theme, or the coming of Christ and his kingdom. I attend the Congregational church. This morning we sang, in one of the hymns,

"Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on his word."

I could not help wondering if there was one in that house beside myself who had any idea that the Lord is near, even at the door.

I think the paper grows better and better. Am much interested in the discussion as to the personality of the devil. The Lord lead us into all truth. Was also much pleased to read the reports of your good work in New Jersey. Wish the people here could have an opportunity of hearing the truth.... Your sister in Christ.

NOTE.—In answer to Sister B.'s inquiry, I would state that my recent trip of three (week) days to Philadelphia was exclusively for the purpose of affording my companion and our children an opportunity to visit in that city. They had never been there before. My esteemed correspondent utters the feeling of many other patrons of the HERALD OF LIFE when she says, "*the paper grows better.*" And she will allow me to suggest, that *she* is one of those who have it in their power to do more than they are accustomed to do toward sustaining and increasing the interest and efficiency of the paper. This remark, in its application to sister B., has no reference to pecuniary aid; for in that matter I believe she does what she can, and does it, too, with a willing heart. But money is by no means the only thing that is needed to keep this periodical in vigorous operation and make it—what manifestly it should be—a power in the religious community. Its columns should constantly be enriched by contributions from the pens of those of its friends who have the ability to write to edification. There are many such who seem to have in regard to this subject deficient views respecting their personal responsibility. A brighter day will dawn upon our publishing enterprise when all who are friendly to the leading objects of our paper, will steadfastly exert themselves in its behalf. But the particular purpose of this paragraph is to insist that a greatly increased amount of acceptable writing could be, and therefore ought to be, forthcoming from our own ranks. "A word to the wise," etc.

R. W.

An Appeal for a Wider Evangelism.

[The following communication was intended for last week's issue, but came too late. We therefore insert it now. We may as well say, that any *organized* system of itinerancy among us, as a people, we cannot approve. We are not called out to form a sect, but to revive long buried truths among the people generally. If any people wish our help, and any one is disposed to go among them, let an effort be made by the people themselves to accomplish the object and an appeal to others to help such as may be disposed to go to their aid, and it will not be likely to be in vain.—ED.]

CHATEAUGAY, *Franklin Co.*, N. Y., Aug. 5, 1867.

ELD. R. WENDELL,—*Dear Sir*:—I have long thought of writing to you or Father Storrs about making some arrangement, at the approaching meeting at Wilbraham, for giving our preachers regular circuits, or sections of the country, to travel over, after the manner of the Methodist itinerancy. It is a fact, that many of the believers in Life only in Christ, and the people surrounding them, hear preaching seldom, or never, on that subject; and the only public reference to it is in the sneers of the "orthodox" preachers. Here is a sample of one preaching in our school house. He said—"These folks that believe in the valley of dry bones and the destruction of the wicked do not know as much as my horse, for he knows the Gospel ought to be preached, and carries me to my appointments."

This was part of his sermon. Now don't you think if each preacher would take a circuit, if he could only pass over it once in three months, that they might reach all or nearly all of *our folks* four times a year, and give a much larger number of strangers to the doctrine and the Bible a chance to hear? Each believer's home would be a stopping place for the preacher. He would also be interested to find a place to preach in and give out appointments. I cannot but think they would receive much more help than now, and *cheer up* the lonely ones.

One of our folks told me a few days since that he would give ten dollars, and perhaps more. I would do the same, and I have no doubt I could raise fifty dollars a year in our town, and I think more, beside doing all we could to make the preacher comfortable while here.

You at the East can hardly realize the loneliness and hungering of those scattered abroad who only hear preaching once in two, three, four, or five years, or never, on the subject that interests them most. My dear sir, I wish you would give it some thought and lay it before the brethren at Wilbraham.

Instead of preaching in one locality, and building up one church, would it not be better to travel the country, instruct those already believing the doctrine, and in a measure make preachers of them all? I know you can present this subject in a manner to gain attention, if any one can; and, if nothing more, please to mention it to dear Father Storrs and others.

Hoping we may meet in the glorious world to come, if not here, I am, very truly, your friend,

GEO. T. COLLINS.

Reply to Bro. Collins.

Dear Brother:—Your letter reached me last Monday evening, and was so welcome that I sincerely thank you for writing it. It will afford me the greatest pleasure to bring it to the attention of the brethren and sisters who shall attend our approaching Anniversary. But I need not wait until that meeting shall have passed to assure you that, in reference to the one idea which is uppermost in your letter, there can be among thoughtful Life believers but one opinion; and that opinion is in perfect accord with your own. On this subject it is my privilege to be well acquainted with the views of many of our leading brethren; and I cannot too strongly state the conviction they feel, that our appropriate work is *to scatter the truth of Life only in Jesus Christ far and wide in new fields*. It will strengthen their hands and hearts, dear brother Collins, to hear the clear ring of your own words on this subject; and in their behalf, as well as on my own account, I thank you again for speaking out your own thoughts as you have now done in your letter.

My own feelings on this subject beat in entire unison with those which you express. And it is my purpose for the future to *act* upon the principle that no "one locality" ought to receive the greater part of the labors of any one of the few men engaged in publicly disseminating light on the great theme of Life from the dead for the righteous alone. My past record in this particular, I feel deeply sensible, is not what it should have been. My prayer is that the Lord may graciously forgive my unfruitfulness and lack of holy zeal in this best of all causes, and that I may be divinely guided in my future labors in the gospel vineyard. I feel that it is a great thing to be willing to have God lead us, and to put forth all our efforts with sole reference to his glory and the interests of our perishing fellow men. Openings for well directed labor on the Life theme are abundant in every direction, but the laborers to occupy these fields are few indeed. It ought to be a subject of earnest and constant prayer to God that he would raise up the men that are needed and send them forth to gather in the ripening harvest.

I will in this connection add that, if the Lord shall open the way, it will afford me pleasure to visit your region by and by and proclaim the word of life to the best of my ability. But engagements already made must be carried out before anything very definite can be promised in this direction. You will be kept constantly advised of my movements and plans through the paper.

The particular method by which you would have your ideas of evangelizing put into effect would, at present, encounter insuperable difficulties. But I will not just now enumerate them. The substance of what your remarks aim at, however, will, as I view the matter, be accomplished whenever all the preachers of the Life truth shall be doing all that in them lies to bring it to the knowledge of the greatest possible number of those who never yet have heard it.

You can hardly astonish me by any measure of wild assertion which you could report as being employed by preachers who oppose our views. It can be safely presumed that Franklin County can justly lay no claim to pre-eminence in this regard. The particular form of the rash declamation which you mention as being delivered in your school-house is sufficiently extravagant, surely; and one can hardly help regretting that so knowing a horse should be compelled to carry so poorly instructed a preacher to his appointments. But whatever may be true of the beast in question, or of his clerical rider, certain it is, that "*the Gospel ought to be preached*;" and it is no less true that wherever the Gospel is proclaimed *in its purity*, the doctrine of eternal torment will never be mentioned with approval. That fearful dogma is the foulest slander upon God, and is a standing libel upon every sentiment of right which he has implanted in the hearts of his intelligent creatures. Yours in christian love.

R. W.

Salem, Mass., Aug. 17, 1867.

The Living Epistle.

Dr. Guthrie says, in the *Sunday Magazine*, "He who so orders his life and conversation as to bring no dishonor or reproach on religion, who gives no occasion to its enemies to blaspheme, nor by his falls and inconsistencies furnishes scandals to be told in Gath and published in the streets of Askelon, does well. He may thank God that amid life's slippery paths he has prayed, nor prayed in vain, 'Hold up my goings that my footsteps slip not.' He does better still in whose life religion presents itself less in a negative, and more in a positive form; for while it is well to depart from evil, it is better to do good; nor does he live in vain who exemplifies by his daily life and conversation, the pure and virtuous, and holy and benficent, and sublime and saving doctrines of God and his Saviour. The first is good, the second is better, but the last is the best of all. So to live as to be beautiful, as well as living, epistles of Jesus Christ, seen and read of all men—so to live as to recommend the truth to the admiration of others, so to live as to constrain them to say, What a good and blessed thing is true religion! as in some measure to win the encomium of her who, looking on Jesus, exclaimed, 'Blessed is the womb that bare thee, and the paps that gave thee suck!' so to live, in fact, as to resemble those books which, in addition to their proper contents, are bound in gold, are illuminated and illustrated with paintings; or those pillars which, while like their plainer neighbors supporting the superstructure, are also ornaments, rising gracefully from the floor in fluted columns, and crowned with wreaths of flowers—this is best of all!"

Letters and Extracts.

From Joseph Laciar.

MAUCH CHUNK, Pa., Aug. 22, 1867.

BR. STORRS:—Enclosed find $10, the amount I pledged last week for the HERALD, Vol. V. I regret that I am unable to send you a larger amount—hope the brethren will do their best to keep up the paper. The tracts you sent me are received. I am sorry to tell you that a number of them were violently torn to pieces by a minister of this place, before he read them. I had sent four copies to him on two occasions. I suppose he read the first two which I sent him, but when he received the last two, I am informed that he deliberately tore them to pieces so soon as he had taken the wrapper off. Among the tracts I sent him was Man's Nature and Destiny, which I thought was about the best I could do in answer to a sermon he delivered two weeks ago, in which he said that the doctrine of annihilation (his own term) was not to be found in the whole Bible. Judging by his conduct in thus destroying the tracts, I presume his conscience convicted him of ignorantly speaking against God's truths. But so be it. Thanks to the Lord that the scales are removed from our eyes; for we walk no longer blindly. Another gentleman who picked up the HERALD inquired who believed such a doctrine. On being informed who it was, he entered at once into a discussion against it. On leaving he said it wasn't down yet, but he would have to post himself *on the torment doctrine* and have another talk with me.

Chancing to meet him the other day, I told him I desired him to read a little work on Man's Nature and Destiny. He said he didn't wish to have anything to do with it, as he didn't want to be shaken in his faith; he considered it a very dangerous doctrine, and that his bible told him enough that there was a hereafter, etc. What an answer to come from a christian man! Afraid, in fact, that the tract will shake his present faith; i. e., error, out of him! Surely, such faith must have a sandy foundation indeed. Our doctrine is dangerous; for the power of truth is dangerous to error in anything. But such is orthodoxy. God speed the truth. Your brother, waiting for the Lord.

From Daniel Hawks.

ANDES, N. Y., Aug., 1867.

BR. STORRS:—I herein send $5 20 for the HERALD OF LIFE and your book, "LIFE ONLY IN CHRIST." I live in a village where bigotry, superstition and sectarianism abound. I have long felt that the christian world were led by blind guides, and had imbibed various errors, and need to be taught by those that know of the doctrine whether it be of God or not. I dislike the man that deceives and intrigues in temporal matters; but the man that handles the word of God deceitfully, I pity above all others. I love the truth because it makes me free. I am far from believing we have found the whole truth yet. I am far from believing the religious world understand in full the object and mission of the Saviour in this world. Their ideas don't satisfy my mind. I would like to hear some one, that knows, give his views on Christ's object and mission. I have imagined it was more to give us a precept and example how to serve God acceptably, and to affect us, than to make satisfaction to God and affect him, as popular theology teaches. It has been 40 years since I first found the Saviour. I have let the fear of man keep me from doing my duty. That has brought me in darkness and trouble, and I have tried to serve him with a divided heart, but find it will not answer; it can't be done. I have lived alone except the first year or two of my experience; that was with the Christian church. I am convinced what I do, I must do quickly. I have felt I had a work to do, however small it may be, with all of God's people; and I am sometimes resolved to proclaim what light I have to the world, without the fear of man, and seek the honor that comes from God, whether men will hear, or whether they will forbear. I have been despised for taking your paper, and advocating some of the ideas in the same.

We have an old chapel in this village, in which there is no regular preaching. For the sake of letting my light shine and defending my principles, I got the use of the house on the Sabbath, Aug. 12. I wrote off the most important part of your first Six Sermons, and delivered it to them in a lecture, and I think it will set them to studying their bibles, and I design to give them more, if the Lord seems to favor me, as I think he did then, and in sending me the verses in the HERALD the Saturday before; which I read to them. I thought they were sent to me by him for that purpose. I desire your advice concerning the matter. I have let the fear of man bring a snare on me, and I have been beaten with many stripes. Now, shall I, regardless of man, go forward and proclaim what I believe to be truth, in lecturing, and see if the Lord will bless me in it? When I first found him, I felt like going and taking my neighbors by the hand and leading them to Christ, and have felt ever since that I had something more important to do than to lay up treasures on earth, and felt, if I was only fit, I could enjoy myself in my Master's business better. If you think best to encourage me to go forward in the work, and if you have any advice to give in regard to my getting short sermons or references to equal me for the work, I would like to have you give it. I know the Lord is the first one to go to for instruction; but I need to study to show myself approved by God and man; and I look to the aged for advice and instruction. Be so kind as to give me what advice and instruction I need, and your friend will be ever grateful. I have THE THEOLOGY OF THE BIBLE VS. TRADITION, your SIX SERMONS, and I have most of the other books and pamphlets except LIFE ONLY IN CHRIST, which I now send for. Your brother in hope of eternal life, through Jesus Christ our Lord.

NOTE BY THE EDITOR.—Br. Hawks will find our "advice" fully expressed in our article of last week on "PREACHERS AND PREACHING." If he will study that article, closely, he will understand our views, and we need not add anything more on the subject.

FELL ASLEEP in Jesus, HANNAH G., wife of WM. B. DAVIS, of Rochester, N. Y., Aug. 15, at 6:25 p. m., aged 67 years 3 months and 12 days, after severe sufferings of over 30 days, in which there was no murmur or complaint.

Crisis, and *Herald of the Bridegroom*, please copy.

"The Theology of the Bible."

GEO. W. YOUNG has removed from 35 Ann street to No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son. Mr. Young will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. HALSTED, 417 Broad street, Newark, N. J;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED Hartford, Conn.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union

JACOB GRIM, Philadelphia, Pa., President.
WM. H. THORNE, New York, Vice President.
RUFUS WENDELL, Salem, Mass., Secretary.
LEONARD C. THORNE, New York, Treasurer.

Directors.

Geo. K. Carroll, New York.
John Kemp, " "
A. W. Macdonald, " "
Richard Martin, " "
Wm. Roworth, " "

Pledge List for the Support of the Herald of Life for its Fifth Year.

Wm. H. Thorne	Paid	$250
Leonard C. Thorne	Paid	250
Geo. K. Carroll	Paid	150
John Kemp		150
Reuben Cadwell		150
D. B. Salter		150
Jacob Grim		50
Richard Martin		50
Eld. Wm. Roworth		50
W. S. Olmsted		50
John Willis		50
James E. Sebring		50
Geo. W. Denny		50
Charles C. Hough		50
Eld. R. E. Ladd		50
Crocker & Haley		50
W. H. H. McAllister		25
A. W. Macdonald		25
Jasper Stone	Paid	25
A. Powell		25
E. D. Belden		25
Mrs. Simeon S. Rogers	Paid	20
Tho's M. Redhead }		10
do. do. (2 copies) }		10
Ja's F. Redhead }		10
do. do. (2 copies) }	Paid	10
Benj. Mellor		20
C. Franke		20
Eld. W. Roworth (4 copies)		20
Peter Kemp		20
Seabury F. Rogers		20
James L. Boyd		20
Harvey Wendell		20
A Friend (through R. W.)	Paid	20
A. F. Cressy	Paid	20
William Nichols		20
Walter Stickney		20
Roswell Hart (4 copies)		20
William Stark		15
James Stephenson		15
C. M. Hempstead		15
Sumner Cooper ($5 Paid)		15
S. J. Mowbray		10
Henry Pennie		10
G. H. Danforth		10
Eld. Cha's H. Sutton		10
Tho's J. Harris		10
Joseph Laciar	Paid	10
S. S. Call		10
Eld. Thomas T. Jenks		10
Dr. John Kelly		10
H. H. Arnold		10
Eld. A. G. Hudson		10
Jacob Libby		10
Lansing Thurber		10
C. W. Lyndall		10
Mrs. Geo. W. Denny		10
Helen Robertson	Paid	10
Enoch Holt		10
W. H. Hanford		10
Charles Wendell		10
Aaron Mason		10
Charles A. Hastings		10
Moses Burlen		10
do. do. (2 copies)		10
W. N. Houghtaling	Paid	10
F. C. Upson	Paid	10
D. J. Ellsworth	Paid	10
R. W. Neale		10
Mrs. Frances Roworth		10
Mrs. Jacob Grim		6
Mrs. Susie Grim McFarland		6
Carrie Grim		6
Joseph B. Eggleston		5
Thomas Brown		5
Mrs. Samuel Bancroft		5
Eld. W. S. Campbell		5
Mrs. James L. Boyd		5
Eld. F. H. Burbank	Paid	5
Mrs. Moses Burlen	Paid	5
A. S. Whitney	Paid	5
L. Newton Olmsted	Paid	5
A Friend		3
Lewis Hart		2
Carrie C. Belden		2
A Friend	Paid	2

[The following thirteen pledges were given under a motion of Br. Grim to the effect that the balance of the $2,500 should be provided for by a two dollar contribution from every friend of our enterprise present at the meeting—the money to be either raised or paid by the person giving the pledge.—R. W.]

Bro. Beach	Paid	$2
J. Grim	Paid	2
C. A. Hastings	Paid	2
W. Stickney	Paid	2
G. K. Carroll	Paid	2
R. W. Neale	Paid	2
W. S. Olmsted	Paid	2
D. J. Ellsworth	Paid	2
W. H. Thorne	Paid	2
Helen Robertson	Paid	2
Moses Burlen	Paid	2
J. L. Boyd		2
J. K. Marshall		2

Total amount pledged $2,463

BUSINESS MATTERS.

One Dollar each from—Mrs. Polly G. Pitts, Merritt Hale, Charles Chase, B. F. Wilkins, Mrs. E. C. Paine, A. S. Upson.

Two Dollars each from—Daniel Chase, Charles T. Roe, W. B. Dodge, B. E. Wetherbee, Wm. Whidden, Mrs. E. B. Wait, A. F. Cressy, Mrs. S. Hill, Mrs. L. J. Shaw, P. W. Jones, Wm. M. Hampton, W. M. Houghtaling, Mrs. D. V. Ricker, Mrs. Geo. B. Bebee, N. D. Wight, Lewis Hart, Chauncey Hart.

Five Dollars each from—Robert Steele, Bethuel Gifford, Lester F. Sikes, Wm. R. Warner, S. S. Rogers, W. Cooper, Carrie C. Belden, Mrs. L. J. Beach, Enoch Holt, W. S. Olmstead, A. M. Benton, Walter Stickney, R. A. Olmstead, R. Harrison, Dr. S. B. Barlow.

Various Sums.

Daniel Hawks, $4; Jabez Adams, $3; Albert W. Slocum, $5 pledge on Vol. IV.; Joseph Laciar, $10 on pledge; William Munger, $4 on pledge; J. C. Day, $7 on Vols. IV. and V.; Jasper Stone, $10 for two copies Vol. V.; Wm. B. Davis, 50 cts; James F. Redhead, $10 on pledge; Cyrus A. Wade, $6 for two copies; Chas. S. Patterson, $2 50.

Books and Pamphlets.

FOR SALE AT THIS OFFICE

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These question are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN· by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $8 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent or 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

Geo. Storrs,
Box 4658, NEW YORK.

—o—

Special Notice.

It will be seen that we have withdrawn from our CATALOGUE our work on "Man's Destiny;" being the Review of the "Arguments from Nature and Scripture, by Rev. T. M. Post, D. D.," in support of inherent immortality. We have not a copy of the work left; and the high price of paper, together with the limited demand for the work, forbid expending money in publishing another edition, at present, to say nothing of the lack of funds if we wished to do it.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues are hereby revoked.

Poetry.

"LOVEST THOU ME?"

BY MRS. M. E. BRADLEY.

Do I love? dost thou ask me,
My Redeemer and my King?
Oh, I hide my face, and answer,
What is love like mine to bring?
Who am I, that I should love thee,
Dare to lift my eyes and say,
Now my Winter springs to Summer,
Now my night awakes to day!
Now no longer dull and weary,
Oh, my heart, we'll mourning go,
For at last the deep completeness
And the satisfying sweetness
Of a Saviour's love we know?

What am I, that I should love thee,
My Redeemer and my King?
Oh, to think, that thou shouldst care for
Such a worthless, worthless thing!
After all my evil conduct,
When I went so far astray,
Sought out idols, built up altars,
Though I knew them only clay;
And resented so their breaking!
Yet to think my love should be
Still a something worth the naming,
Worth the asking and reclaiming,
O my gracious Lord, to thee!

I may well be slow to answer,
My Redeemer and my King!
When I stand abased before thee
And remember everything.
All thy patient, gentle leadings,
'Through so many thankless years;
All the answers granted to me,
'Though I prayed with doubt and fears;
And the poor returns I made thee,
Maimed and blind, and halt and lame,
How afresh I crucified thee,
How my heart and life denied thee,
Oh, my heart, lie low for shame!

Yet *thou knowest that I love thee*,
My Redeemer and my King!
Not with just the simple gladness
That my heart felt in its spring,
When it neither knew nor dreaded
Where withal to cloud it o'er;
When *to love* was just like living,
And, since love is all thy will,
To obey was but agreeing
With conditions of my being
Very easy to fulfil!

But with fear and self-abasement,
My Redeemer and my King!
Knowing well how worn and wasted
Is the offering I bring;
Yet withal a certain fervor
And close-clinging, only known
When, our earthly lovers failing,
We are left with thee alone,
So—*Thou knowest that I love thee*,
Lord, at last I dare to say:
Oh! whatever ills beset me,
Hold me fast, and never let me
From thy love be drawn away.

Selected by H. YOUNG.

Children's Department.

GRANDPAPA'S PET.

"Here, get my hat and coat, quick—Grandpa is waiting."

With this exclamation, Linda rushed noisily into the nursery; but was met by Ellen with the whispered rebuke:

"Hush, Linda, baby's asleep."

"Well, make haste," screamed Linda, "and put on my things—Grandpa's going to take me out."

"Won't you be quiet?" whispered the nurse, who was stirring the cot, as the baby had moved at the first noise. "Don't you remember," she added, "that your mamma said, yesterday, she'd whip you if you'd ever waken the baby again?"

"I don't care for baby nor you!" angrily shouted the child. "I want to be dressed to go out with Grandpa."

But before she was half through the sentence, baby was awake and crying, and Ellen, as she lifted him, said:

"Now you may get dressed as you can, you naughty little thing."

This put Linda into a perfect passion; and she threw herself on the floor, and kicked, and shouted as loud as she could. In a minute, however, Mrs. Kelly came running into the room; and, seizing the child by the arms, lifted her up and gave her a smart whipping.

"Now," she said, "you've something to cry for. I heard you—down in the parlor—coming prancing and shouting into the nursery; though you know your little brother is sick, and was awake almost all night, crying with his poor, sore gums."

Mrs. Kelly then stepped out on the lobby, and leaning over the banister, called:

"Father."

Linda checked her loud screams to listen.

"I think, sir," said Mrs. Kelly, "that I shan't let Linda go to-day; she's such a naughty girl."

"I'm sorry to hear that," said Grandpapa, who had come to the parlor door when mamma called him. "I'm sorry to hear she's naughty'" he said; "but perhaps, if you forgive her this time, she'll be a good child in future."

"Oh! dear ma'am," interposed the nurse, who was walking about trying to soothe the weeping baby, "do let her go, for there's peace in the house when she's out of it."

Mrs. Kelly turned back into the room, and, laying her hand on Linda's shoulder, said:

"Do you hear that? What a bad, disagreeable child you must be when Ellen wishes you out of the house!"

Saying this she sighed deeply, and Linda knew that her dear mamma was much grieved. This made the little girl very sorry; and she promised heartily, though she could scarcely speak for sobbing, that she would be a good child all the time, and never be naughty or disobedient again.

Mrs. Kelly then went to the wardrobe and got Linda's street clothes, and dressed her, and led her down stairs. Grandpapa was waiting in the hall, looking very downcast: and, when he saw Linda's tear-wet face and red eyes, he said, in a sad voice:

"I'm sorry my little pet is not a lady today."

This made Linda cry afresh, for she loved her kind grandfather very much, and could not bear to give him pain. But mamma told Grandpa of Linda's promise to be good in future, and wiped her eyes and kissed her. Then Grandpa said he was sure she would keep her promise, and took her little hand and patted it fondly. The door was then opened, and Grandpa and Linda went out together.

Five years have passed since the above occurrence, and a few days ago I heard a very different story of the same little girl.

Linda's family though very correct people, were not at all religious. There was no praying, no bible-reading, no conversing of divine things practiced in the house. A fashionable church was sometimes attended, but nothing that was heard there was carried home; and Linda, at the age of nine years, scarcely knew anything of God or of eternity.

About that time, she was walking home from school one day with a new pupil, when the latter asked her if she attended Sunday-school. Linda said "no;" and her little friend immediately urged her to do so, warmly expatiating on the advantages and pleasures of that institution.

Linda was much interested, and, as soon as she reached home, asked mamma if she might go to Sunday-school. Mamma said she did not care, if Grandpa had no objection; and when the old gentleman was consulted, he only laughed, and said of course she might go, adding that he guessed she would soon tire of it.

But Linda did not tire of Sunday-school. On the contrary, she soon loved it, and loved the glorious and beautiful truths she learned there. She know found out, what she had long desired to know, the way to become a good child: how to control her unholy temper, and how to avoid yielding when tempted to do wrong.

Nor did Linda keep her new knowledge to herself. Every Sunday she told at home what she learned at Sunday-school, and took pains to impart to her little brothers as much divine lore as their infant minds could comprehend.

About six months after Linda entered the Sunday-school, a great revival took place in the church to which it was attached; and the hearts of all—even the small children—were seriously impressed. Linda much wished to attend some of the meetings, and entreated her indulgent grandfather to take her to them. The old man laughed at her curiosity, as he termed it; yet, when evening came, he told her to get her hat, and taking her hand, he suffered her to lead him to the church.

The meeting was for exhortation and prayer, and the gracious influence of the Holy Spirit soon pervaded the whole assembly. In Linda's little heart the good seed which had been sown began to show signs of life and growth; and her soul stretched itself toward heaven in yearning desire for the unspeakable blessings of adoption and love. Sinners were happily converted, and she longed for the blessed change; but when she saw two of her young companions rise from their knees rejoicing in sins forgiven, she could refrain no longer.

"Grandpa," she eagerly whispered, "may *I* go up to the alter?"

"I don't care if you do," was the half-amused answer.

"Oh! but Gaandpa"—and her moist face and pleading eyes were as persuasive as her words—"I can't go unless you say *I may*."

"Then, darling, *you may*," said the old man, touched with the sweet obedience of the child: and, resting his hands on the head of his cane, he watched her make her timid way up to where she believed God's special presence dwelt.

It was not long that Linda's burdened spirit was kept knocking at the door of mercy. She believed the gracious promise, and instantly entered into the joy of the redeemed. And now her heart swelled with love to God and all God's creatures, first of whom was the friend who had ever loved her with the fondest affection—her dear grandfather. Rising from her knees, she hastened back to the seat where she had left him; and her eyes streaming with joyful tears, she clasped her arms round his neck, exclaiming:

"O Grandpa! God has blessed me, and if you will come up to the alter, *I know* he will bless you too!"

The old gentleman pushed the hair from her brow, and kissed her tenderly, saying:

"You *know* it darling?"

"Yes Grandpa, I *know it*, for Jesus has said, "Seek and ye shall find," and *I believe his word*."

"Well, then," was the response, "we shall see."

He immediately arose, and, with the child's hand in his, followed her to the altar.

The old gentleman's appearance among the weeping penitents caused a sensation in the church. He was well known, also his anti-religious principles; and many in the house, who had come as lookers-on, stretched their necks in intense gazing. When he reached the altar, he turned round, and addressing the people, said:

"For over seventy years I have lived in the world, indifferent to religion and an unbeliever in its mysteries. Now, this child tells me that *she knows* God will bless me, and I have come to seek a blessing."

Then turning to the brethren, he said "Pray for me," and reverently knelt down—Linda kneeling by his side.

The astonishment which this act occasioned was followed by conviction, and many who had only come to the meeting from curiosity were pierced to the heart. One by one they began to creep up to the altar, and soon they came with a rush, until a crowd surrounded the sacred rails such as is rarely seen on a like occasion.

Over forty souls were converted that night; and Linda's garndfather, with trembling joy, testified to a sense of sins forgiven, and a hope of eternal rest in glory.

When Grandpa and his little pet returned home, they carried the good influence with them. A family altar was set up, the bible was opened, and ever since the whole household has been joyfully serving God together.—*The Methodist.*

HOW TO BE RICH HEREAFTER.

If it is prudent to provide for the time to come, how much more so to provide for eternal life? While to be rich in this world is the passion of thousands, to be rich in the next be mine. An appetite after earthly grandeur betrays a mean spirit and a base soul; but an ambition to be great in the kingdom of heaven is worthy of an heir of God, of an expectant of glory; for it is to the honor of the surpeme Potentate that all his subjects be nobles, be priests, be kings.

In this short life time is the foundation laid of things of eternal moment, and the wisdom that is from above will teach me to send all my treasures thither. It deserves little or no pity to be poor in this world, but poverty in the other is deplorable beyond the reach of comparison. And yet, according to the capacity of glorified saints, shall that same undiminished fulness be possessed in a greater or less degree.

"How rich died he?" is the speech of fools at the decease of an acquaintance or friend. But none ever die rich but the saints; for, how can that man be said to die rich when the very moment of his dissolution robs him of his all?

"Lay up for yourselves treasures in heaven," is the admonition of the dear Redeemer. Let me, then, lay down an imperfect plan to myself how to be rich for eternity.

1. Then, pre-supposing that I am in a gracious state, I must have a christian contempt for the world. No man ever filled his coffers with sand; no monarch ever wore the pebble in his crown; so the soul that lays up his treasures in heaven will not concern himself with perishing trifles. If my affections are not weaned from the creature, and set on things above, I shall be but poor in the world to come.

2. I must be watchful in all things. The man that is anxious to be rich will not waste a penny; so must I watch mine actions, my thoughts, my words. Again, I must watch for God against all my secret sins, and also to reprove the transgressor. A bold and sincere reproof of sin is a stroke against the enemies of the King, from which a palm of victory shall spring in the world of glory. I must also speak in commendation of the good land, that others may be encouraged to set out for the land of promise. Again, I must watch against carnal sorrow. Should the heir of a crown lament the loss of a feather? What can death do in his family who is the resurrection and the life? It may separate them a little while, but it is only to meet again forever. Worldly riches give their owners joy, but joy in the Lord increases spiritual riches. So I must guard against carnal delight; none of the gay things of time must be objects of affection. It would be mean for a noble personage to be charmed with a stable, who has a palace prepared for him; mean for an heir of God to sit down and feed on the refuse of the creation. Again, I must beware of carnal company. These are bankrupts that will spend at my expense, and whatever loss I make by them, yet in their company I shall never be able to add a mite to my celestial treasure. How can I be safe among robbers? They may rob me of a good fame, wound my conscience, and at last leave me with a bleeding heart, which may pain me many days.

3. To grow rich for the world to come, I must study to be heavenly-minded, not by fits and starts, but in one constant, steady, holy frame of spirit. Thus every duty will be my delight; prayer and praise, like my daily food, always pleasant; attendance on the public ordinances like walking in the King's palace garden; reading the scriptures like conferring with the dearest friend: and self-examination like the merchant from a far country, counting over his rich jewels and precious gems, inspecting his gold and silver, that it have the king's stamp, and so be sterling money; that his graces, his duties, his attaiments, are approved by scripture and conscience.

4. Holy meditations will mightily augment the spiritual riches. To find God in all things, and at all times, in all places, and in all providences, will enrich me for eternity. To find his power in this, his wisdom in that, and his goodness in all, will greatly improve my inquiring, my admiring mind. Meditating much, meditating often, meditating with delight, on him in whom are hid the treasures of wisdom, is a noble way to enrich me for a future world.

5. To be rich in the better country I must heartily study to approve of all the dispensations of Providence; though not insensible when he frowns or when he smiles. When the heart of the christian, with a filial resignation acquiesces in the conduct of his Almighty Father, however cross to flesh and blood, and in his unchangeable love he takes deep root for eternity; while fear and unbelief toss the unstable like a rolling thing before the whirlwind. It is proper only to children, not to men, to be peevish for toys and trifles; so let the men of this world lament the loss of worldly things, but let the heirs of God, the joint heirs with Christ, rejoice that the treasures of eternity are theirs.

6. To be rich unto God, and for eternity, I must act strong faith on the Rock of Ages; for it is from the spoils of battles won by faith, that I amass riches for the invisible world. Faith relying on a reconciled God in all his attributes and perfections, on Jesus in all his offices and relations, on the Holy Ghost in all his graces and operations, must remove mountains of difficulty, pluck up trees of corruption, pull down strong-holds of sin, wrestle against principalities and powers, and be more than conqueror at last, through her all glorions Author and Finisher.

7. I must also redeem time, and improve time; redeem time from this world, and improve it for the world to come. The man of business will be loth to lose a *change hour* for any trifling amusement: and the soul that would be busy for eternity should look on every hour as his last hour, and should avoid excess of sloth and slumber. Vain amusements, impertinent employments, are cruel moths of time; and time is to be husbanded, though worlds should be squandered away. As the jeweller deals wiih gold, so must I with time; he is careful about the filings, and loses nothing; so should I about the smallest divisions of time, the hour, the minute, the moment. It never made a dying person's bed thorny, that, by a bad bargain, he lost such and such a sum; but misspent time has made the dying moments of many dismal beyond expression.

8. To be rich in the world to come I must have an intense love toward God and heavenly things. The men that love the world pant after the dust of the world, and spare no pains to be rich in the world. A man will never toil himself to gather what he despises; so, unless I prefer heavenly things to earthly, I shall never seek to fill my treasure with invisible excellencies. "He that loveth silver," says the wise man, "shall not be satisfied with silver; nor he that loveth abundance with increase." But he that loveth God shall be satisfied with God, and entranced with the exuberant fulness of the covenant.

9. To be rich indeed at last I must endeavor to maintain communion with God now. To have fellowship with the Father and with his Son Jesus Christ, in all his divine fulness, his glorious perfections, and his gracious ways, is the most enriching course that I can carry on below. Every moment of divine intercourse would be sinking another sum in the bank of heaven, so that I should be wonderous rich at rich at last. He that quits the Indies for Europe sends his treasures before him, then, though he be poor at his departure from the one country, yet he is rich on his arrival at the other; so well were it with me if I could detach my thoughts and meditations, my care and my affections, my joy and delight, my hope and expectaion, from this perishing world, and centre them on that which is to come.—*Selected.*

THE PERSONALITY OF THE DEVIL: JUDE 6, 9.

An objection has been urged to the view that there are evil spirits who are engaged in the work of human temptation, that no intimation is given in scripture of their fall, and that such an important event ought to have been narrated. It is also contended by some that Jude 6, which speaks of the angels that kept not their first estate, has reference to the fall of Adam and Eve; while others regard it as referring to the sin of the sons of God in allying themselves with the daughters of men, and to their destruction by the flood.

We do not think that the fact of no fuller disclosure of the circumstances connected with the fall of angels having been given, is any proof that such an event did not transpire. The bible gives us but very little information on other matters connected with our earth, save such as have transpired since the six days' work of its re-creation; and as the fall of the angels occurred prior to this, it is one among other things which have not been specially or clearly unfolded. The passage just quoted we regard, however, as affirming that they did fall.

Those who deny their fall make a strong point, as they believe, of the objection that this could not have occurred in so holy a place as heaven. It was not, however, really necessary that the fall should have occurred there—it might have taken place in one of the principalities over which they had been placed as rulers, far away from that spot constituting the immediate residence of God, commonly called heaven.

That Adam and Eve were the angels here referred to, we cannot see. Angels, so far as the term is applied to men, are messengers—but in what sense were *they* messengers? What message did they deliver? If they delivered one, ought it not to have been set forth in the record just as much as the fall of the angels? Noah might with propriety have been called an angel, for he did deliver an important message, but Adam and Eve delivered none.

That it was not Adam and Eve who kept not their first estate, and are reserved in everlasting chains, under darkness, unto the judgment of the great day, is very evident. These angels were *reserved* unto the judgment of the great day. They had not then, when Jude wrote, suffered that judgment, but were reserved, withheld, kept back, for it. Now, as this being reserved unto judgment in chains of darkness is evidently associated with the idea of punishment, and this an everlasting one, it must be the final punishment; and if Adam and Eve are to be saved, it cannot be said that *they* are reserved for such punishment; and if they are not to be saved they will have no resurrection, but are *now* under everlasting chains of darkness, or in a state of non-existence, which will be eternal—they are, not, therefore *held in reserve* unto such judgment, but *but are actually suffering it*. Consequently it cannot apply to them. For the same reason it cannot refer to a judgment on the sons of God. If they are to be saved they are not reserved unto judgment; if they are to be lost then they are not *reserved* for punishment, but are actually enduring it—even eternal death.

God has *reserved* these angels, whoever they are, unto the judgment of the great day; that day is the day of judgment—the day when the Lord Jesus shall come with ten thousand of his saints, a day yet in the future and not in the past. That Enoch does not, in this coming of the Lord or day of judgment, refer to the destruction of the old world, is very clear. Of whom is Jude speaking in this chapter? He is speaking, not of Adam and Eve. Not of the antediluvian sons of God, but of certain men who had crept in unawares, who were ordained to condemnation, the nature of which he illustrates by referring to the judgment on the Israelites after they had left Egypt—that on the angels who kept not their first estate, and upon Sodom and Gomorrah—which judgment consisted in eternal death, or everlasting chains of darkness. He calls these men filthy dreamers, spots in their feasts of charity, wandering stars, etc., to whom is reserved the blackness of darkness forever.

Now, it is of *these* men that Enoch prophesied—not of Adam and Eve: they lived before Enoch, and could not be subjects of prophecy. Not of the angels who kept not their first estate—not of the antediluvians—not of Sodom and Gomorrah: these instances of judgment are given simply to illustrate the *nature* of the judgment to be inflicted on these filthy dreamers, who lived when Jude wrote—a judgment which is to consist in their "eternal death:" or, in other words, their being bound in everlasting chains of darkness.

We do not believe that this passage in Jude 6, has been translated so as to bring out its proper sense. As rendered, it seems to imply that these angels which kept not their first estate are *now* held in everlasting chains, under darkness, *reserved* unto the judgment of the great day. Properly rendered, it should, we think, bring out the idea that these angels are reserved for the day of judgment, *which judgment is to consist in their being held in everlasting chains of darkness:* be eternally held under the power of the dark grave—that land of darkness. So that these angels are not now held in these chains, but will be at the great day; for then they will be like the Israelites, and as Sodom and Gomorrah, who have entered upon their judgment, and will be forever bound in these chains of darkness.

That such is the true rendering seems most probable, if we look at Jude 13, where, in speaking of the men "who were before of old ordained to condemnation—these "filthy dreamers"—these, "spots"—he calls them also "raging waves of the sea, foaming out their own shame, wandering stars, to whom is *reserved the blackness of darkness forever*." We regard the expression, "reserved in everlasting chains under darkness, unto the judgment of the great day," as synonymous with the expression "reserved the biackness of darkness forever," this blackness of darkness for ever refers to the *final* doom of the ungodly, and the everlasting chains, under darkness, we regard also as referring not to the *present* condition of these angels, but to that *future* state of everlasting darkness for which they are reserved.

These angels, then, in Jude 6, we regard as literal angels—fallen spirits, who fell, not in heaven, but in one of the principalities on which they had been placed as rulers. Where that spot was is not, of course, clearly revealed. We may, however, venture an opinion which we simply give as such, without claiming for it any inspiration. We think that this earth was probably the spot which this fall took place—the fall of man and of angels occurring on the same planet. Our argument is drawn from analogy.

In the beginning, we are told, God created the heaven and the earth. After the earth had been created, for some reason or other, it was thrown into a state of chaos. When God was about to fit it for the residence of man, he re-created or reformed it in a period of time denominated six days. Why was this earth thrown into a condition of chaos after its original creation? Reasoning from analogy we conclude that it was in consequence of sin. If sin was the cause, who sinned? It was not man, for he had not yet been created; it must have been some other being or beings than man, and, as we have no knowledge of any other class of beings lower than himself who are moral agents, we must conclude that it was a race of beings occupying a position still higher than his own who fell.

That it was sin which caused this chaotic condition of the earth is probable. The earth has undergone so great a change since the period of its re-creation, that the world that then was is said to have perished: this has been the result of the deluge. It is still to undergo another change, and such a change that it will be designated by the name of a new earth. The instrument in producing the first change was water; that which will effect the second will be fire. Sin caused the deluge to sweep over the earth; sin will cause the earth to be yet the subject of the action of fire. These changes on the earth's surface and condition have thus been and will be the result of sin; and, reasoning analogically, we may conclude that it was on account of sin that the earth was reduced to a chaotic condition. If so, who were the sinners? The scriptures speak of "the angels who kept not their first estate, but left their habitation." These, it appears to us, must have been the sinners, and it may be for the reason that satan once exercised authority upon this earth that he feels so unwilling to loosen his hold on it. In consequence of this sin they are *reserved* unto the judgment of the great day, not now being held in everlasting chains, under darkness, but still free to carry out their work of temptation, waiting the judgment of the great day, a judgment which will consist in their being brought under everlasting chains of darkness, the blackness of darkness forever; or, in other words, "eternal death." In our own opinion this view of the angels who sinned, the place where they sinned, the time when they are to suffer, and the nature of their punishment, makes the subject clear, and does away with the necessity for resorting to fanciful and clouded interpretations of the divine word.

In another place in Jude, the personality of the devil is brought to view. "Yet Michael, the archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee." The idea here set forth is that these filthy dreamers despised dominion, and spoke evil of dignities, and that Michael, the archangel, who is admitted to be a personal being, a holy angel, though occupying so high a position, did not, like them, despise even a fallen dignity like the devil, and indulge in evil speaking, but said, "The Lord rebuke thee." Now if the devil is not a person, but simply "evil," let us read the passage in the light of such an interpretation. "Yet Michael, the archangel, when contending with evil, (he disputed about the body of Moses) durst not bring against evil a railing accusation, but said, The Lord rebuke thee"—evil. There does not seem to be much sense in such an interpretation. Disputation is a thing usually carried on between intelligent beings, capable of disputing with one another, and as one of these, Michael was evidently such a being, we must conclude that his opponent was also, and not a mere abstract principle. That this adversary was not a man, but one possessing a higher nature, is evident from the fact that this dispute was about the body of Moses, and *man* could not have known where that was, for we are told that the Lord buried him, "but *no man* knoweth of his sepulchre unto this day." And as Michael requeeted the Lord to rebuke this devil, the most natural supposition is that an intelligent being, who could understand the nature of a rebuke, was to be the subject of it. If we regard this devil as a personal being, this passage is easy of explanation, otherwise we cannot see that it is susceptible of any clear or satisfactory interpretation.

JOHN FONDEY, M. D.

Philadelphia, July 29, 1867.

How few, comparatively, are they, who freely, liberally and in proportions settled on principle, set apart of the substance they possess, for the promulgation of views they hold to be identified with the best interests of society. Louder than others, perhaps, in the praise of certain doctrines and principles, prompt to defend them when impugned, to explain them when misunderstood, and giving every kind of evidence but one of cordial attachment to them, it is yet by no means uncommon for such men to dole out, for their promotion, nothing more than the small change of their incomes, and grudgingly offer to truth trifles which they would blush to present to any one of their own friends.—*Miall.*

No article of faith can be truly and duly preached without necessarily and simultaneously infusing a deep sense of the indispensableness of a holy life.

MEN will mourn for the evil which sin brings, but not for sin which brings the evil. —*Seeker.*

PRIDE can be as insolent in rags as in purple and fine linen.

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The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

VOL. 1-4, 1863/67

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THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

NO. 37 PARK ROW,

FIFTH STORY, ROOM 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 2, 1867. VOLUME V.—NUMBER 1. WHOLE NUMBER 191.

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THE TREE OF LIFE: TO WHOM ACCESSIBLE.

A SERMON BY THE EDITOR.

TEXT.—"To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God."—Rev. ii. 7.

If a benefit is announced for our acceptance, several inquiries arise, such as, Is the offered good of real value? and if so, how valuable? What is the character of the party making the offer? Is he truthful and reliable? Is he able to do as he proposes? and what is the evidence of his ability? If all these points are settled, the inquiry follows—On what terms can the good be secured?

1. *Is the offered good of real value, and how valuable?* The benefit is, access to the tree of life. That tree is first presented to our view in the garden of Eden, where man was placed at his creation, with permission to eat of every tree therein, except the tree of knowledge of good and evil. By transgression he was excluded from the tree of life, "lest he" should take thereof "and eat and live forever." Access to that tree would secure life, uninterrupted by death. The innate love of life and abhorrence of death makes such a means of security of inestimable value.

Let it be announced that such a tree has been discovered, which, beyond all doubt, would heal every disease "flesh is heir to," and renew the youth of the aged and infirm, at any and all stages of life, and what would be the effect on earth's population? Would it not produce a greater excitement than has ever yet been witnessed? Suppose this tree is to be found in only one location; what a move would be seen for the favored spot! Every vehicle of conveyance, from a hand-cart to railroad cars and steamships, would immediately be put in use to convey men, women and children to the scene of interest. What a gathering from all lands and of all classes! Many would fancy themselves sick who never felt pain, and make haste to the place where health and life were to be secured against a possibility of interruption for evermore. The cost of reaching the place would be wholly disregarded, if the fact was established beyond doubt, that such a tree had been discovered. The halt, the lame, the blind, the cripples of all classes, as well as the more favored invalids, would all be seen in the vast army seeking health and life.

Thus all parties and classes proclaim, with an earnestness there is no mistaking, that this *life tree* is of value beyond all human calculation. All men have an inherent love of life of which they cannot divest themselves.

Such a remedy as we have supposed in the foregoing illustration, is offered in our text. It will not only remove all the disorders to which men are liable in this life, but also bring to life the dead, and so perform its work that they "cannot die any more:" life, vigor, health, and eternal enjoyment is the result of access to *this* tree of life! Is the announcement to you incredible? Do you inquire—

2. *What is the character of the party making this offer? Is he truthful and reliable?* This inquiry is reasonable. The party is presented to us in the first chapter by the beloved disciple, John, who thus introduces him. Says John—"I was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying" "what thou seest, write in a book and send it unto the seven churches which are in Asia:". . . . "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters: and he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength: and when I saw him, I fell at his feet as dead. And he laid his right hand on me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead: and behold, I am alive for evermore, amen; and have the keys of hell" [hades] "and of death."

Such is the description of the party in question. Once a sufferer on earth, even unto death itself: a party with whom John was conversant in a previous period, and on whose bosom he had leaned his head without fear; but now he who was once a man of sorrow and acquainted with grief, is so changed, and appears in such glory, the beloved John falls at his feet as dead! He had seen his Master on the mount of transfiguration, and said, with Peter, "It is good to be here;" but there is a glory on Patmos so much exceeding any thing John had seen before, that he is overpowered, and "flesh and blood" give way, and life seems to become extinct; but the hand of that beloved Master touching his servant, with the consoling words, "Fear not," enabled him to look up, while it is announced, "I am he that liveth, and was dead—and behold I am alive for evermore, and have the keys of hell and of death." Jesus had told his disciples, just before his death, "The gates of hell" [hades] "shall not prevail against my church." Now he demonstrates to John the fact, that he has in his hands power over death and hades; for he had the "keys." Jesus went down under death, but it was impossible that he could be holden of it, for he had never sinned, and could only by a voluntary act be under it at all; but that he might obtain the right and power to deliver his church from death, he descended into it and came up again with the "keys" in his possession, and thereby secured the resurrection of all his followers.

Do you still ask, Who is this party that saith, "I will give to eat of the tree of life?" God the Father shall answer. While Jesus stood at Jordan, John the Baptist saith, I "saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Again, we go forward to the mount of transfiguration; a bright cloud overshadows the company there, and "a voice out of the cloud, said, This is my beloved Son, in whom I am well pleased: hear ye him." Truly, "Him hath God the Father sealed." He is, indeed, "The way, the truth, and the life." If any testimony is trustworthy, then can we rely on that of Jesus, who "was dead, but is alive for evermore."

3. *Is he able to do as he proposes? and what is the evidence of his ability?* While here on earth, he healed all manner of sickness and disease, raised the dead, opened the eyes of the blind, walked on the sea, commanded the stormy winds to cease and they obeyed: yea, "By him were all things created, that are in heaven, and that are in earth, visible and invisible,". . . . "all things were created by him, and for him;". . . . "and by him all things consist:" and "all power is given unto me in heaven and in earth," saith the party of our text, whose ability we are considering. His revival from the dead is full proof of the validity of his claim to such power. No impostor was ever compassed about with such a cloud of witnesses and testimony of ability to do all that he promised. If the evidence on this point is not ample, no amount of it could convince the doubter: he is farther gone in unbelief than the hypocritical Pharisees who said, "If thou wilt come down from the cross we will believe;" and yet when he had risen from the dead, and it was so demonstrated to them that they could not deny it, they gave the soldiers, who had guarded the sepulchre, large sums of money to tell the most infamous and improbable lie that was ever uttered, viz.: "The disciples came by night and stole him away while we slept!" If asleep, how did they know anything about it? Poor frightened disciples, who all forsook their Master and fled when he was arrested by his murderers! How did they get courage to venture on an armed guard to steal their dead Master! And if they did venture, how happened it, they were so fortunate to arrive there just at the time when all the guard were so sound asleep as not to awake at the rolling away of the "great stone" which secured the sepulchre? Wonders multiply at the folly of unbelievers: and those who can reject the resurrection of Jesus, as an accomplished fact, are hopelessly lost to all value of truth in testimony. The fact of his resurrection being settled, all the other facts of his power are established with it, beyond a doubt. His *ability* then, to do all he has said, is not a matter of uncertainty.

4. *The Tree of Life and the Paradise of God.* What are they, and where located? Whether the tree of life is literal, or a symbol, is of small importance to us. That the reference is to the literal tree in Eden, there can be no doubt; and the use of the tree is clearly stated by JEHOVAH himself: if man "eat thereof" he would "live forever." The proffered good, then, in our text, is an unending life, bestowed by Christ, the LIFE-GIVER.

The term Paradise, signifies "a garden of delight," or pleasure. The word occurs but three times in the New Testament, Lk. xxiii. 43, "To-day, shalt thou be with me in paradise:" 2 Corth. xii. 4, "caught up into paradise:" and in our text. Much has been said about it; and most professed Christians seem to suppose it is some intermediate state of bliss, entered on between death and the resurrection; some holding, it is heaven itself; while others suppose it is located in the lower parts of the earth. But the first class, while they insist that the dying thief and Jesus were together in paradise, on the day of the crucifixion, find an unanswerable argument against their idea of its being heaven, because Jesus said to Mary, three days after, "Touch *me* not, for *I* am not yet ascended to my Father;" so that if their heaven is paradise, and the thief went there, on the day of the crucifixion, he did not find Jesus. The other class are just as much in difficulty; for while they contend paradise is not heaven, but an intermediate place somewhere else, they cannot reconcile Paul's desire to depart and be with Christ, which they urge in proof of the conscious state of the dead, with the fact that "Christ has ascended into heaven itself," and that deceased saints do not go there till after the resurrection, if at all; so that Paul's desire to be with Christ could not be realized immediately after death, as he would have to be retained in the paradisiacal state till Christ's "return *from* heaven," at the "last day."

In Paul's use of the term paradise, 2 Corth. xii. 4, he distinctly makes it synonymous with "the *third* heaven;" for what he calls paradise in verse 4, he calls the third heaven in verse 2; so that we have only to determine what and where this heaven is, to know where "the paradise of God" is to be located. Turning to 2 Peter iii., we find this apostle speaking of the scoffers of the last days, he says, "For this they willingly are ignorant of, that by the word of God *the heavens* were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished; but *the heavens* and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless we, according to his promise, look for *new heavens* and a new earth, wherein dwelleth righteousness."

Here, then, we find the "third heaven:" the *first* destroyed by water: the second to be "dissolved" by fire: the third to remain. As the apostle John, carried away in vision, Rev. xx. and xxi., saw "earth and heaven" flee "away," and then "saw a new heaven and a new earth," in which there was "no more death, neither sorrow, nor crying, neither shall there be any more pain," so Paul "knew a man" who was caught away in a vision and saw this "third heaven"—this new state in which "the paradise of God" is found; where "the tree of life" stands, so that there is no more pain, sorrow, or death, to any who have access to it; in paradise restored, the flaming sword removed, "the Lamb which is in the midst of the throne shall *feed* them:"—"I will give to eat of the tree of life which is in the midst of the paradise of God," saith "He that is alive and was dead; and behold" he is "alive forevermore."

5. *On what terms can access to the tree of life be secured?* "To him that *overcometh*." A victory is to be achieved. Adam the first was overcome. Adam the second overcame, and is set down with his Father on his throne. Temptation is to be encountered; or, trial is to be endured: none can overcome without it. A triumph in obedience to God insures the promised benefit. The first thing to be subdued is *self;* or, our animal propensities. These are not to be destroyed during our time of trial, nor to be put under unnecessary and uncommanded restraint. Every one of our natural appetites, with which our Creator endowed us, he intended should be a source of pleasure, to be gratified in a lawful way and in a temperate manner. This is evident from the fact, that God said to Adam, "of every tree of the garden thou mayest freely eat;" one only was excepted. Here was permission such as we should expect from a wise, kind, and benevolent Creator. He gave man no appetites or desires but what he made provision for their being a source of pleasure; and pleasure, too, in the highest degree, by restricting them in such a manner, only, as to prevent man from being enslaved or surfeited by them. There are some mistaken but well-meaning persons, who torment themselves, and others around them, all their life long, by false notions of self-denial; some carrying their ideas so far as to think it is inconsistent with holiness to desire even pleasant food. A man can no more help desiring pleasant food to eat than he can help desiring pure air to breathe. But if his circumstances, in providence, are such that he cannot have "savory meat such as I love," as said Isaac, he can be thankful for what he has, and not murmur because he has not such as he may desire. There is no virtue in being indifferent as to whether we eat mouldy bread or fresh: and so there is no virtue in crushing out any of the natural desires or appetites: the virtue is in restraining them to God's appointed order in their gratification; both as to a lawful indulgence and a temperate manner. Thus to use them, is to honor the Creator and to excite gratitude to him. Those who act otherwise, may find God does not accept their offering, and may ask, "Who hath required this at your hands?" and add, "Bring no more vain oblations;" such "incense" may be found an "abomination" to him. Use all our members and senses so as ever to impress our minds with a deep sense that God is good; for it is "the goodness of God that leadeth thee to repentance."

The grand victory, then, is, to so subject all our desires to the will of God, so that in their gratification we shall have such regard for our fellow-men as to carry out the rule he has given us, to "love thy neighbor as thyself." This rule will not allow us to encroach on his means of enjoyment by overreaching, deceiving, or taking advantage of his ignorance, necessity, or weakness, to wrest from him any thing that is necessary for his lawful enjoyment of his God-given desires, or capacity for happiness. In a word, we are to *overcome* all desires for happiness or enjoyment which infringe on the rights of others, whereby they are deprived of the means or power to participate in lawful enjoyment. Such a victory embraces all that the Christian world have called victory over "the world, the flesh, and the devil." Our view, we think, simplifies the subject, and brings it to the comprehension of all minds which are disposed to come under the government of God.

But how can we attain to this moral grandeur? First, by a believing contemplation of the life of Jesus; and second, by the aid of the Holy Spirit, which Jesus is exalted to bestow on all who truly set their hearts to follow him. Without such divine aid, we shall struggle in vain, and always fail; but as saith the apostle, "I can do all things through Christ," by the Holy Spirit, and victory is certain: the promise of our LIFE-GIVER will be realized, and we shall eat of the tree of life in the midst of the paradise of God.

Some suppose, Christ must restore to the whole race *all* that the first Adam lost. The main thing lost was, access to the tree of life. Our text tells us to whom the second Adam will restore that, viz.: "To him that *overcometh*." Let us see to it, we do not deceive ourselves by the vain expectation of gaining anything lost by Adam, unless we come off conquerors through the blood of the Lamb. That we may be thus victorious, let there be no delay in beginning the conflict. Soon our eternal destiny will be sealed by access to the tree of life, or an utter and final exclusion from it, involving the *loss* of "an eternal weight of glory."

"SEARCH THE SCRIPTURES."

IF men were as anxious to grow in divine knowledge as they are to build up their sects and parties, we should see a different state of things in the Christian world to what appears in these days. The fact is, in these last times, professed Christians have had their understandings placed in old creeds, where they are compressed as Chinese compress the feet of their children by placing them in iron shoes: no matter what the torture is, they must wear them, till instead of well developed "*understandings*" they possess mere clubs to walk on. So it has, unfortunately, been in divine things. Iron creeds have been employed for centuries to cramp and make mere "clubs" of the minds of men professing to be Christians; and they dare not look into the Scriptures of truth without first putting on the iron cramps, called "creeds, confessions of faith, or, articles of religion," wrought out for them by men as fallible as themselves, and with not half the means of knowing the truth now enjoyed. The result is, a dwarfed religion, so far as Biblical knowledge is concerned, and a weakness against infidel objections and spiritualistic notions, which tend to bring religion itself into contempt by thinking, intelligent men. If all Christian men were thoroughly imbued with the importance of taking no doctrine at second hand, or from the creeds of men, however good and honest those men might have been, we would find true Scriptural knowledge greatly increased and increasing. The reverse of this, alas, is true, in general, and Christianity suffers in consequence.

If Puritanism had been a perfect form of Christianity, if it had been thoroughly imbued with the spirit of progressive advancement, if it had been as zealous in searching for the *new paths* of God's word, as it was in inquiring after the "old paths" of theology, the disastrous reaction which is witnessed in the New England religious character would have been avoided. The noble-hearted Robinson when he bade farewell to the Pilgrims at Leyden, gave them this advice:

"BRETHREN: We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but, whether the Lord has appointed that or no, I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If the Lord reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for, though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace further light as that which they first received. I beseech you remember it is an article of your church covenant, that *you be ready to receive whatever truth shall be made known to you from the written word of God.* Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth; examine it—consider it, and compare it with other scriptures of truth, before you receive it—for it is not possible the Christian world should come so lately out of such thick anti-christian darkness, and that perfection of knowledge should break forth at once."

THE GENERAL JUDGMENT.

"VERILY, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."—Math. x., 15.

This scripture, with the one Math. xi., 20–24, is, by many, supposed to present an invulnerable position for those who defend the doctrine of an assize judgment. A little reflection, however, will convince the candid that what is supposed to be sound argument is little better than mere assumption—assumption which ignores the plain testimony of the word of God. It is boldly assumed that there is a trial judgment at the end of the present dispensation: a trial judgment, in which all men shall stand in their proper persons before a judgment seat: a literal trial. This is not taught in the record. Then it must be assumed that there will be a general resurrection to meet the idea. The living of all men, after they are dead, is, again, doctrine unknown to the blessed testimony; but, in the dark ages, the general judgment notion was used as a great motive, and has been by many since. Now, to prove that all men will rise from the dead, it is asserted that all men must be judged in that manner after they are dead. One assumption is here employed to prove another.

The idea of a day of trial after the dispensation ends, is supposed (very unfairly) to be taught; and hence, as in the old superstition, all the great idea of judgment and motive to influence the life to holiness is left to that day. Now, I demur altogether to this leaving out of view the great and tremendous influence of infliction for sin, published beforehand as a warning, as in the case of the Israelites, whose case is especially under consideration in this instance; and the influence of the example of such punishments upon those who should "afterward live ungodly."

The truth is, that every people, whose probation as a people has terminated, have had their *day* of judgment. They have been judged—punished; and there has been a time or day in which this has been done. In speaking, therefore, of that people, and contrasting their condition, as the Saviour does, with others, the day of judgment must be the day of their punishment (judgment in the execution), because he is speaking of them and their condition. The day of judgment, for any people, must be the time when the judgments written against them are executed. Such days had Egypt, Canaan, Sodom and Gomorrah, Tyre and Sidon, Jerusalem and Palestine. Also, the entire antediluvian world. Now, to suppose that the day of judgment specified by the Saviour here is for Sodom and Gomorrah, or Tyre and Sidon, is to suppose that they have a future time appointed for the execution of judgment (infliction of punishment) upon them, since Christ was, without any question, speaking of the punishment of the Hebrews, (it must be he was, for he speaks of an intolerable condition) the same which he deplores elsewhere. Now, then, people who stand in contrast with the Jews in these predicted judgments, had received their punishment. It was in judgment for sin—it destroyed them. Therefore they had suffered in the judgment in their *day* of judgment; and as God is righteous, and of just judgment in all his ways with all people, and as they suffered according to law and the penalty which the law published, and which they had incurred and suffered too, all that the law required—all that God who giveth the law required, there cannot be another day of judgment for them.

These are the facts. Here is the principle. It has never been departed from in the divine administration, and never will be, for "shall not the Judge of all the earth do right?" He is just; "justice and judgment are the habitation of his throne." Having punished the condemned for sin, the condemned must have been tried. They will neither be tried nor punished for those offences again. Their punishment took away their life; therefore they have no more sins to be tried or punished for. The day of judgment in any case can exist only for those who are to be punished. Here the Lord tells us plainly who they are. The exposition of scripture, to be sound, must be according to the great principles of the divine government, which are patent, and not according to a fancy or a preconceived opinion. We have given an interpretation of this which is in harmony with the precedent of God himself, and the plainest principles of his word. Now it will stand, and we hesitate not to stand by it or to fall with it, if it falls. The terrible condition of the examples before the mind are matter of history. How much more dreadful will be the condition of the greater transgressor! That condition is now a matter of history also. The world might judge which was the most terrible of the two days of judgment.

Nothing is gained to the unscriptural opinion that all the wicked dead will be raised up alive, or that, in the state of life from the dead, there will be a trial of all men—by the statement that there is a day of judgment for the Jewish nation. Nothing by the supposition that the worse condition came upon the apostate Jews, for they were the greater sinners; and all history shows, as well as the Bible prediction, that no people ever suffered so fearfully for their sins.

In another article we shall show from the Bible that these people had a worse punishment than Sodom or any other class.

W. S. CAMPBELL.

THE DEPTH OF RICHES.

SHALL we refuse to believe because we do not understand? The world *acts* upon the reception of truth as commended to us by the result. This is true in the sciences and the arts. Thousands and millions of people *act* upon the result, in respect to the steam engine: a very few, comparatively, understand it. It is still a mystery to the masses. Notwithstanding the whole civilized world depends upon the result. They all expect to reach the most distant places by the application of steam as a power; and we know this is by means of the steam engine. Still, we could not explain an engine. So Christ is a force in the gospel. We know that this force works in us, and we see the result. We feel it; we know it; yet we may not be fully able to explain the mode by which it is done. We see that Christ is the Son and heir of David—the King to sit upon the throne in the world to come. We do not feel competent to explain how it is that the Son of God should have become the Son of David. Shall we, therefore, refuse faith? We should act unwisely if we did. We should act contrary to sound sense. Contrary to our action in every-day life; for in every-day life we consent to that which is mystery; and where we cannot begin to understand, we still believe. Now, I would urge that we do depend upon that in nature which we cannot fathom, and yet we see the force and the result.

In Christ it is the same. We see that God the Father has made him the power of our salvation; and we see the result in the conditions of grace and the fully defined state for the future, the resurrection of the dead to immortality. We may therefore consistently believe in the Son of God and the plan of God.

W. S. C.

THE MEASURELESS LOVE.

I CAN measure parental love—how broad, how long and strong, and how deep it is; it is a sea—a deep sea that mothers can only fathom. But the love displayed on yonder hill and bloody cross, where God's own Son is perishing for us, no man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets, these have been determined; but the height, depth, breadth and the length of the love of God passeth knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the Summer calm, or, lashed into fury by the Winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her sounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him with the contrition of the prodigal in our ears and this confession on our lips: "Father, I have sinned against heaven and in thy sight." The Spirit of God helping us thus to go to God, be assured that the father, who seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him who, not sparing his own Son, but giving him up to death that we might live, invites and now awaits your coming.—*Dr. Guthrie.*

THE STARTLING CRY.

THE Lord cometh! The heart of many a one thrills at this call. He thinks of the approaching and complete establishment of the Lord's kingdom upon earth; and he sighs, "Ah, didst thou but come!" Yes, our heart also joins in this longing of eighteen hundred years; for even so long has it been in the church, not like a flood of water, which is gradually lost in the sand beneath, but like a stream, which, the nearer it draws to its destination, rolls onward with greater power How many a prophetic omen has there been that the grand moment of jubilee is not far distant. We already perceive signs of the publication of the gospel in all the world; that of the shaken foundations of the Mohammedanism; that of the re-emergement of the Beast from the abyss; that of the decline from Christ and his word, extending through the world; and that of the powerful errors of the anti-Christian spirit, acquiring dominion over the cultivation of genius; of the idolization of men, and of many more similar signs.

Never did the church witness such a constellation of signs of the near coming of Christ as now. "The branches of the fig-trees are full of sap; and the Summer is at hand." Assuredly, I am not ignorant that a portion of the church has become gradually weary of the long tarrying, and has fallen into doubt. You

also shake your head, and are of the opinion that we have long talked of "the last time." Well, use this language, and increase the number of the existing signs by this new one. Add that of the foolish virgins, who, shortly before the midnight hour, maintained that "the Lord would not come for a long time." So also in the days of Noah. They ate, they drank, they wooed and were wooed, and inscribed over the festivity-decorated gate of their dwelling, "Peace! Peace! There is no danger!" But then, however, the depths suddenly burst open, and the floods rushed forth at the command of the eternal wrath. Only Noah and those with him watched and were preserved; upon every one else destruction came with the swiftness of a whirlwind. The Lord cometh! Oh, were he already here! How do we long for his revelation in these dark times!"—*F. W. Krummacher.*

"The Mortality of Nations."

This is the title of an address delivered by Parker Pillsbury before the "American Equal Rights Association." The object of the author is to show that nations, like individuals, are subject to Divine laws, and their protracted existence in a state of happiness depends on the observance of those laws. In a very interesting manner, he illustrates his ideas by citing the histories of various governments, and points out the elements in each that brought them to disaster, or that continued their existence for any length of time. The ideas given are very interesting. Published at Room 17, 37 Park Row, New York, by the "Equal Rights Association." W. M.

Studying the Scriptures.

I cannot, says the late Dr. Whately (commenting on some of the difficulties in the writings of the apostle Paul), but attribute a great part of the discrepancy and perplexing uncertainty that has arisen, both on this and on several other points, to the habit cherished by some persons of *reading* the Scriptures—assiduously indeed—but without any attentive reflection and studious endeavor to ascertain the real sense of what they read; concluding that whatever impression is found to be left on the mind after a bare perusal of the words must be what the sacred writers designed. They use, in short, little or none of that care which is employed on any other subject in which they are much interested—to read through each treatise consecutively as a whole; to compare one passage with others that may throw light on it; and to consider what was the general drift of the author, and what were the occasions and the persons he had in view.

In fact, the real students of Scripture, properly so called, are, I fear, fewer than is commonly supposed. The theological student is often a student of some human system of divinity, fortified by *references* to Scripture, introduced from time to time as there is occasion. He proceeds—often unconsciously—by setting himself to ascertain, not what is the information or instruction to be derived from a certain narrative or discourse of one of the sacred writers, but what aid can be derived from them toward establishing or refuting this or that point of dogmatic theology. Such a mode of study surely ought, at least, not to be exclusively pursued. At any rate, it cannot properly be called a *study* of Scripture.

There is, in fact, a danger of its proving a hindrance to the profitable study of Scripture. For so strong an association is apt to be established in the mind between certain expressions and the *technical* sense to which they have been confined in some theological system, that when the student meets with them in Scripture, he at once understands them in that sense, in passages where perhaps an unbiased examination of the context would plainly show that such was not the author's meaning. And such a student one may ofted find expressing the most unfeigned wonder at the blindness of those who cannot find in Scripture such and such doctrines, which appear to him to be as clearly set forth there as words can express; which, perhaps they are, on the (often gratuitous) supposition, that those words are everywhere to be understood exactly in the sense which he has previously derived from some human system—a system through which, as through a discolored medium, he views Scripture. But this is not to take Scripture for one's guide, but rather to make one's self *a guide* to Scripture.

"The Earth Shall be Found."

We insert on another page, from the London *Freeman*, a criticism upon the Greek Testament of Dr. Tregelles, who, in 2 Peter, iii., 10, reads "the earth and the works that are in it shall *be found*, or *discovered*, instead of 'burned up.'" The writer thinks this looks too much like "nonsense," and therefore supposes that a *Latin* word, meaning to burn, is inserted instead of the proper Greek word. This is too violent a supposition to be readily admitted. We ought to follow the true and natural reading, whether we can understand it or not. But there is no difficulty in the passage as it stands in the best and oldest manuscripts. When the heavens and the earth are dissolved, and the earth and the sea give up their dead, then will the earth and its works be "discovered," brought to light as they had never been before. A more consistent sense is thus obtained than by the old reading, "burned up," for in immediate connection with the text we see that the earth is not to be absolutely burned up or annihilated, but only transformed into "a new earth, wherein dwelleth righteousness."—*Am. Baptist.*

THE HERALD OF LIFE.

NEW YORK, OCTOBER 2, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

Our paper comes to you, this week, somewhat changed in its appearance. Whether for the better, you will judge. Its contents are what most concerns us all; yet, we have long since learned, the appearance of a periodical or book has something to do about its being read by such as are not interested already in their contents. It is very apt to be supposed, if the matter is of much value, it will be likely to appear with a fair external, and be printed in such a manner as not to make the impression of slovenliness in its authors and conductors. We must say, that our *printing* has, much of the time, been done in a manner that has caused us severe trial. We are making one more effort to have it done in better style. Whether we shall immediately succeed remains to be seen. Our type is all new: bought expressly for the Herald of Life. If we are not deceived in the article of paper, and our new printer does us justice, we trust that the mechanical part of our periodical will be gratifying to all our patrons; and we hope to make the matter it contains interesting to all. We do not expect that all readers will agree with or be pleased with everything the paper may contain; for, we are certain that such will not be the case with ourself. We intend, however, to do the best we can to make our columns acceptable to all reasonable persons. Let all who write for the paper strive to cultivate a spirit of love toward all men, friends or foes; those who agree with us or differ from us. Love is the fulfilling of the law. "God is love: and he that dwelleth in love, dwelleth in God, and God in him." While we "contend earnestly for the faith once delivered to the saints," let us show, to all, that we "seek not our own, but the things that are Jesus Christ's." Then, tho' we may differ, love shall still live and reign in us, and thereby win men to our Life-giver.

We send this number to all our old subscribers, that they may see what we are trying to do, and in the hope that they will be so well pleased with our present effort, that if they have not yet renewed their subscriptions they will do so immediately, and send us at least one new subscriber each. Those who have not yet renewed, and who do not now attend to it, after receiving this number, we shall be obliged to consider as not wishing a continuance, and cease sending to them. We hope that number may be few. If you do not wish to continue, yourself, please show this sample copy to some of your neighbors. Perhaps they may like to subscribe.

Now we shall wait a few days for your responses. This number is dated Oct. 2, but issued several days in advance of that time, to give all a chance to do what they can or will before our next issue, which will be Oct. 9.

P. S. Our paper appears in its new dress, but unfortunately the paper-maker cut it short of margin, which we did not discover till too late to remedy it this number; we hope to do so before another issue.

A Query.

Will you please explain the passage John iii., 13, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven?" Have not Enoch and Elijah ascended to heaven? If so, how are we to understand this passage?

R. W. N.

It appears quite evident the Saviour is not speaking *literally*, but figuratively, in this text. That is, he is not telling Nicodemus of personal ascensions; for himself had not yet ascended as the "Son of man." He was clearly speaking of the truths he was commissioned to promulgate. No man had ever entered into the counsels of Heaven, fully, but himself. He had ascended perfectly into all the fulness of the Divine economy of God in relation to human redemption, and was thoroughly informed in all things Heaven had to communicate; yet those things were so deep and incomprehensible to a mind not in full communication with the Divine mind, that it could be truly said, "No man hath ascended into" such heavenly things but he who "came down from heaven, even the Son of man who is in heaven:" i. e., is fully in the counsels of heaven, and is alone competent to teach them to men as no other man ever was: no other ever having ascended into those counsels as he had. We know of no better exposition to give the text, and we think the context warrants this conclusion.

After some critical remarks on the text, Dr. Bloomfield, says, "The sense then is: 'And no one has ever ascended to heaven, to bring down this information from heaven, nor can any one except the *Son of man*, (i.e., the Messiah) reveal the counsels of God but I who came down from God.'"

Changing: Dr. Litch: The Periods.

We see by the *Advent Herald*, the organ of inherent immortality and endless torment believers among Adventists that Dr. Litch has abandoned his long-cherished and long-advocated "*year-day* theory," in explaining the prophetic numbers of Daniel and Revelation. No man has held that theory stronger than he has, or preached it more positively for the last thirty years, nearly. But now he has changed. We honor him for daring to change with such odds against him, and especially his former self. He says:

"At the age of eighteen, I pledged myself to God if he would assist me, I would some day understand the book of Daniel. From that day to this I have never lost sight of that pledge. Of course in these forty years I have read much of what others have written, and written somewhat myself. And now at the end of that time I am prepared to say that I pledge myself to point out irreconcilable incongruity and contradiction in every attempted exposition of the book, predicated on the *year-day theory:* so incongruous and irreconcilable that I am constrained to reject the theory and the expositions based upon it.

"This, I am aware, is a bold declaration, but whoever doubts it, let him try the test.

"No one has more to sacrifice as an author, expounding the prophecies and pointing out the fulfilment of the prophetic periods on the year-day theory than your correspondent. But those things which were gain to me, I counted loss for Christ and truth. The argument which I gave in 1838, on Dan. vii. 25, 26, showing the fulfilment of the 'time, times, and the dividing of a time' in 1260 years, beginning in A. D. 538, and ending in A. D. 1798, was universally accepted by Adventists and adopted as public property. But all who were engaged in the time movement of 1854 and 1866, 1867, and 1868, declare it to be unsound, and that the period ended, some of them say in 1792, others in 1793.

"But I reject both my own and their interpretation, for the reason that neither of them fulfilled the terms of the prediction."

Who shall say, after this, that Dr. Litch may not *change?* Who need despair but what he may yet be brought to "reject both" his "own and" the "interpretation" of his fellow laborers in relation to the "immortal soul" entity and its "eternal torments?" Be that as it may, we are glad that he is not a *petrified* theologian. We think, however, his theory of souls and the day of judgment, as a great assize at the end of this age, has had much to do in his recent change. But we shall not dwell on that point.

So far as we are personally concerned, our mind has been stationary on the theory of interpreting the prophetic numbers of the Scriptures for many years. All prophetic numbers given with symbolic prophecy, must, it seems to us, necessarily be symbolic—and, therefore, cannot be literal. But the case may be different in historical prophecy. On this account, for more than twenty years, we have accepted the "*year-day theory*," as it is called, for Dan. vii. 25, viii. 14; Rev. ix. 5, 10; xi. 3, 9, 11; xii. 6, 14; and xiii. 5. In regard to Dan. xii. 7, 11, 12, being a historical prophecy, we have been in doubt whether those numbers are symbolic or literal; and that doubt is not fully removed to this day.

We do not believe, however, that the various numbers embracing 1260 days, or years, are all of one common beginning or termination. Here is one of the grand difficulties in their application by the various expositors. One of those periods, we judge, commenced between 532 and 538, and ended between 1792 and 1798. Another, and the most important one of the 1260, commenced between 604 and 608, and will end between 1864 and 1868. This position we took twenty-two years ago; but we have refrained from saying anything on the subject, for some time past, because it was impossible to do so without its being construed by friends and foes into an indorsement of setting the time for the second advent of Christ; whereas, we do not believe there is a prophetic number in the Bible given for that event; and we wish all to understand that such is our position on this subject. The prophetic numbers are given for something; and prophetic events are to guide us to understand them.

We took the position twenty-two years ago that if the "1,335 days" of Dan. xii. are symbols of years, they commenced between 529 and 533, and end between 1864 and 1868, or at the same time with the last mentioned 1,260 days. On that subject our mind is unchanged. We have no faith that these periods give us the exact time of the advent, but they bring us into the immediate vicinity of it, and mark the point of time for the fall of "the abomination of desolation," which is a two-fold power, viz., Papacy and Mohammedanism; both of which, we are inclined to believe, will come to a complete overthrow of their power within the next eighteen months. We are not positive of this; but we are certainly looking for it, and shall be disappointed if it does not occur; and we farther expect the Napoleon dynasty will fall with them; and that the three will go into the lake of fire (a dreadful and consuming war) together, and be utterly overthrown and sink to rise no more.

We are not disposed to argue these points now, as we might; for the time is so near that it will soon appear whether the view is correct or not. "Men's hearts are failing them for fear," now, and "and for looking after those things that are coming on the earth." Those who have Christ have no cause of alarm; for these things will indicate that their "redemption draweth nigh." They may well "lift up their heads, and look up." Let us watch the opening events before us, and keep ourselves "unspotted from the world." So shall we be safe, "whatever ills the world befall." They shall be a "pledge of endless good" to all such as cleave to our Life-giver, who will shortly exercise his authority as "King of kings and Lord of lords;" and the earth shall be ruled in righteousness; "justice and judgment" shall he "execute," and "the wickedness of the wicked shall come to an end." Blessed day. May it soon come.

What is Understood by the Gospel?

As we are about to commence the new year of our paper, I have thought it might not be out of place to say a few words, or write a few articles, on the subject of the gospel.

To those familiar with all the great truths we have been discussing, for the past years, our articles are not intended; but for our new subscribers, or those that are not familiar with the doctrines of Life only in Christ, I look upon our paper as upon the table spread at a feast, containing many dishes. The strong meat for the well and laboring men; the lighter food for the more delicate; and the milk, and such dishes, for the children of the household, or those of the invited guests. Therefore we should have a word or dish for all in due season. Our name then, the "Herald," or proclamation of "Life, and of the Coming Kingdom." What do you mean by it? says one. In plain words, we mean there is no life outside of the Gospel of Christ. In other words, the Gospel is a gospel of Life through Jesus Christ. This leads us to ask the question, What is man? and what is his nature? If we look at nature and natural things around us, we see that all are passing to the grave. We have only to pass into our cemeteries to find the record of past and the present generations. Therefore, from this source we can learn nothing of man but that he is the subject of death. Nature offers no solution to the great problem "What is man?" Where then shall we look? It is answered, "To revelation." "True:" There and only there, can we find an answer to the great problem of "Man," his nature and his destiny.

What say the Scriptures? "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living [man] living soul," a living being. Now, from this plain declaration of the sacred word, we have the origin of man to be from, or of the dust of the earth. But we are asked, Is there nothing more of man? does he not possess an immortal soul? did not God breath into the man an immortal soul, a spirit or something? We answer, Yes: God breathed into man, or into his nostrils the breath of life. For if God had not done so, he would not have been a living man. God made him, formed him, fashioned him, complete. Bones, muscles, organs, and all complete; just like Ezekiel's men, xxxvii. chapter. Bone to its bone, sinews, flesh, and skin covered them above; but what were they good for? for there was "no soul in them!" Is that what the prophet says? No. What then? "But there was no breath in them." But when the prophet "spake unto the souls to come back!" But, says the objector, "he did not do that." We ask why noe; if that is what they wanted to give them life? The simple Bible truth is, they wanted something else. And that was breath. And he prophesied to the wind to blow upon them. And that is just what God did in Gen. ii. 7. *Nophakh*—blowed into his nostrils; and the wind gave him life.

In Genesis vii., 15, we read, And they went in to Noah, into the ark, two and two of all flesh, wherein is the breath of life." Here we find this breath of life in all flesh. In Psalm civ., 29, the Psalmist says, "Thou hidest thy face, they are destroyed: thou takest away their breath, they die, and return to their dust."

Here the Psalmist speaks of the dust as being theirs. Isaiah, in ii. chap. 22 verse, calls upon Judah and Israel, "Cease ye from man," (the reason assigned is) "whose breath is in his nostrils: for what estimation is to be made of him." *Baptist translation.* We answer, He is to be estimated as dust when God takes away his breath, which is in his nostrils. We will now come to the language of the Apostle Paul in 1 Cor. xv., 45. "And so it is written, The first man Adam was made an animal man; the first man was not spiritual but animal; and afterward the spiritual." He is of the earth, earthy. We have quoted sufficient to show the nature of man and his origin and tendencies. That, according to revelation, he is of the earth, and he is tending backward to the earth. In our next we will show the law under which man was placed; the promise to him under the law; the penalty for disobedience of the law; and so continue on until we come to man's present condition and the hope offered him in the Gospel. Yours, in hope. Jacob Grim.

Philadelphia, Sept., 1867.

The Tent Mission.

Our readers, no doubt, are interested in the progress and labors of the Tent Mission, so auspiciously begun by Br. E. Wolcott. The way once opened, we hear cries from many quarters to "come over and help us." Christ's mission is "Go into all the world and preach the gospel to every creature." We have, undoubtedly, been preaching too much to those who understood the gospel in its fulness when we should have been serving those who would have been made to rejoice in a knowledge of its saving power. Our confidence is increasing that a wider door is opening for spreading the "Life Views." The Herald is now solidly established: our Tract fund is finding favor with all, and because of the influence of both of these, the people desire to hear of the more excellent way. God has certainly blessed the effort already put forth; but as Christ told his disciples to pray that laborers might be raised up, we can do no less, now that we have evidence that there is a harvest ready to be reaped.

The tent meeting at Freehold last week, was a very interesting one, the subjects were new to the people and many heard gladly. On Thursday next the tent will be at Mariner's Harbor, on the north shore of Staten Island, where we have a number of steadfast brethren rejoicing in the truth. Most likely the meetings will be continued in that vicinity for two weeks. Our friends in New York and Brooklyn can avail themselves of this opportunity in helping on those meetings by their presence, as the ferry takes passengers every morning from this city and returns in the evening every day, Sunday and all. Preparations have been made in expectation of such visits. While seeking to feed others they may be richly feasted themselves.

In speaking of the expenses of these tent meetings, we had reference to the responsibility only—Br. Wolcott, in faith assuming that. Among our warm-hearted brethren at Eatontown and Long Branch, the burden was joyfully borne; and so it will, no doubt, where we have such a goodly company of friends in one place. But it is expected that the tent will be pitched in quarters never before visited, and then, as we intimated, there is no one but Br. Wolcott to bear the burden of responsibility. Notwithstanding this, we believe God will raise up friends and provide for his faithful ministers, that his work may be prospered. We wish the hearts of such brethren to be cheered by words of encouragement and sympathy, and we believe Br. Wolcott has found such sympathy from friends as to do his heart good. May others profit by his example, and go out in simple faith in Christ's command, and get the same blessing he gets, and find equal favor among those who hear the gospel of the kingdom. W. M.

Religious Singing.

The singing at church service should always be done as worship, as much so as praying or speaking. Instead of this, it is often gone through with as a necessary formality, without regard to the feelings of the audience or the special nature of the service. Some one, ambitious to be a leader, will give out a hymn whose sentiments are entirely out of place, and then strike up a tune the very opposite of that needed. The consequence is often to make the meetings dull, if not ridiculous. But a timely hymn, appropriately sung, is one of the best things to give interest to a meeting. We believe, therefore, the primitive one, of a brother or sister singing as the spirit gives utterance, is the best even in our day, notwithstanding the prevailing custom. The lively singing of the Methodists is one of the most attractive features of their services. Our Advent singing was once as full of spiritual worship, but now-a-days it is driven from public worship, and is only heard after regular services, or at the homes of the people. W. M.

The Spiritualists have been holding another of their general conventions. A reporter who attended it says that each delegate denounced the pretensions of the others to infallibility but blew his own trumpet vigorously, to show how much he had done and how great he was, and how well fitted to the infallibility he denounced. Egotism, envy, hate, contempt were so manifest that nothing but discord marked the proceedings. And yet some three millions of beings in this country risk their future existence by following this delusion. W. M.

The New Camp Ground.

A committee was appointed at the late camp meeting at Wilbraham to secure grounds for holding any future meetings needed, the lease of those heretofore occupied having run out. We learn that a spot has been selected close by Springfield, and the grounds are to be appropriately laid out next month. The kindly feelings that were shown to the members of the Life and Avent Union, while attending their conference at Wilbraham, did not end there. Two of our friends were placed on the committee to procure the grounds and lay them out, and they were invited to select a site for a tent, and were welcomed to meet with the others and work together for a common cause. Our friends have, therefore, taken in hand to raise the sum of $400, as our appropriate share of the expense in getting the grounds. Brn. Dneny and Day are on that committee, and have already collected about $300 of the sum needed, the officers of the Life and Advent Union having appropriated $100 out of the common fund toward it. We know that all our friends will rejoice at this manifestation of fraternal spirit, and will look forward with greater pleasure and satisfaction than ever for the time of our happy annual gatherings.

W. M.

Bible Against Tradition.

Some men claim tartarus is the smoky atmosphere. Other learned men claim it is the nethermost part of the earth. Jude says, the angels are chained under darkness. So they must be under the smoky sky, and under the surface of the earth. Jude speaks of wicked men as in the same state of darkness; which is the grave; or state of the dead. What chain is stronger than death? That binds Adam and Eve. Jude says, the angels are even as Sodom and Gomorrah. If these angels are devils in a living state, then Sodom and Gomorrah are in the same condition. If Sodom and Gomorrah are in an unconscious state, then the angels are in the same. Jesus says, in heaven angels always behold his Father's face. How can men say, some of them have fallen? The Bible says nothing of fallen angels. I think the saying of Jesus includes all that ever were in heaven; for the word teaches angels cannot die. In Heb. ii. 9, we read, Jesus was made a little lower than the angels for the suffering of death. This proves angels can not die; therefore, to teach there are angels in such a state as men claim, is supporting the doctrine of endless misery in the strongest terms; for if they have lived so long, it is reasonable to suppose they will live forever. I claim that no wicked being has lived, or ever will, over a thousand years, according to the Bible. Paul says, the angels are *all* ministering spirits, sent forth to minister for them who shall be heirs of salvation. If men claim there are angels teaching the spiritualist, he will tell you he is an heir of salvation; for all are ministering spirits to heirs of salvation. The saints have the promise of being like the angels; neither can they die any more. The Bible does not teach that angels ever rebelled in the heavens above. That is man's teaching; got up long ago. It is the root and foundation of endless misery. No man has a right to say that there was a fallen angel or a devil in the serpent in the garden. No man has a right to say that sin existed before Adam and Eve; for sin entered the world by the disobedience of man: not by a devil. All things God had made were good. No man has a right to say there were bad angels; if he does, he goes beyond the Bible. The word tartarus belongs exclusively to the heathen mythology, it never found a place in the septuagint translation. All that have attempted to prove the wicked angel theory, and spirits of demons have taken heathen philosophy for proof.

Willard Knight.

Knightsville, R. I.

Pleasant Memories.

To all of us there are happily some green spots in our lives to which we can with more than ordinary pleasure turn our thoughts, and anon with joy tell to those around us all about them. How sad must those disciples of the Saviour have felt when, to all earthy appearances, their hopes had been cut off; when he in whom they had trusted was taken by cruel hands and slain: how, when they knew he was laid in the tomb, and there safely guarded, he was hid from their sight. And how sad would we feel to-day if our Saviour, in whom we are enabled to trust, had *remained* dead! Where, ah! where should we look for consolation and hope? But thanks be to God, the proclamation has sounded forth, "Christ is risen!" and I fancy the joyousness of those who in half hope, half doubt, were relieved from all their anxious fears when he came into their midst and showed himself to be alive from the dead, no more to return to corruption; for, from this time the sure mercies of David were for him guaranteed.

It is, then, a pleasant memory to all the children of men, at least as many of them as have made the resurrected one their chief joy, and boast to think of him as chief among ten thousand and altogether lovely, that he has been raised on high as a Prince and a Saviour; that as Priest he is now an intercessor; that he loves his own, and that he loved them unto death; that he is coming again to bless the world with beauty, and to give the gift of life, even eternal life, to those whose sins and iniquities shall then no more be remembered against them; and I often think how full of joy shall we be who have trusted in him, when with undimmed eye we shall see the King in his beauty, and the memory of his sufferings be absorbed in hisglory. G. W. T.

Unsteady Christians.

There is a class of Christians who suffer from their peculiar temperament. Such should be treated considerately and tenderly. They are periodically cheerful, and periodically desponding. Their usual condition is one of depression; but this is relieved by an occasional sunburst of light and joy. Then the barometer rises. The skies brighten. You can see the change in their countenance, if you meet them in the street. The "change of weather" with such a Christian is nowhere more apparent than in the prayer gathering. He sings like a lark. He is fluent in prayer and in speech; he is jubilant, and has the promises at arm's-length, and holds to them lustily. Alas! to-morrow the "east wind" will blow again, and his barometer will fall to the stormy quarter! No sun or star appears in his lowering sky. The worry of his business, the failure of his plans, the derangement of his digestion, the loss of his wonted sleep, or some painful intelligence, have completely upset him, and his prayer sounds like the mournful wail of a captive through prison bars. Now, such a nervous, excitable, fitful Christian needs a prodigious supply of grace. He needs, too, to look well after his bodily health. Good bread, good sleep, and a good perspiration, are worth well nigh as much to

him as a passage out of the Bible. Watchfulness, too, is his duty; and he ought to face the very beginnings of despondency and irritability with as bold and prayerful a spirit as he would face a temptation to a fraud or a sensual indulgence. He manufactures the very clouds that fling their shadows over his pathway.—*Selected.*

THE LIGHTS IN THE TUNNEL.

I WAS travelling upon a road which I had never passed over before. There was a long train of cars crowded with passengers. In the afternoon, while there yet remained an hour of daylight, I noticed the lamps were being lighted. We journeyed on, and I watched their faint glimmering flames; scarcely could they be distinguished in the bright light of day. I wondered why they were lighted so early. Suddenly we passed into darkness. Then the lights shone with a strong, steady ray. All through the tunnel they burned brilliantly. How dependent we were upon them! Could it be possible they were the same flames which a few minutes before burned so dimly? Yes, they were the same, only brought into view by the surrounding gloom.

How like God's promises, I thought. When the sun of prosperity shines upon us, we may greatly undervalue them. But when adversity and affliction enclose us with thick shades of night, our faith bursts into a strong and steady flame, and chases away the darkness and gloom of despair. We feel how weak and feeble we are. We cannot take one step without the light which comes from above to guide our wandering feet. Our souls rest upon God's promises as our only hope. Without them we should be in deepest night. Let us have true and living faith, and we may rest secure that when we need its cheering ray it will not desert us, but become a burning and shining light to guide us on our journey to the promised haven of rest.—*American Messenger.*

THE BRIGHT SIDE.

GOD doth checker his providences white and black, as the pillar of cloud had its light side and dark. Look on the light side of thy estate; who looks on the dark side of a landscape? Suppose thou art cast in a law-suit, there is the dark side; yet thou hast some land left, there is the light side. Thou hast sickness in thy body, there is the dark side; but grace in thy soul, there is the light side. Thou hast a child taken away, there is the dark side; thy husband lives, there is the light side.

God's providences in this life are various, represented by those speckled horses among the myrtle trees, which were red and white, Zech. i. 8; mercies and afflictions are interwoven; God doth speckle his work. O, saith one, I "want such a comfort;" but weigh all thy mercies in the balance, and that will make thee content. Look on the light side of your condition, and then all your discontent will easily be dispersed; do not pore upon your losses, but ponder upon your mercies. What! wouldst thou have no cross at all? Why should one man think to have all good things, when he himself is good but in part? Wouldst thou have no evil about thee, who hast so much evil in thee? Thou art not fully sanctified in this life, how then thinkest thou to be fully satisfied? Never look for perfection of contentment till there be perfection of grace.—*Watson.*

CHARITY NEVER KILLETH.

BISHOP THOMPSON, in one of his fireside talks, giving his experience among the Southern Conferences, referred to a sermon of a colored preacher on "Benevolence." In one of the propositions, "that many churches have very little spiritual life and power, because they do not give as much as they ought to give"—elaborating this thought, the preacher said:

"Ise knowed many a church to die cause it dident gib enough, but I neber knowed a church to die cause it gib too much. Dey don't die dat way. Bredren, has any of you knowed a church dat died cause it gib too much? If ye do, jest let me know, and I'll make a pilgrimage to dat church, and I'll climb up by de soft light ob de moon to its moss-covered roof, and I'll stand dar and lift up my hands to hebben and say, 'Blessed are de dead dat die in de Lord.'"

RELIGIOUS DEPRESSION.

IT is the strange truth that some of the highest of God's servants are tried with darkness on the dying bed. Theory would say, when a religious man is laid up for his last struggle, now he is alone for deep communion with God. Fact very often says, "No; now he is alone as his Master was before him, in the wilderness, to be tempted of the devil." Look at John the Baptist in imagination, and you would say, "Now his rough pilgrimage is done. He is quiet, he is out of the world, with the rapt foretaste of heaven in his soul." Look at John in fact. He is agaitated, sending to Christ, not able to rest, grim doubt wrestling with his soul, misgiving for one last black hour whether all his hope has not been delusion.

There is one thing we remark here by the way. Doubt often comes from inactivity. We cannot give the philosophy of it, but this is the fact—Christians who have nothing to do but to sit thinking of themselves, meditating sentimentalizing (or mysticizing) are almost sure to become the prey of dark, black misgivings. John struggling in the desert needs no proof that Jesus is the Christ. John, shut up, became morbid and doubtful immediately. Brethren, all this is very marvelous. We are mysteries; but here is the history of it all—for sadness, for suffering, for misgiving, there is no remedy but stirring and doing.—*Selected.*

FROM ELD. S. L. WALTER.

OTTO, ILL., Sept. 16, 1867.

BR. STORRS: I am well, thanks to my heavenly Father; and Mrs. Walter has recovered so that I could safely leave her. On the 28th of August I left to come out here and see about the HERALD OF LIFE. I found all the subscribers wanting the paper continued. I reached Fulton on the 4th inst.; heard of Br. Lewis as I journeyed from place to place. When I arrived here he had gone to Lewistown, to which place I journeyed; and from thence to Milton, where I arrived about four o'clock on the 7th. But Br. Loveland not being at home, I had to stop short of Br. Lewis, and as I learned that Br. Osborne was with him, I concluded to stay and preach to the people at Milton. We gave out our meeting for the morning, had a good attendance, and they heard with interest. We made an appointment for the evening, which was opposed by one of the brothers, who said he "would not go there to night meetings, because the young men behaved so bad;" but he repented and came. I told them what he said, and asked them kindly to preserve order at night. The people came out, and the house was well filled. The behavior was good, and they heard about life from the dead. Thank God, we had the light of life. On the 10th I found Br. Lewis after a ride of ten miles. We meet at the Baptist church. Br. Osborne opened the meeting. Text: "He that cometh to God must believe that he is," etc. His remarks were good, and food for the adult Christian. Br. Lewis and myself followed with remarks. On the 11th we had a meeting; the people gave good attention. I spoke from "What is man?" Brn. Lewis and Osborne had gone to Canton, about ten miles east. On the 12th instant I went to Jones' Settlement to preach in the Christian church, but found the house closed. After waiting till the people came, they said they would have a meeting, and as the church was shut, the school-house should be opened. It was done, and we were soon singing praises in the school-house. We had liberty in presenting truth, and had some good responses from some of the brethren. Some came to hear a Universalist, others a soul-sleeper, but it had so much Bible, and they liked it so well, they wanted me to preach on the 13th; but this I could not do, as I had to be at Otto on the 14th, twenty miles' ride, and it looked like rain. I left with a promise to preach if I came that way again. I preached here on the 14th at night, and on the 15th three times. We had the house full, and the word took effect, praise the Lord. The church here was made glad. We meet again to-night. Brn. Lewis and Osborne came in the afternoon unexpectedly. Praise the Lord, we had a good time. I hope your proposition to raise a Tract Fund will not only exceed a thousand, but come up to two. It can be done if the friends say the Lord's money shall be forthcoming, and not give as though the Lord would let them or their children starve, or go without clothes. Oh, that all God's dear children may obey the command of the Saviour, "Have faith in God;" then the work will be done. Yours in hope of Life when the LIFE-GIVER comes.

P. S.—I found three packages of books, etc., at Milton for me. The donor has my thanks for this gift. I hope that I shall ever prove worthy of their favors. The Lord bless them. I have had to financier.

S. L. W.

NOTE BY THE EDITOR.—The works you received were furnished from funds paid to help Br. Hanford to go West. We will send more so soon as we are certain where they will find such moving planets as you and Br. Lewis are.

FROM CHARLES H. SUTTON.

MANAYUNK, PA., Sept. 18, 1867.

BR. STORRS: It gives me much pleasure to learn through the HERALD OF LIFE that our paper is to be continued another year. How could we do without it? It is the only paper that fearlessly advocates the Bible truth of *future life* to the *righteous only*, through a once crucified but now a risen Saviour.

I thank God that my mind was ever led to investigate the Bible as it is, and not as so called orthodoxy would construe it. It will be ten years next December since I resigned my possition in the M. E. Church. Had I then been told that such a revolution in my theological opinions would have taken place, I would have been ready to say, "Is thy servant a dog, that he should do this great thing?" (For there was a good deal of the old leaven then remaining). Praise the Lord! my mind is now free from all human creeds, and I know no creed but the Bible, and I try to take it for the rule of my faith and conduct; therefore please find enclosed $5 for Vol. v., with my prayer that it may be instrumental in leading many to the truth; and may God bless you my aged father in the gospel. Yours, looking for speedy deliverance through Jesus. (I am no time setter).

FROM WM. FORRESTER.

DUNDEE, N. Y., Sept, 18, 1867.

BR. STORRS: I wish you to send me several copies of your ESSENTIAL BAPTISM; for I think I can use them to the glory of God in sending them to our Advent friends who honestly are looking for the truth, which you have most fully illustrated in that work, in perfect harmony with God's word. I am yet taking the *Crisis.* I think it one of the best of religious papers. But I think the HERALD OF LIFE is in more strict harmony with the word of life on the resurrection, and no life out of Christ. I am aware that our views of the resurrection are very unpopular, even among Adventists. But, my Br., that don't stop me from telling the truth of God anywhere, whether it is popular or not, wherever it is appropriate, among my fellow men, in public or private. I have kept one copy of the ESSENTIAL BAPTISM, and intend to. I have lent it to some to read, where I could safely.

I should like much to take the HERALD OF LIFE if I felt able; but I am of limited ability in this world; but am willing to do all I can to circulate the truth of God. Send me two or three copies of the paper, and I will send you the money immediately. Perhaps I will conclude to subscribe for it. I wish to say, I am no definite timist; but think the time is very near when our Master will come back to reign with his saints, personally. So we all need to hold ourselves in constant readiness. Your Br., in Christian love.

FROM ELD. J. LEWIS.

OTTO, ILL., Sept. 16, 1867.

DEAR BRETHREN IN CHRIST: The truth is spreading most gloriously in old Fulton, and in other counties where we have traveled and sowed the good seed of the kingdom. We have just returned from a long and laborious tour farther West, with Br. Osborne, and we found our way to Canton. For the first time hunted up our good Advent friends, Br. and Sister Middleton and Sister E. H. Brister. Was glad to find some of the same faith, who received us with a hearty welcome. May the Lord reward them. We tried to obtain a place in which to hold forth; but all in vain; for the ministers of the different sects had been advertised of the fact that we were going round "breaking up the churches," and that we were a dangerous set of fellows, calling us "soul-sleepers, infidels," etc. So we had to speak in the open air, on the public square, which resulted, we trust, in good. At all events, it awakened up an interest, so that they wanted us to come back as soon as they get the Masonic Hall finished, which will not be long, promising us to preach in it free. Well, as I do not intend to say much, only by the way of reporting ourself, so that our friends could hear from us, I will close by saying, The tent is in the field with good success. Br. Walter is with us, and we intend to pitch the tent in different localities as long as the weather will admit. Pray for us; and may our heavenly Father bless all the dear ones that have done so nobly in pledging to the support of the paper and tract cause. O, the tracts! Why, my beloved brethren and sisters, it is altogether important that we should have a constant supply; although we give away more than we sell, they must be circulated. The SIX SERMONS are the most called for, and we are all out now. Who will donate more? May the Lord direct. Think not that we are making capital out of the operation. No, for we have no other object in view but to spend and be spent in the glorious cause. We send you two new subscribers for Vol. v., with the promise of more soon.

FROM MARIA MATHEWS WEAVER.

STANFORD, VT., Sept. 16, 1867.

DEAR PILGRIMS: It is nearly eight weeks since we left our quiet home in Westfield, Mass., to labor in the Master's vineyard. We have attended four camp-meetings, and other meetings too. Are tired, and feel as though *home* would be appreciated could we be there. But we don't expect to settle down again till we come to the congregation of the immortal ones.

We most firmly believe we shall see our blessed Redeemer ere this year (1867) passes. We have our reasons for so believing, arguments that we cannot withstand. Blessed be God.

We have not lost our interest in the HERALD OF LIFE, nor our love for its prominent truth, "*No life out of Christ.*" We talk it, enforce it, sometimes, and at other times, gently, yet plainly speak our views on the subject.

We realize that these are solemn moments, and that "perilous times" have truly "come." Alas! alas! how "lukewarm" the professed people of God have become.

I was much pleased by the remarks made by Brn. of the Life and Advent Union; especially Brn. Hanford, Grim, Day, and Wendell. Glad they feel more like persuading and less like driving people into the truth. Their words made me love them more than ever, and I can pray God to bless the labors of those possessed of such a spirit.

You can not think it out of place for me to exhort you, all, to candidly consider the arguments on Time. Search and see if these things be so. If we are in error, show us wherein; and if we have the truth *you* certainly need to know it.

Definite time and the life views combined make us strong in the Lord and happy in his truth. They are the crowning truths of these last days.

May grace and peace be multiplied unto you. In a little while, a few short weeks, the faithful will meet and be at rest in the home of the redeemed. O let us keep ready for the great event. How blessed the thought of being changed from mortality to immortality in a few days. Blessed hope. It cheers me. It gives me joy amid earth's sorrows, and peace amid her turmoil. Hallelujah! Your Sr. in the Gospel.

S. E. HOFFMAN, Middleville, Minn., writes: I do not know but you may conclude by my silence for so long time that I am giving up the life theme. The Lord pardon such a thought, especially in me. I am trying to do what I can; but it is very hard times in this new country. Many came near starving in consequence of the crops being cut off last Fall, and the rush of emigration. I have been away for more than two months, and have not had the invigorating HERALD to stir up my "mind by way of remembrance." I send $2, and when I get more I will send it. I could get a number of subscribers here but for the scarcity of means to pay; but I keep lending mine, and scattering them all I can.

CHAS. C. WEBBER, Minneapolis, Minn., writes: I have delayed writing, hoping to be able to send some money for my paper; at least the subscription price. I shall send soon, and hope during the year to send more than $2; but the paper I must have, for it is the only preaching I have, though I attend "church" (?) twice every Sunday. I am alone in this city so far as I know, in the belief of the glorious doctrine of "Life only in Christ." I wish that Br. Wendell, when he comes so near as Lake City, might come to this place and stir this people up on the the Life theme. I would like to have my name registered as a member of the LIFE AND ADVENT UNION.

DAVID H. BAKER, Lawrence, Kansas, writes: I have been sick over three months, and have not the money now to renew my subscription, but I cannot do without the paper. I will send the money after awhile. I am trying to get subscribers; but there are many church members here that say they can't take time to read the Book, and they pay a preacher to tell them all about these things, and they have no idea that he does not tell them right. So it goes. As soon as I can spare the money I must have a lot of works on Life only in Christ. Some I can sell, by making an effort. There are, I fear, too many of us content to know the truth, while we make too little effort to lead others into it. This should not be so. Can not each of your subscribers sell at least one copy of LIEF ONLY IN CHRIST? If they would try, something would be done. So of the paper—can they not each get at least one new subscriber in twelve months? I hope to do this, and more. Yours in the gospel hope of life from the dead.

SALLY DILLINGHAM, West Brewster, Mass., writes: I send you $5 for the HERALD OF LIFE. I would like to do more, but cannot at present. I do not know what I should do without the paper. I am striving for the kingdom which is to come, and hope to prove faithful to the end, that I may receive the crown of life when done with the sorrows and cares of this life. I am sixty-eight years old. I live alone; have a comfortable living and something to dispose of to the poor and needy. Thank the Lord for all his goodness to me. I can sympathise with you in the death of your beloved son. I know how to. But what comfort to think you will soon meet him again. I often say "courage" to myself; the bitter cross in every trial will help to bear me to the world to come, but it shall not enter there. How I do wish I could meet with you in your place of public service. I never had that privilege but once; that was in Boston several years since. O, that was a happy meeting. It seemed as if I was in my Father's family. What a blessed meeting when salvation is completed. In that bright day there will be no dark gloom of sorrow; it will never reach that place. Pray for me that I may follow the truth wherever it leads.

MELISSA A. SAWYER, Plymouth, Me., writes: I send you a little money for the HERALD OF LIFE. I was in hopes to send more, but my way seems hedged up. I am glad I can do a little for our good paper. I can say with many others I rejoice that it is to come weekly. My health is poor; but the time will soon come when those who belong to the Lord will reap eternal life. I hope to be found in that number.

MRS. H. B. HARRIMAN, Warner, N. H., writes: Please find enclosed two dollars for the HERALD OF LIFE. It is all we can do at present; but we feel that we cannot get along without it, as we have taken it from the beginning, and think it grows better and better. Yours, in hope of *future life in Christ.*

FRENCH HONESTY.

M. LEGOUVÉ, of the French Academy, tells this story of his body servant in Paris: "Some years ago, he let it be known to his baker that he wanted a body servant. He received fifty applications a day, none of which suited. One morning, while hard at work in his study (it was about five o'clock, in the winter), somebody knocked at the door. He opened it. 'I am told that you want a confidential servant.' 'Yes, and you think you are the one I want; you have first-rate recommendations, and lived, I dare say, ten years in your last place.' 'No, sir; I am just out of jail!' You may imagine the astonishment of Legouvé. 'Just out of jail!' 'Yes, sir; I loved a woman who required money. She pressed me every day to give her more money. I gave her all I earned honestly—'twas not enough. I thieved to gratify her covetousness. I was arrested, tried, convicted, and sent to the penitentiary for three years, which expired last Saturday.' 'Do you think that a recommendation to a place of confidential servant?' 'Yes, sir. A man that loses his character in an hour of folly will be on his guard against temptation, and will strive to regain his reputation. Besides, I know that, at heart, I am an honest man.' There was in the fellow's tone such an honest accent, that Legouvé took him at once, and has never since repented it. The released convict has now the keys of the house, pays all the bills, and does all the marketing."—*N. Y. Home Journal.*

ELD. W. S. CAMPBELL will preach at the Advent Chapel in New Britain, Conn., on Sunday, Sept. 29. Will expect to attend the Tent meeting on Staten Island.

BR. SAMUEL CURRY.

IT is probably well known to the friends of Br. Samuel Curry, that he is lying dangerously ill at his home in this city. Within the past week his case has become critical, and he is fully persuaded in his own mind that he is in a few days to sleep in Jesus. His disease is cancer, which began to show itself about six months ago, at the root of his tongue. For a time he did not understand the nature of the attack, deeming it merely a sore, the result of a cold. When made fully aware of its dangerous character, although anxious to be relieved from it, he did not bewail his fate, but bore up with Christian fortitude, and labored in his Master's cause as his strength and circumstances permitted, seldom alluding to, but never complaining of the ordeal he was called to go through for some wise purpose known only to his heavenly Father.

But it is his present frame of mind that will be most interesting to his friends to whom he has endeared himself, and who may ask, "How does he feel that the dread enemy is so fearfully nigh?" We can say his case is a glorious triumph for the Gospel of Jesus. He rejoices in God as a very present help. His Saviour has not forsaken him in his trying affliction, but has proved himself a friend that sticketh closer than a brother.

We called on him in company with a friend last Monday, the 23d inst., and found him emaciated to the last degree, his strength almost exhausted. He stretched out a feeble but welcome hand, and while tears bedewed, our cheek, his face was radiant with a celestial glory. "All triumph, all triumph, hallelujah, to God! Jesus is with me. It's all well, hallelujah!" and with such kindred expressions, he greeted us, that left no doubt either of his joy or the clearness of his faith in his Saviour. He said God made his angels ministering spirits to him. He had no belief in dead men's spirits; but should sleep to awake in the likeness of Jesus when he should come to gather his sleeping saints.

He spoke freely about the preparation for his funeral, wishing Br. Storrs to preach a discourse, and present every item of his faith—to have nothing omitted; on this point he was anxious to set his seal with his dying breath. He expressed his love for all his brethren, and spoke particularly of those who were looking for their Saviour this year. He said he thought they were mistaken, although he believed Christ was close at hand. He prayed for them that they might be kept if their hopes were not gratified in the return of their Master as they expected. He had nothing but love for all his Advent brethren.

After taking an affectionate farewell, the friend accompanying us said, "It is true that it is better to go to the house of mourning than to the house of feasting. But that bedside is not a place of mourning, it is one of rejoicing and full of glory." And truly it was so. We never saw our aged friend, at any time in twenty years, with a face so radiant with joy and he so full of cheerfulness, although weak in body, full of pain, and choking with a most terrible disease. God is good, and is a very present help, as this trying case proves, and the religion of Jesus is a power to cheer a dying bed, and bear his followers through the dark valley in shouts of triumph.

W. M.

SUMMARY OF NEWS.

DOMESTIC.

IT may be, in part, the scheme of politicians, to further their plans, to excite fears and exaggerate dangers; but there is much ground for serious apprehension in relation to the future peace of the country. One senator, at a large public meeting, declared it within his knowledge the President intends to forcibly resist the legislation of Congress. President Johnson, last Tuesday evening, declared to an assemblage in front of his mansion that the country was in great peril at this moment, and intimated that he would expect the people to aid him in stemming the tide of anarchy and lawlessness that was hurrying the country to destruction. Horace Greeley, who is anything but an alarmist, writes in his *Tribune* of the 26th as follows: "During a political career of no inconsiderable length, during many years by no means wanting in affairs of great public interest, we have never known the general mind to be in a more apprehensive and unsatisfactory condition. The clouds of peace are heavier than were the clouds of war. Whether it be the fault or the misfortune of the President, he has contrived to make the community exceedingly uncomfortable; nor is the tone of those newspapers which profess to speak for him to any extent reassuring; for his organs are full of frightful hints and alarming premonitions. It is publicly intimated by one of his friends that 'he will meet the attempt to oust him from his position in a manner that will astonish everybody.'" Inside, there are other evils manifesting themselves. In order to conciliate the rum and infidel interests, both parties into which the country is divided, politically, are declaring themselves opposed to interfering in moral questions. Principles are to be sacrificed that parties may rule. This will be the shortest cut to destruction. The times are indeed dark and threatening.

The ravages of yellow fever in Texas are frightful. Not only the chief cities, but the small hamlets in the central and southern portions of the State, have been visited. A private letter from Houston mentions several villages that have been almost depopulated, and our exchanges, though evidently making the record as light as possible, give fearfully long lists of deaths. In Galveston, up to the 14th inst., there had been 1,054 deaths in a population of about twenty-two thousand. There must be painful suffering there and elsewhere that demands renewed exertions on the part of citizens in sections free from such afflictions.

FOREIGN.

The news from Europe that promised to be of great importance this week, amounts to but little. Garibaldi, who had arranged matters so that Rome was certain to fall into his hands, was interfered with by the Italian government at the instigation of Napoleon. He was arrested and imprisoned as he was crossing the Roman frontier. His arrest and imprisonment excited his adherents in Florence to such a degree that a serious street riot ensued, but the movement was promptly suppressed by the Government. The volunteers of the Army of "Action" have been dispersed by the Italian troops and have retired to their homes. King Victor Emanuel issued a proclamation explaining his action against Garibaldi, his regard for the faith of treaties imposing on him a "painful duty." The Italian Government offers to send Garibaldi to his home in Caprera, provided he gives his parole not to engage in further "hostilities" against the Roman States. Of course this only interrupts, not ends, the determination of the Italians to possess themselves of Rome. The Harlot will be all the more hated by this opposition of her upholders. Even in France an intense interest is being excited in favor of Garibaldi and against their Emperor. This will now spread all over Europe. In America but few are found not heartily in accord with the aim and spirit of the great revolutionist, Garibaldi.

Greek accounts persist in denying that the Cretans have submitted to the Turks. It is stated that the Goverment of the United States declines to mediate in this war. But aid from Russia is probably drawing near, and already inspires Cretans and Greeks with new courage.

Manchester was last week the scene of a bloody riot, a mob of Fenians undertaking to liberate some prisoners who were to be transported to Dublin. The police were overpowered and the prisoners liberated, but of the mob a number were wounded and killed. Several ringleaders were arrested.

While the French papers are, as usual, discussing the meaning of the last diplomatic note of their Government, and are doubtful whether it means peace, war, or nothing at all, the King of Prussia, the Crown Prince of Prussia, and the Grand Duke of Baden have made public addresses, which have, at least, the merit of being so plain as not to be misunderstood by any one. They all state in the most emphatic manner that the German nation desires to complete its unity peaceably, if no foreigner interferes, but by force of arms if no other course is left open. These addresses were followed by a very significant speech from Count Bismarck. He defied any foreign power to hinder the union, if the German people wished it. An official organ of Count Bismarck at the same time indicates that the South German States may now at any time enter the North German Confederation.

Admiral Farragut proves the maxim of Solomon, that a man diligent in his calling shall stand before kings. Lately, the Kings of Denmark and Greece had the honor of standing before him.

BUSINESS MATTERS.

One Dollar each from—Anna Neill, Charles Everitt, M. C. Converse, Willard Knight, Jas. W. Smith, John Mitchell, A. Town, S. T. Dow, T. P. Bartlett, Nelson Calkins.

Two Dollars each from—Susannah Blodgett, Mrs. H. B. Harriman, Seymour Kenny, Abraham Decker, Capt. J. Simmons, Rachel Gorham, Jonas Notestine, T. E. Spackman, S. E. Hoffman, Philip Macomber, Thomas McClary, Melissa A. Sawyer, Ester Lewis, Geo. Mitchell, Nathan Howe, J. H. Kemp, Wm. P. Clark, Joseph C. Hancock, Chas. Swift.

Three Dollars each from—Mrs. Eunice Turner, Wickliffe M. Baldwin, H. Finn, E. A. Barnes, E. Binns, Palmer Converse, Stephen Benton, Emeline Wood, Wm. Watson, A. H. Landon, Mrs. C. W. Richards, John McAlpine, Richard Wolcott, "and pledges $7 more," Jonathan Whitcomb.

Five Dollars each from—Ann M. Dickinson, Wm. Marshall, Wm. Montgomery. Eld. J. Parry, George Ferris, Levi Boughton, Geo. W. Young, John J. Collins, Mrs. Z. C. Crane, Charles H. Sutton, Thomas Leggett, William Frazier, Geo. U. Lewis, Chauncy Cushing, E. D. Stone, Dr. B. B. Schenck, Warren Smith, Mrs. Maas, D. E. Goodenough, Wm. H. Simmons.

Various Sums—S. J. Mowbray, $10 on pledge; William Nichols, $20 on pledge; R. W. Neale, $10 on pledge; John L. Swain, $6; Eld. A. Guthrie, $4; E. D. Adams, $2 50; Dr. Joseph Trevor, $10; Thos. M. Redhead, $20 on pledge and for two papers; Mrs. C. Barnes, 50 cts.; Mrs. R. W. Pierce, $5 on pledge, and $5 for Vol. Amy Cobb, $4.

TRACT FUND OF $500.

Previous Receipts	$47
Thos. McClary, Wilmington, Del.	3
S. A. Kemp, Florida, Mass.	2

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Poetry.

A Meek and Quiet Spirit.

"MY PEACE I GIVE UNTO YOU."

I HAVE a treasure that I prize,
Its like I cannot find;
'Tis far beyond what earth can give:
'Tis this—a quiet mind.

'Tis not that I am stupefied,
Or senseless, dull or blind;
'Tis God's own peace that reigns within,
Which forms my quiet mind.

I found this treasure at the cross;
And thus to every kind
Of weary, heavy-laden souls
Christ gives a quiet mind.

My Saviour's death and risen life
To give it were designed;
His love's the never-failing spring
Of this, my quiet mind.

The love of God within my breast
My heart to him doth bind:
This is the peace of heaven on earth,
This is my quiet mind.

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my quiet mind.

And what may be to-morrow's cross
I never seek to find;
My Saviour says "Leave that to me,
And keep a quiet mind."

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who have this quiet mind.

I meet with pride and wit and wealth,
And scorn and looks unkind;
It matters not—I envy none,
While I've the quiet mind.

I'm waiting now to see the Lord,
Who's been to me so kind;
I want to thank him face to face
For this, my quiet mind.

—*Selected.*

Children's Department.

The Great Image: or, The King's Dream.

KING Nebuchadnezzar, in the second year of his reign, dreamed a dream which troubled him exceedingly, yet he could not recall it to mind. The impression left upon him was so powerful that he could not sleep, so he called for the Chaldean sorcerers, magicians, and astrologers to come before him and tell him the dream. The Chaldeans said to him, "Tell thy servants the dream and we will tell thee the interpretation." But the King could not remember the dream, and told them, if they did not tell him the dream and the interpretation they should lose their lives; but if they would tell the dream and the interpretation he would reward them with gifts and great honor. They tried to persuade the king that he was unreasonable, but he could not be swerved from his purpose. The Chaldeans told him there was no man on earth who could do what the king required; nor any king or ruler who would ask such a thing of any one, only the gods possessed such power. Then the king became very angry, and commanded that all the wise men of Babylon should be destroyed. So a decree to that effect went forth, and Daniel and his companions were included in the number. Then Daniel asked the captain of the king's guard why the king was so hasty; and he told him all about the king's matter. Daniel went in to the king, and told him if he would give him time he would tell him what he desired. He then went to his house, and with his fellows prayed to the God of heaven concerning this secret, that they might not perish with the rest of the wise men.

It is never a vain thing to call upon the Lord; and in this instance the Lord heard their prayers and revealed the secret unto Daniel in a night-vision. Then Daniel praised the Lord who had heard his cry and given him the wisdom he desired. He went also to the captain and told him not to destroy the wise men, for he could show the king the interpretation. So he brought Daniel in before the king, in haste, and told him that he had found a man among the Judean captives who could tell the dream. The king began to question Daniel as to his ability; but he at once acknowledged to that heathen king that it was the God of heaven alone who was able to reveal secrets, and to make known to the king what should come to pass in the latter days.

This was the dream as related by Daniel. The king saw a great image stand before him, very bright, and the form was terrible. The head of the image was of fine gold; his breast and arms of silver; his belly and sides of brass; his legs of iron; his feet part of iron and part of clay. While he looked at the image he saw a stone, cut without hands, strike the image on the feet, and broke them. Then the great image in all its parts was broken in pieces, and became like chaff, and the wind carried them away; but the stone which smote the image became a great mountain and filled the earth. This was the dream, and he then proceeded to tell the interpretation.

AUNT LOUISA.

[*To be continued.*]

Going Home to be Forgiven.

SOME boys were playing at ball in a retired place, one afternoon, when they should have been at school. They absented themselves without leave, intending to go home at the usual hour. Thus they thought their absence would not be known to their parents and friends.

While thus engaged, Mr. Amos came along. "What are you doing here?" said he, "Your parents think you are at school. I shall let them know where you are, and what you are about." He passed on, and the boys stopped playing. What was to be done? He would be sure to tell their parents. It was too late to go to school, and too early to go home. Their consultations came to no comfortable conclusion; the probabilities of punishment were calculated. Some thought they might escape, but the prospects of meeting them were not promising. At length John Roberts rose up and said,

"I am going home."

"What for? To get your flogging, and have it over?" said one.

"No; I am going home to be forgiven;" and away he went.

John had never played truant before. He had very kind parents; they would deny him nothing that was for his good, and he felt that he had treated them very ungratefully by acting contrary to their known wishes. He resolved to go home and make a full confession of his fault, and ask their forgiveness; he felt sure of receiving it, and he went home to be forgiven. It was a good thing to go home for.

This incident suggests what is the duty of the child to God: he should go to his heavenly Father to be forgiven. This should be his first object, for forgiveness is his first need. He should go as John went—with a sense of his guilt, and with confidence that he will be forgiven.

Beautiful Extract.

WE possess a genuine fragment which Cicero has preserved to us from a lost work of Aristotle. It runs thus: "If there were beings who lived in the depths of the earth, in dwellings adorned with statues and paintings, and everything which is possessed in rich abundance by those whom we esteem fortunate, and if these beings could receive tidings of the power and might of the gods, and could then emerge from their hidden dwellings, through the open fissures of the earth to the places which we inhabit: if they could suddenly behold the earth, and the sea, and the vault of heaven, could recognize the expanse of the cloudy firmament and the might of the winds of heaven, and admire the sun in its majesty, beauty, and radiant effulgence; and, lastly, when night vailed the earth in darkness, they could behold the starry heavens, the changing moon, and the stars rising and setting in the unvarying course ordained from eternity; they would surely exclaim, There are gods, and such great things must be the work of their hands."

It has been justly observed that this passage is alone sufficient to corroborate Cicero's opinion of "the golden flow of Aristotle's eloquence," and that his works are pervaded by something of Plato's genius. Such a testimony to the existence of the heavenly powers, drawn from the beauty and stupendous greatness of the works of creation, is rarely to be met with in the works of antiquity.—*Humboldt's Cosmos.*

Be Cheerful, Christian.

AN old Scottish divine, in commenting on Psalm c. 2, "Serve the Lord with gladness," says: "Your serving him doth not glorify him, unless it be with gladness. A Christian's looks glorify God. We glorify God by walking cheerfully. It is a glory to God when the world sees that a Christian hath that within him that can make him cheerful in the worst times. He can, with the nightingale, sing with the thorn at his breast. The people of God have ground of cheerfulness. They are justified, and instated into adoption; and this creates inward peace; it makes music within, whatever storms are without. If we consider what Christ hath wrought for us by his blood, and wrought in us by his Spirit, it is a ground of great cheerfulness, and this cheerfulness glorifies God. It reflects upon a master, when the servant is always drooping and sad: sure he is kept at hard commons; his master does not give him what is fitting. So when God's people hang their harps on willows, sure they do not serve a good master, and repent of their choice; this reflects dishonor upon God. As the gross sins of the wicked bring scandal upon the gospel, so do the uncheerful lives of the godly. Religion doth not take away our joy, but refines and clarifies it. It doth not break our viol, but it tunes and makes our music sweeter."

The Power of Kindness.

IN a town not thirty miles from Boston, some years ago, a young lady, who aimed at the high standard of governing without force, and had determined to live or die by her faith, went into a school, which was far below the average in point of good order. Such was the gentleness and sweetness of her manners and intercourse with her pupils, that, for a few days, there was nothing but harmony. Soon, however, some of the older pupils began to fall back into their former habits of inattention and mischief. This relapse she met with tender and earnest remonstrances, and by an increased manifestation of interest in them. But it was soon whispered among the transgressors, that she would not punish, and this added at once to their confidence and their numbers. The obedient were seduced into disobedience, and the whole school seemed rapidly resolving into anarchy. Near the close of one forenoon, when this state of things was approaching a crisis, the teacher suspended the regular exercises of the school, and made an appeal individually to her insubordinate pupils. But finding no hope-giving response from their looks and words, she returned to her seat, and bowed her head, and wept bitterly. When her paroxysm of grief had subsided, she dismissed the school for the morning. After the intermission, she returned, resolving on one more effort, but anticipating, should that fail, the alternative of abandoning the school. She found the pupils all at their seats. Taking her own, she paused for a moment, to gain strength for her final appeal. At this juncture of indescribable pain, several of the ring-leaders rose from their seats and approached her. They said to her that they appeared on account of the school, and particularly on their own, to ask pardon for what they had done, to express their sorrow for the pain they had caused her, and to promise, in behalf of all, that her wishes should thereafter be cordially obeyed. Her genuine sorrow had touched a spot in their hearts which no blows could ever reach; and, from that hour, the school went on with a degree of intellectual improvement never know before; and, like the sweet accord of music, when every instrument has been attuned by a master's hand, no jaring note ever afterward arose to mar its perfect harmony.

"Fred Douglass."

WHO is he? A colored man, who years ago was a slave, but "ran away" from the house of bondage, and was made free by anti-slavery men, who paid to his former master a sum for which free-papers were procured. Thenceforward he used his manly powers and eloquence in the cause of human liberty, and he has lived to see the emancipation of his race. He is still unyielding in support of free institutions. He has long been located in Rochester, N. Y. Recently a brother and his family came to him in that city. The following letter (private, yet published) shows his brotherly heart in a touching manner:

"I have been," he writes to the editor of *The Independent*, "keeping a kind of hotel all Summer! My poor brother Perry—after a bondage of fifty-six years, deeply marked by the hardships and sorrows of that hateful condition; and after a separation from me during forty years, as complete as if he had lived on another planet—came to me two months ago, with his family of six, and took up his abode with me. To him—dear old fellow!—one who has carried me on his shoulders many a time (for he is older than I, though my head seems to contradict it)—one who defended me from the assaults of bigger boys when I needed defence—I have been mainly devoting myself, and gladly so.

"I have now completed for him a snug little cottage on my own grounds, where my dear old slavery-scarred and long-lost brother may spend in peace, with his family, the remainder of his days. Though no longer young, he is no sluggard. Slavery got the best of his life, but he is still strong and hopeful. I wish his old master could see him now—cheerful, hopeful, and 'taking care of himself.' If slavery were not dead, and I did not in some sort wish to forget its terrible hardships, blighting curses, and shocking horrors, I would try to write a narrative of my brother Perry's bondage. But let the old system go! I would not call its guilty ghost from the depths into which its crimes have cast it. I turn gladly from the darkness of the past to the new and better dispensation now dawning."

Letters and Extracts.

From William Wood.

LAWRENCE, MASS., Sept. 15, 1867.

BR. STORRS: Not being able to be present at the annual gathering of *Life* believers in Wilbraham, I was much rejoiced to learn that those, though not of the same faith did place at your disposal a shelter from the rain whereby you were enabled to convene together. The act was no more than every one should do; but it is more noticeable from the fact that there has been, and still is, a tendency to oppose, and ofttimes to show a bitter, quarrelsome spirit to such as do not see, or will not agree with our opinions. We cannot be a recipient of eternal life unless our character is fashioned and moulded into the image of the great head of the church. It is written, Isa. lii. 7, "How beautiful upon the mountains are the feet of *him* that bringeth good tidings, that publisheth *peace*;....that publisheth salvation. Thy watchmen....shall see eye to eye when the Lord shall bring again Zion." Again. "All we like sheep have gone astray," (yes, we must all confess to this) "we have turned every one to his own way....But *he* was wounded for our transgressions....He was brought as a lamb to the slaughter, yet he opened not his mouth." And can we, who profess to be followers of our Lord and master, feel angry in any sense, though an unbeliever, a man of the world should scoff at us, or one who may *profess* the religion of Jesus should oppose our sentiments, and bring before us a stubborn and bitter spirit? Ah, no! The religion of Jesus Christ "suffereth long, and is *kind;* it envieth not: is not puffed up; thinketh no evil; rejoiceth in the truth, and endureth all things" without a murmur. It would be profitable not only to myself but others, who have expressed a desire, if I could occasionally contribute to your columns; but differing on some points, very prominent ones, I have withheld until the way opens. In the meantime, may the Almighty God bless you and your endeavors to do good; and in the morning of that glorious day may you be ushered into that presence where there is fulness of joy and pleasures evermore. Your Brother, who is a firm believer of "*No life* out of Jesus Christ."

P. S. Enclosed is $3 for the HERALD another year.

From J. L. Swain.

NORTHWOOD NARROWS, N. H., Sept. 16, 1867.

BR. STORRS: You will find enclosed $6 to help support the HERALD OF LIFE. I will try and do something more, if the Lord does not come before Vol. v. is completed. Oh, how we were pleased with our paper No. 46. The spirited letters it contained, showing that such union and harmony existed in the meetings of the life believers, at Wilbraham. Oh, those sweet letters it contained from Br. McAllister and others did cheer our poor hearts. God bless them, and all the rest of our correspondents, is my prayer.

There has been a great deal said about the HERALD OF LIFE dying; and in fact, I thought it showed symptons of death, myself; (but I must been drowsy). If it has been sickly, it has revived, and at present we consider it in good health, and we expect it will live until it has done its work. Why should it not live? It is a healthy child, so to speak. It has the best of fathers, the God of heaven, and consequently he will see that it is cared for. For men to talk about the doctrine of life only in Christ "dying out!" permit me to say, I consider that impossible.

No death about it. Who would think of people dying if there was no such thing as death in the land? Bless the Lord, we've got the truth on this point. I hope that union may exist between us and Christ till he comes; and if it does, we shall be saved in that day. Now, may the blessing of God rest in copious showers on the Editor and all that are concerned in heralding forth the glad tidings of No future life out of Christ, the LIFE-GIVER. Your brother in Christ.

From A. Boynton.

WEST BATAVIA, N. Y., Sept. 15, 1867.

BR. STORRS: I have delayed writing because of our tent meeting, which has just come off. I hoped to do something for you at this meeting, but can only send $3 now, and that from those who have received the paper before. Yet I am encouraged even in this. One brother to whom the paper was sent free, now sends $2 for the next volume, and is so affected by its truthfulness that I am sure he will follow on in the right track. O, I am so glad for a paper open to a free investigation of Bible subjects, even that of a personal devil. So on in the good begun way: we need not fear getting very far into error while we keep the word of the Lord before us as our chart. Having clearly defined the great outlines of truth, the filling up will all work in most beautifully and harmoniously.

A future life only *in* Christ tears away and removes forever the last vestige of that dark cloud of error, eternal torment; and makes God's loveliness, even in the sinner's doom, shine forth clearly. I was with you in *spirit* at Wilbraham, and was made so glad when reading of the glorious results of your deliberations there. Yes, it *is* God's cause; and woe to any who are found resisting it.

I find it somewhat unpleasant to be holding so many doctrines which seem to be a burdening stone to my brethren; but then, the loveliness and sweet assurances of it repay all sacrifice. The little hell of our Advent brethren is becoming quite as repugnant to all my feelings of justice and goodness as the eternal one of popular theology used to be. Bless God, the truth dispels the whole thing entirely. The divine administration, in all its departments, is founded in and carried out on the broad principle of *universal love.*

From Wm. Montgomery.

BUFFALO, N. Y., Sept. 16, 1867.

BR. STORRS: Enclosed you will find five dollars, my subscription to the HERALD OF LIFE. I am glad to see that you had such a good time at the annual meeting, and that the glorious cause of "No future life out of Christ" is on the increase, but am sorry to see so much valuable time and space taken up with the discussion of the personality of the devil; as I think there are other topics which would be much more profitable for the readers of the paper.

I have long thought that the subject of experimental religion was not set forth as prominently as it ought to be. I would like to see at least one article every week on the necessity of personal piety. You know, as a general thing, the readers of the HERALD OF LIFE have not the privilege of hearing the word preached in its purity; and although it is to them a great boon to get a paper that does advocate the truth, yet they want something more. "Man cannot live by bread alone." What would it profit me, if I had all knowledge, and understood all mysteries, and had not the love of God in my heart?

Excuse these remarks, as I do not wish to dictate, but thought it my duty to make the above suggestion. Just let it go for what it is worth, and believe me to remain, yours, waiting for eternal life.

From Eld. J. Parry.

SANDY HILL, N. Y., Sept. 17, 1867.

BRO. STORRS: The HERALD OF LIFE failed me last week, and thus reminded me of my deficiency in not sending you my subscription for vol. v, which I will now endeavor to rectify by sending you $5 on my account. I have forgotten how my account stands with you, will you inform me? I am glad the prospect of the HERALD is so good; and hope the good cause may prosper: for though I do not agree with you in all points of doctrine, the spirit of the paper is so good, I wish the example may be followed by some others. The gospel of the kingdom is in my opinion the great central point of attraction to all true believers, and it is sad that all who receive the truth, in the love of it, cannot merge their minor differences in its refulgent light. We shall never see eye to eye till the Lord brings again Zion. If we are in reality on the road thither, why should we fall out by the way? There are but too few travelling the narrow road; and narrow as it is, there is room enough for all who choose to walk therein. When will it be said again by those, who with argus eyes scrutinize the conduct of professors, "Behold how these Christians love one another?" I fear that instead of this Christian union, so visible in the primitive church, the *refined* Christianity of the present day has contrived to separate most widely those whom God designed, in his word, to be united together in indissoluble bonds of faith and love. The only conclusion I can come to in the present condition of the Advent churches is, that "an *enemy* hath done this," to scatter, to devour. Yours in hope of life.

NOTE BY THE EDITOR: Your account is all right. We fear others did not receive the last two papers, as we had a misfortune, both weeks, in getting the wrappers written. If any have not received those numbers, who are entitled to them, if they will inform us, we will try to supply them.

From B. Gifford.

PHILADELPHIA, PA., Sept. 14, 1867.

BR. STORRS: Enclosed find $2, for which please send me one copy, each, of your Six Sermons, Watch Tower, and Life from the Dead; the balance, if any, you will place to the Tract Fund. My object in having them separate is, that I can loan them, so that three persons can be reading at the same time, and thereby spread those glorious truths more widely. I do think they are the glorious truth indeed; and I rejoice exceedingly that I ever heard them; and I give glory to God that the scales of darkness and of early prejudice have fallen from my eyes, and I am enabled to see light and beauty, as well as perfect harmony throughout the sacred word; and I am anxiously looking for the appearing of our Lord and Saviour Jesus Christ; our great and only LIFE-GIVER. I wish we could have more of the preaching of the word than we have in this city; but I must try to be content until the way is opened. I often go to the M. E. church, (of which I was once a member; but resigned because I could no longer subscribe to their creeds, and hear what they call preaching the gospel; but I can now see that it is a different kind of gospel from that which Christ and his apostles used to preach; for they preached a resurrection from the dead, by the Spirit of him (Christ) dwelling in us, while orthodoxy preaches a "re-union of soul and body," at some time or other; but they seem not to know when. Pray for me, brother; and may God bless and comfort you exceedingly. Yours in hope.

From Levi Boughton.

VICTOR, N. Y., Sept. 16, 1867.

BR. STORRS: I have delayed writing longer than I had intended, as I have no idea of doing without the HERALD OF LIFE; for I consider it the nearest the truth of any paper printed. Though I say so, I do not think all that appears in it is truth; but the doctrine of life only in Christ I believe with all my heart; and I rejoice that evidences are accumulating that the time is near when our Lord will take the kingdom and reign: but I have no faith in the definite time movement. The positions of the governments of the world look ominous of some great event just at hand; and we know the next universal kingdom is to be Christ's everlasting kingdom, under the whole heavens; and when we see the increase of crime, of all kinds, who that loves right can but pray, "Thy kingdom come, thy will be done in earth as it is in heaven?" Enclosed are $5.

MRS. E. G. MCCULLOUGH, West Chester, Pa., writes: I think I can pay $20. You may depend on that amount from me. I very much approve of advertising our paper, and will help to raise the means. A lady at Cape May C. H. (to whom I wish the paper sent) is seeking for the truth. She is not serving God from fear, but love. She told me if she could be convinced that future torment was not true, she would be a far happier woman; not on her own account, but for those who will be lost. Her husband is a decided infidel. I think if he was to read our paper his infidelity would disappear. They are very kind hearted. A friend at Green Creek, N. J., told me if our people would come there, they would be well received and good might be done; and I say the same of this place, a town of 5,000 inhabitants. Professors of religion here seem to think it a sin to talk of a future life out of meeting. I heard one say, to talk of religion at a tea-table was irreverent. If I had Br. Grim's address I would write to him. He is the very person to come here. I am thankful that the paper is to be continued.

NOTE BY THE EDITOR: Br. Jacob Grim's address is, No. 1,314 Franklin St., Philadelphia. He *is* just the man to visit West Chester, Pa., and we hope he will do it soon. The HERALD OF LIFE will be sent to your friend at Cape May C. H., as you request.

RACHAEL GORHAM, North East Pa., says: I have not been capable of writing for quite a number of years. I should like to write if my trembling hand would allow me to. I have had your paper for nearly two years; and there is a great deal in it that is entirely new to me. I like the paper, and want it, if I can get it, as long as I am able to read. I am 81 years of age. You will find enclosed $2.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

ON all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* LIFE-GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price,* in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST. D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

BIBLE VS. TRADITION: in which the true teachings of the BIBLE is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS. Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS. Price 5 cents.

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No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTERS TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburg, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for 2 cents postage; where that number is called for, we will send them at our own expense. They will be sold at $3 per 100; but in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner,* 32 pages. Price, 7 cents.

The following are 12mo. Tracts, of 24 pages each:

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price, 5 cents.

All letters in relation to any of these works must be addressed,

GEORGE STORRS, Box 4,658, New York.

MACDONALD & SWANK, Printers, 37 Park Row, New York.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. | NEW YORK, WEDNESDAY, OCTOBER 9, 1867. | VOLUME V.—NUMBER 2. WHOLE NUMBER 192.

THE HERALD OF LIFE.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

NO. 37 PARK ROW,

(FIFTH STORY, ROOM 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are bo h conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Terms of the Herald of Life.

Two Dollars a Year; or, 48 numbers; One Dollar for six months; or, 24 numbers; invariably in *advance*. When served by Carrier in New York City, 48 cents additional.

The Postage on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

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ALL LETTERS relating to the HERALD OF LIFE, whether on business or other matter, must invariably be addressed:

GEO. STORRS, Box 4,658,
NEW YORK.

ALL NAMES of persons, sent us, should be written plain, so that we shall not have to GUESS them out. Also in ordering, the name of the POST OFFICE, COUNTY, AND STATE must be given, and written plainly; and if a CHANGE is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters confusion and delay are inevitable.

JUSTIFICATION BY FAITH.

A SERMON BY THE EDITOR.

TEXT—"Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. iii., 28.

It is not uncommon to hear men say, "The Bible is full of contradictions." The contradictions, if real, would indeed make that book unreliable, or unworthy of credit. Some wish to prove it so, while others, sincerely desirous to know the truth, are stumbled by a seeming want of harmony in the Scriptures. We are disposed to believe the supposed contradictions are in the theories of men, and not in the Bible itself. Different expounders of the word form adverse theories from the lack of a comprehensive view of Bible truth *as a whole*. They fix upon isolated texts, and draw out a system from a few portions of the word, without seriously inquiring whether the general tenor of Scripture is not adverse to their theory. We regard such a course as calculated to mislead, and plunge in error those who pursue it: it is not "rightly dividing the word of truth," so as to see it in all its harmonious proportions. To do this, we should carefully inquire what is the general tenor of the word of truth, viewed in all its parts. That point ascertained, the few texts which may seem to clash with this general scope of the word, will be found to bear an interpretation in harmony with it.

If the Bible is from God, some interpretation must harmonize its teachings. That construction, whatever it is, must be the truth.

Our present object is, to consider the Scripture teaching on the subject of Justification. Different and unharmonious views have been maintained on this topic. Some use the language of Paul, Rom. v. 18, "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life," and conclude that all men, without exception, will be eternally saved in life. Such a construction, however, must be made to harmonize with the general tenor of Scripture, or it is not reliable.

Others fix on such texts as Rom. iii., 28, "Therefore we conclude a man is justified by faith without the deeds of the law," and argue that a man's works have nothing to do with his acceptance with God here, or hereafter: that, there is only one ground of this, and that is faith; and no matter how evil his conduct may be, if he maintains his faith, he is safe. Such a view may be found unharmonious with the testimony in general; and if so, it cannot be correct.

Another class of men insist that justification is wholly by works; they use the language of James, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar;" and the words of Jesus, "By thy words thou shalt be justified, and by thy words thou shalt be condemned," in proof that there is no ground of justification except that of right doing. Here, again, a conclusion is arrived at which is not in harmony with many plain declarations that a man is justified by faith.

Can these texts, which give rise to such contradictory theories, be embodied in a harmonious system, so that each shall occupy its important position in the great whole of truth? We judge they can; but wish not to force our opinions on any man. Let those who read or hear be the jury, and we will present the evidence.

We will first make some general remarks on justification; or what to justify implies, or signifies.

1. To justify, sometimes means to approve; as when they say, "a man is justified in doing" a certain act or acts; or we justify him in what he has done.

2. It means, to declare one innocent who is really so, though he may have been accused.

3. It also has the signification of the acquittal of one who was really guilty, for some reason or consideration. In this latter sense it is used in the language, "a man is justified by faith without the deeds of the law."

4. To justify, also signifies continued approbation, on account of continued obedience. In this sense it is used by James, when he says, "Was not Abraham our father justified by works, when he offered Isaac his son upon the altar?"

From all these remarks it may be seen, there are different stages or degrees of justification; and that every finally glorified man passes through them all, in some period of his trial state.

We will now illustrate the several stages in the progress to the final justification; and will do so by the figure of a race to be run and a prize to be obtained.

1. A man may be justified—that is, approved to run a race *for* a prize who is not yet justified, or accepted as having actually entered on the race. This idea embraces such texts as Rom. v. 18, "The free gift came upon all men to justification of life." All men, through the one offence of Adam, were subjected to death, or condemned to death: but, by the one righteousness of the second Adam, Christ, the free gift is bestowed of being placed in a state where life may be secured, notwithstanding the previous condemnation. No man hereafter shall fail of life by the fault of Adam, but is placed under the mercy of life offered; or is justified to run in the race for life, if they will: they are approved so far as to give them a personal opportunity to secure life. This is without any regard to previous acts of their own; and places them on ground in which their own course will decide whether they shall live or be held under the dominion of death. They all have the prize of life set before them, and are called to enter the race for it. This is the first stage of justification: from it no man is excluded: it is upon all.

2. A man may be justified, or accepted as actually entered on the race, who has complied with the terms specified as prerequisite to running. This class embraces those spoken of in such texts as Rom. iii. 28, "justified by faith without the deeds of the law." It is not any previous goodness in them that is made the ground of their justification or acceptance to run in the race for life, or for which their past sins are remitted; but for present compliance with offered grace, or favor. The faith is an act of acceptance by the runner. By this act he is justified, without any previous goodness or righteousness. This is the second stage or degree of justification. Of this we shall speak more particularly before closing.

3. A man may be justified or approved while running the race by a careful adherence to the laws and requirements of the race.

This idea embraces such texts as James ii., 21, "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?" It is in the day of trial, after he had been accepted to run the race. Abraham had previously been justified by faith: now, as a believer, running the race for the prize, he is justified by works, or obedience to God's commands. Such justification is by works, which he must perform, or his previous stage of justification avails him nothing, and in fact he forfeits it, and is condemned. For, saith the apostle, if a man strive for mastery, yet is he not crowned except he strive lawfully. 2 Tim. ii. 5. This justification by works, in the day of a believer's trial, is the third stage or degree of his acceptance; and by obedience, in this trial, is his faith made perfect, or gains additional strength.

4. A man may be justified when he has completed the race, or he may be accepted to receive the prize. This implies all the three previous stages of justification; yet it is made on the ground that he has conformed to and obeyed the laws of the race. He must have been accepted to run for life—he must have entered on the race by the specified means, viz., *faith*—he must have been obedient to the rules of it while running—and he must have run to the goal appointed, or to the end of the course. Here comes the fourth stage of justification; and it is by the *evidence* of works, or obedience. This embraces such texts as the following: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "Come ye blessed of my Father, inherit the kingdom" . . . "for I was a hungered, and ye gave me meat; thirsty and ye gave me drink; naked and ye clothed me," etc. These things *done* were the *evidence* that they had entered right, run right, and they now are called up in their justification, in the final result; and they enter "into LIFE ETERNAL," which is the glorious prize given of God to all such as have passed the four stages of justification of which we have spoken.

Here we see a most beautiful harmony of texts, which some had supposed contradicted each other. It is from want of attention to the Scripture, as a whole, that men so often come to the conclusion, the statements are contradictory. The contradiction, as we said at the outset, is in men's imperfect theories, and not in the Bible itself.

We now return to that stage of justification which is by faith, of which the apostle speaks in our text, Rom. iii., 28. This, as the context shows, is the justification of a man—who has been a sinner—in the day he embraces the offer to run for life. The apostle shows this cannot be by the deeds of the law, for all have sinned: and the law once violated can offer no deliverance; for its demands are penal—wrath, not mercy. "By the deeds of the law there shall no flesh"—no man—"be justified:" . . . "for all have sinned, and come short of the glory of God:" they have failed to come up to the standard which alone can fit them for the enjoyment of God in his glory. Hence to be justified before him, it must be by another method than that of law: if justified, it must be "freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth, a propitiation through faith in his *blood*"—his death—"to declare his righteousness for the *remission of sins* that are past" . . . "that he might be just, and the justifier of him which believeth in Jesus." This justification excludes all sinners from boasting; for it is not by works, but by faith in Christ they are justified. "Therefore," adds the apostle, "we conclude a man is justified by faith without the deeds of the law." Hence any sinner may enter on the race *for life*, whatever may have been his past sins; and he may be accepted to run this race as if he never had sinned, by complying with the demand to believe in Jesus as the propitiation, by his *blood* shed for our sins that are past. It is a system, originating in God's love and benevolence, to put sinful men in the way to eternal life, without sacrificing his justice, or giving license to sin; and a system adapted to the state and condition of all the race, as sinners, whose case would be otherwise hopeless. Truly, great has been the mercy of God to sinful men.

The justification of which we are speaking, then, is that of an adult, in the day of his personal acceptance of God's proffered grace. This is by faith alone. Man fell into sin by unbelief, and forfeited life. It is right and proper that he should regain a standing before God by faith. Such is the course God has appointed for all who are capable of that exercise. To the inquiry,

What is that faith, essential to such persons? We answer: In Hebrews xi., 6, the apostle tells us, "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Belief, then, in the existence of God, and in his placability, is essential to this faith; without this assurance to the mind, the faith of which we speak would never show itself.

If a more definite answer is asked for, as to what the faith is by which a sinner is justified, in the day of his acceptance to enter on the race for life, we would say:

It is certainly preceded by a conviction that he is dying: and that, for his sins, he deserves to die. This is followed by a hope in the mercy of God through Christ, which leads him to see the love of Christ in becoming a propitiation for his sins. Hence his faith receives as a fact—"Christ *loved me*, and gave himself *for me*." Gal. ii., 20. In this transaction the believer is individualized; that is, it is an individual recognition that Christ loved him and died for him, as if there had been no other soul of man to be the object of this love and death. It is not a general faith that Christ loved the world and tasted death for every man. Though that be a truth, yet it is not *the* truth a perishing sinner lays hold of when he starts in the race for life. Nothing short of the truth, "Christ loved *me*, and gave himself for *me*," can meet his present state. This faith brings him into direct communion with Christ, the LIFE-GIVER, and makes him a partaker of a new and divine life: or, he becomes a "new creature:" he is *in* Christ, and has commenced a course for the consummation of the new life in its eternal confirmation; which is the prize after which he is hereafter to run. Hence, there is an entire reliance on Christ for acceptance with God, and as the LIFE-GIVER, by whom alone life eternal can be obtained. He embraces Christ as "the way, the truth, and the life," and fully accepts, and realizes, the fact, that "No man cometh unto the Father but by" Christ.

Being now accepted of God to run for life eternal, he has "peace with God, through our Lord Jesus Christ," and should run the race "looking unto Jesus, the author and finisher of our faith; who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." He has yet before him, his justification as an obedient believer in his day of trial, and his final justification in order to receive the prize of immortality, eternal life; of which he is to be put in possession by a revival into it, according to the purpose of God and the promise of Christ thus expressed:

"This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have *everlasting life;* and I WILL RAISE HIM UP AT THE LAST DAY." John vi., 40.

THE SHAKING OF THE NATIONS.

THE entire body of Adventists, in this country and in England, have persistently looked forward to a time of trouble among earthly powers that should presage the coming of the "Desire of all Nations." God destroyed the old world, not because of the holy character of the antediluvians, but because of their wickedness. Just so, in the end of this world, the inhabitants will give themselves up to "eating, drinking, marrying and giving in marriage," and utterly ignore not only the signs the Saviour gave to mark the period of his return to earth, but all true religion, and instead, with itching ears, will heap to themselves teachers having the form of godliness but denying the power thereof. Thus we are taught that in this age of the world a purely worldly or anti-christian spirit will prevail, and the religious element will be most deeply implicated, and will also be visited in the most condign manner; to their cries for recognition as his followers they will be dismayed by the response "I never knew you." And they will go down in a destruction only paralleled in its suddenness and overwhelming character by that of the flood of waters.

We have proclaimed these things as divine predictions, and the convictions of our hearts; and have steadfastly waited for their more perfect manifestation, notwithstanding the mockings to which they have subjected us from religious scoffers who have taunted us, time and again, with the query (put in their mouths by prophecy,) "Where is the promise of his coming?".

In times past we have recognized many of the tokens indicating that the end was drawing nigh. They have been increasing as we have journeyed down the highway on which the "signs" are written, until now the chart by which we have been guided seems to have run out and we are left, in expectation, waiting for the Master himself. Excepting the "sign of the Son of man in heaven," we know of no other waymark to lead us further into the future, and that is most generally accepted as synchronizing with the visible appearance of the descending King. We have no right, therefore, to delude ourselves or others that there is another day allotted to a wicked world and apostate sleeping church to fill up their history.

The last event, and the one we think, that has entered most generally in the calculations of all our brethren, is a state of anarchy among the nations, either of general war or preparations for a universal conflict of arms. Strange as it may seem to the world, though not to those who have the "sure word," while the "nations are angry" and marshalling for conflict, the world is to hear resounding on every hand the cry of "peace, peace." To this state we have at last come, and most fully so. There is, confessedly among all classes of men, the prospect of a more general breaking up of every tie that has bound the people of this earth together, than has ever yet been witnessed. Statesmen are proclaiming this, journals are dilating on it, the merchants of the earth are bewailing it, and all hearts are truly failing them for fear in a sense never before witnessed. But from the kings of the earth, and from its rulers, a counter cry of "peace" is heard. Napoleon says he is for peace; his government was established as one of "peace;" the Emperor of Austria announces from his throne that all is "peace;" we hear the same assurance from Prussia; even the Sultan of Turkey has almost subverted the authority of the Koran that he may have "peace;" England has just taken the first step of sacrificing her aristocracy that she may have peace at home; and, not last, our own country has been devoting itself for three years to accomplish her work of "peace."

But where can this blissful state of peace be found? Not surely in France, where an intense agitation for war has been wrought up by her wily Emperor, who seeks in foreign aggressions to save himself from sliding into the abyss which he ever sees at his feet. Not in Austria, whose Emperor has just ended a secret conference with this Napoleon to plan the destruction of that power which has keenly humiliated each. Prussia understands and is prepared for the crisis which has not been hid from her astute leader. Beyond, Russia is confident, and no longer needs to conceal her plans to consummate the one great purpose marking its destiny, to follow the fingerposts set up by the tiger Empress, Catherine I., that point to Constantinople. Italy, for the moment, holds her eager patriots from wresting Rome from that "wicked," which is complacently saying, in the midst of sorrows, anguish and death that are menacing it, "I sit a Queen and shall see no sorrow." England has just shipped a military expedition ostensibly to Abyssinia, but no doubt to be ultimately used to oppose the course of the Tartar, who is under marching orders for the Bosphorus, and already crowding over the dependencies of Victoria. The smaller powers are all being forced into a similar attitude, but the initiative belongs to the great military powers. In our own land, not even preceding the rebellion, nor in its darkest days, was there such a feeling of heart-failing among all those who love their country and its institutions. Then the enemy's powers were fully mastered and the final triumph certain. Now, all seems dread and dismal from the uncertain character of the storm that has been gathering and darkening the land for the past two years. South and Central America, as ever, are in a state of turbulence and bloodshed, but now increasing in its magnitude.

In the moral world the aspect is even more striking. Europe has long been given up to a state of sensuous existence where heart religion finds no place: it has been "burnt out" and left no sign of life; the English papers are bewailing the state of degrading immodesty manifested in all the highest circles of society. The combination of its laboring classes to control one another through arson and murder and other criminal acts, and the condition of its religious bodies, give sad evidence that it is fast reaching a ruinous end. The chronicles of crime and faithlessness in any grade of society in our country need no comment to point out whither we have attained. And yet these last two countries are about the only spots where a semblance of respect is shown for the christian religion.

The material interests are also perplexed. Gold is heaped up in England and the Continent to an extent unparallelled in history; and at the same moment, business distress becomes more marked. The only solution assigned is the prevalent apprehension of extended war and anarchy.

The physical condition of the earth has already manifested its appointed signs, or mainly so, but still we read of a famine in India last year that swept off 5,000,000 beings. We see pestilence raging in Asia and portions of Europe, and to some large extent in America. These things show that the world is nowhere in a state of a blissful peace.

Altogether, the present condition of the world, as expressed even by those who scout with contempt all confidence in prophetic teachings, is but a fac-simile of the picture drawn by the Divine Spirit, to represent the state of the world when Jesus is to appear and take the kingdom and reign forever on the earth, when he is to destroy all earthly governments, and dash them to pieces like a potter's vessel, and then he will reign in righteousness, his power extending everywhere under the whole heaven.

How can we fail, then, to lift up our heads when we thus see that the time of redemption draweth nigh. It may be that the distraction of the world is to be increased, and time be required to finish up the gathering of all nations; but we cannot doubt for a moment that the car of God has been already in motion which is to bring upon the world its final catastrophe.

W. M.

THE COMING OF CHRIST.

BY RICHARD BAXTER.

THIS man of God lived two hundred years ago. Few men have been more deeply devoted to God, or held closer communion with him.

The following extract is from his work, "*The Saints' Rest.*" Tract Society edition, page 45:

1. "The most glorious coming and appearance of the Son of God may well be reckoned in his people's glory. For their sake he came into the world, suffered, died, rose, ascended; and for their sake it is that he will return. To this end will Christ come again to receive his people unto himself, that where he is, there they may be also. The bridegroom's departure was not upon divorce. He did not leave us with a purpose to return no more. He hath left pledges enough to assure us to the contrary. We have his word, his many promises, his ordinances, which show forth his death till he come; and his Spirit, to direct, sanctify, and comfort, till his return. We have frequent tokens of love from him, to show us he forgets not his promise, nor us. We daily behold the forerunners of his coming, foretold by himself. We see the fig-tree putteth forth leaves, and therefore know that Summer is nigh. Though the riotous would say, My Lord delayeth his coming, yet let the saints lift up their heads, for their redemption draweth nigh. Alas! fellow Christians, what should we do if our Lord should not return? What a case are we left in! What! leave us in the midst of wolves, and among lions, a generation of vipers, and here forget us! Did he buy us so dear, and then leave us sinning, suffering, groaning, dying daily; and will he come no more to us? It cannot be. This is like our unkind dealing with Christ, who, when we feel ourselves warm in the world, care not for coming to him: but this is not like Christ's dealing with us. He that would come to suffer, will surely come to triumph. He that would come to purchase, will surely come to possess. Where else were all our hopes? What were become of our faith, our prayers, our tears, and our waiting? What were all the patience of the saints worth to them? Were we not left of all men the most miserable? Christians, hath Christ made us forsake all the world, and be forsaken of all the world? to hate all, and be hated by all? and all this for him, that we might have him instead of all? And will he, think you, after all this, forget us, and forsake us himself? Far be such a thought from our hearts! But why staid he not with his people while he was here? Why? Was not the work on earth done? Must he not take possession of glory in our behalf? Must he not intercede with the Father, plead his sufferings, be filled with the Spirit to send forth, receive authority, and subdue his enemies? Our abode here is short. If he had staid on earth what would it have been to enjoy him for a few days and then die? . . . He will have us live by faith, and not by sight.

"O, fellow-Christians, what a day will that be, when we, who have been kept prisoners by sin, by sinners, by the grave, shall be brought out by the Lord himself! It will not be such a coming as his first was, in poverty and contempt, to be spit upon, and buffeted, and crucified again. He will not come, O careless world! to be slighted and neglected by you any more. Yet that coming wanted not its glory. If the heavenly host, for the celebration of his nativity, must praise God, with what shouting will angels and saints at that day proclaim glory to God, peace and good-will toward men! If a star must lead men from remote parts of the world, to come to worship a child in a manger; how will the glory of his next appearing constrain all the world to acknowledge his sovereignty! If, riding on an ass, he enter Jerusalem with hosannas; with what peace and glory will he come toward the New Jerusalem! If, when he was in the form of a servant, they cry out, 'What manner of man is this, that even the winds and sea obey him?' what will they say, when they shall see him coming in his glory, and the heavens and the earth obey him? 'Then shall all the tribes of the earth mourn.' To think and speak of that day with horror, doth well beseem the impenitent sinner, but ill the believing saint . . . shall not the saints with inconceivable gladness, cry, 'Yonder is he whose blood redeemed us, whose Spirit cleansed us, whose law did govern us, in whom we trusted, and he hath not deceived our trust; for whom we long waited, and now we see we have not waited in vain! O cursed corruption! that would have had us turn to the world and present things, and say, Why should we wait for the Lord any longer? Now we see, Blessed are all they that wait for him.' And now, Christians, should we not put up that petition heartily, 'Thy kingdom come?' 'The Spirit and the bride say, Come: and let him that heareth,' and readeth, say, Come.' Our Lord himself says, 'Surely I come quickly. Amen: even so, come! Lord Jesus.'"

The above is from an abridgment of Baxter's original work, leaving out some excellent sentiments which are found in an older edition.

"The coming of Christ is frequently mentioned in the Prophets, as the great support of his people's spirits till then. And whenever the Apostles would quicken to duty, or encourage to patient waiting, they usually did it by mentioning Christ's coming. Why then do we not use more this cordial consideration, whenever we want support and comfort? Oh, how should it then be the character of a Christian, to wait for the Son of God from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come? 1 Thess. i., 10. And with all faithful diligence to prepare to meet our Lord with joy. And seeing his coming is of purpose to be glorified in his saints, and admired in all them that believe, what thought should glad our hearts more than the thought of that day.

"A little while, indeed, we have not seen him, but yet a little while and we shall see him, for he hath said, I will not leave you comfortless, but will come unto you. We were comfortless, should he not come. And while we daily gaze and look up to heaven, after him, let us remember what the angels said, This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Let every Christian that heareth and readeth, say, Come; and our Lord himself saith, 'Surely I come quickly.' Amen. Even so, come Lord Jesus."

Such were the sentiments of this "learned and pious author," as he is now called, in the Encyclopædia of Religious Knowledge.

HOW A RICH MAN MAY BE HAPPY.

JOHN MCDONOUGH, the millionaire of New Orleans, has engraved upon his tomb a series of maxims he had prescribed as a rule for his guidance through life, and to which his success in business is mainly attributed. They contain so much wisdom that we copy them:

RULES FOR GUIDANCE OF MY LIFE, 1804.

Remember always that labor is one of the conditions of our existence. Time is gold; throw not one minute away, but place each one to account. Do unto all men as you would be done by. Never put off till to-morrow what you can do to-day. Never bid another do what you can do yourself. Never covet what is not your own. Never think any matter so trifling as not to deserve notice. Never give out that which does not first come in. Never spend but to produce. Let the greatest order regulate the transactions of your life. Study in your course of life to do the greatest amount of good. Deprive yourself of nothing necessary to your comfort, but live in an honorable simplicity. Labor, then, to the last moment of your existence. Pursue strictly the above rules, and the Divine blessing and riches of every kind will flow upon you to your heart's content; but first of all remember that the chief and great duty of your life should be to tend, by all means in your power, to the honor and glory of our Divine Creator.

The conclusion to which I have arrived is, that without temperance there is no health; without virtue no order; without religion no happiness; and that the aim of our being is to live wisely, soberly, and righteously.

JOHN MCDONOUGH.

New Orleans, March 9, 1804.

"GREATLY RELIEVED."

No doubt! and in view of those things that are coming on the earth there are tens of thousands who would gladly echo the above remark, recently made by the editor of one of our city papers. Relieved from what? Why, he says, Rev. Dr. Cummings, of England, has discovered an error in his reckoning as to the time of the second advent of Christ—the trifling error only of a million or so of years. At this news (for Cumming and others who have been busy in working up time, have been, *as it were*, beacon lights, and the old Bible chart has tacitly been ignored through them) at this news, then, "we feel relieved." Miller and a host of others have written. Some have written themselves out. Alas! many have literally written themselves out of *all* faith in the coming of the Lord at all, and have gone over to the strong delusion of modern "Spiritualism;" or if not quite so bad as this, the Bible has become to them an "old fiddle" on which any tune may be played; and the great and important question of *duty* is passed by. To all of which, what shall we say? who is responsible for *much* of the infidelity, doubt, and skepticism that obtains at this present time? Cometh these things of themselves, or can responsibility be put to any person's account? My belief is, it can. I have at this moment the sad memory of individuals who seemed bright, particular stars; who, in consequence of settling down on a given period for the time of the Lord's advent, and this time passing, left them mentally relaxed, and proper subjects for all kinds of delusion.

"India Rubber" chronology has been the order of the day from Wm. Miller down to the latest writer. Novelty, novelty, novelty, has been the thing sought after; a hating to give up a cherished notion, even though experience has exploded it; in a word, too much of the "old man" has been manifested, and too great stress laid on "time," rather than events. But what is the remedy, and where is it to be found? Is it in the writings of Miller, Cumming, Dr. Thomas, Eastern State luminaries, too numerous to mention; or Western State writers, less numerous, but none the less zealous? I seek in vain: they are all dark, dark, dark: and my soul cries out, When will the light dawn!

Really, and truly, one would think that our blessed Lord had said little else than to enlighten his hearers on the time when he should "come again;" and yet on looking over the Book how little is said on this, and how much there is said on the practical duties of every day life. Now, it does seem to me, and I speak for myself only, that a proper balancing of *all* the things he said would make us *very* anxious he should *soon* make his appearance. Earth groans; saints weep; the wicked prosper, and the day lingers. Surely the dawn is not far ahead; believe it is nigh rather than put it off; but be careful lest what we say may not comport with what we do, and thereby cause editors and readers of their writings to stumble and fall. Let the prayer of John in Patmos, and of all who have looked to the glorious appearing of Jesus, the Christ, be, "Come Lord Jesus, come quickly."

G. W. YOUNG.

New York.

THE TENT MEETINGS.

Now that the Tent Meetings are closed, I will add a few lines to what has already been said by other brethren. These meetings have demonstrated one thing, and that is, a hearing can be obtained anywhere, notwithstanding the "hated doctrine." This may serve as an encouragement for others to embark in similar labor. A number of such tents, manned by faithful and efficient laborers, would carry the gospel of "the kingdom" and of "the grace of God" to many who now grope their way in the dark Doubtless there are good-hearted, well-disposed people in all sections of our land who are willing to leave all for an endless life could they but once see how to obtain it, and have the proper motives set before them.

The willing mind with which Br. Wendell has bestowed his very efficient labor calls for gratitude to God; besides, a number of other brethren have been ready with their presence and prayers to add to the strength and interest of the work. It is very pleasant to recall these acts of love and sacrifice, and still more pleasant to know the record is on high. May they all reap a full reward.

Still, other acknowledgements are due. To our brethren at Oceanport for labor and material in equipping the tent; to our friends and brethren at Eatontown for material assistance after a godly sort; to friends at Long Branch, and to friends and brethren at Keyport. Our lot would have been comparatively cheerless but for the help and tender regard and sympathy from all these places. Also, concerning Staten Island; it is due to the brethren and friends to say, nothing was lacking; and so far from lacking, our wants were supplied beyond our expectation. May God's blessing attend their further efforts to enlighten the perishing around them.

Also, the warm interest manifested by the dear brethren in New York for the enterprise was oft a theme of gratitude with Br. Wendell; to which we may add the assistance of a sister in Albany, bestowed through Br. Storrs. Such a catholic spirit is worthy of imitation. We thank her.

So we see that God is able to make all grace to abound, and to comfort them who have need of comfort. To him and his beloved Son may all praise be given.

E. WOLCOTT.

Oceanport, N. J., Oct. 4, 1867.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 9, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR PAPER.—WE regret that we have been obliged again to use paper with a scant margin. It was impossible to remedy it this week, but we hope to do so by our next issue. In other respects, so far as we have heard, our paper gives very general satisfaction. We trust those who have desired to see more on practical and experimental subjects will find their full portion; though it is our opinion that the HERALD OF LIFE is seldom deficient in these respects; but we give such as we receive, and think all may find a portion, if hungry, for "the meat that endureth unto everlasting life;" for our main work is, to make Jesus, the Christ, the great and prominent object of attention as the *one and only* LIFE-GIVER to the perishing children of Adam. Till we can establish fully in the minds of men the fact of their mortality, as a whole, we have no expectation that they will firmly lay hold on Christ as their only hope of a future and endless life. Let them understand, as they should, that all inherent life ends at death, and that by natural generation there is nothing of them that survives in death, or ever will revive from it. If any doctrine can arouse them to serious inquiry about a future life, this will do it. Then they are prepared to learn and understand how important is Christ, the LIFE-GIVER, to them. If this view fails, we judge their case is hopeless—they "will not come unto Christ that they might have life," because they feel not the need of him *for life.*

MEETINGS IN BROOKLYN *resumed.* See standing notice elsewhere. It is hoped there will be a general attendance, next Sunday evening, of all the friends of the Life views, as important matters for the promotion of the cause are in contemplation to spread the truth in that city.

"GOD BOTH A PARENT AND A SOVEREIGN."

THIS idea is one on which Christians insist, and many are the conclusions drawn from this premise. One class land in universal salvation, and rightly if the premise be true; for if God is the "parent" of the human race, then is every man a "partaker of the Divine nature," as a child must be of the same nature of his father; and if so, to be lost would be for a part of Divinity to be lost; which is impossible.

Orthodoxy claims the same premise in this matter as the Universalist, but comes to a contrary conclusion; i. e., it maintains that this "parent" will eternally torment some of his children, or "offspring." Such an idea is truly shocking, and to hide its barefaced inconsistency, they tell us these wicked ones are "children of the devil!" Very, well; then God is not *their* "parent;" so the idea of his being the "father" of all men is abandoned: thus they "blow both hot and cold" with the same breath, and involve themselves in an inextricable dilemma. With this view, they strive to reconcile God's sovereignty with the provision for man's salvation, and the following illustration has been used a thousand times; one of the last of which was by Bishop Janes, of the M. E. Church. He says:

"History gives this account: One of the ancient nations passed a law that the man who committed a certain crime should have both eyes put out. One of the offenders of that law was the son of the sovereign. It became a question of intense national interest whether the sovereign would act the parent or the king. That was the question that agitated and interested the nation. The day of execution arrived. The father was there. The son was seated. The operation commenced. One eye is taken from his son. At that instant the father came down and commanded the executioner to take out one of his own eyes, and spare the other of his son. It was done, and the nation said: The law has been sustained; all its requirements have been preserved. He acted both the father and the king. He maintained his authority. He did it by vicarious suffering."

Here is a positive false statement. The law demanded "both eyes" of "the man" who committed the offence, and it got but one. Was that sustaining the law? But, "the father gave one of his own, vicariously:" i.e., as a substitute! Did that satisfy the law? Did it meet the demand of the law? No: it did not, in any sense; the law was cheated of its claim, and spurned the offer of an eye from an innocent father. "The nation" might say, "The law has been sustained," but it uttered a falsehood; for the law was clearly evaded—it was not executed. It was just as truly a disregard of the claim of the law as if the father had refused to have his son harmed at all. True, the people applauded the father's seeming justice; but it was not because the claim of justice had been met. Supposing another man's son had violated the law. Would any one have called it sustaining the law to let him go with the loss of one eye, when the law said "both?" Would any man have believed the magistrate administered the law truly, even if he should allow any other father to give one of his eyes instead of his son's? Would not all have said, That cannot be done; it is the guilty party only that must suffer. The law knows no substitute; it makes no such provision, and the use of it is, in part, an abrogation of the law.

After having introduced the foregoing illustration, Bishop Janes says:

"Now, God, in his infinite mercy, maintains his authority, the existence of his government, and yet provides that the sinner may live. He has done this by giving for our sins a sacrifice, an obligation, which meets all the claims of the law, and all the claims of sovereignty; so that now God is just to himself when he forgives the sinner."

If "the claims of the law" are eternal misery, then the "sacrifice" is eternally miserable; for, says the Bishop, it "meets *all* the claims of the law, and *all* the claims of sovereignty." Here is no dividing the penalty as in the case of the king and his son: the "vicarious" sufferer takes it "*all.*" Such is the confusion of "orthodoxy." It starts with God as the Father of all men (which is false); then this Father threatens his children with eternal misery; then to maintain his "sovereignty" and fix a way for his children to escape that horrible state, he provides a "sacrifice," who "meets *all* the claims of the law," etc., and yet he does not go into endless torment, clearly showing that endless torment is a fable, and no part of the law against sinners, or else the law was abrogated in his behalf; and, consequently, is not now in force. So error perpetually destroys itself by its contradictory and absurd positions.

Man is a creature of God. God is his *maker; not* his "Father." As the creature of God, man is subject to law, the penalty of which is *death.* That penalty he cannot escape as a transgressor; but God has provided a Redeemer, and has given him authority to redeem man from death by a new law of faith in, and obedience to that Redeemer, whereby man becomes a "partaker of the Divine;" thus becomes prepared for the adoption of a child of God by a resurrection from the dead "at the last day."

THE TEN DIVISIONS AND THE KINGDOM.

THE ten horns and ten toes of the prophecy of Daniel, symbolizing the divisions of the Roman empire, have caused many speculations and much discussion in attempts to fix on which ten, of the many divisions of that empire, are "the ten" the prophecy speaks of; and it seems, by the *Advent Herald*, that Dr. Litch has at last fallen into the idea that these prophetic ten divisions are yet future. "Why," he inquires, "does almost every expositor have his own list differing from his fellow expositors?"

That the Roman empire has been "divided" into forty or fifty parts, first and last, is true. We have long been of the opinion that the differences among expositors about "the ten" have arisen from not rightly applying the number "ten." We think it was not designed to signify that precise number, but *many.* In this sense we find it used on various occasions in the Bible: thus, Jacob said to his wives, "Your father hath deceived me, and changed my wages *ten* times." That is, many times. Gen. xxxi. 7. So he charged Laban himself, verse 41, "Thou hast changed my wages *ten* times." There is no evidence that it had been done precisely that number of times.

Again, Numb. xiv., 22, God said of the wicked Israelites, they "have tempted me now these *ten* times," etc. We cannot suppose that precise number is intended, but many times. Nehemiah, speaking of information he received of the in entions of his enemies to prevent him in his work of building the walls of Jerusalem, says, "The Jews, which dwelt by them . . . . said unto us *ten* times," etc. Neh. iv., 12. Job said to his "three friends," "These *ten* times have ye reproached me." Job xix., 3. And in Dan. i., 20, when the Jewish captives, Daniel and his companions, were brought in before the King of Babylon, it is said, "in all matters of wisdom and understanding that the king inquired of them he found them *ten* times better than all the magicians . . . . in all his realm."

The number ten seems to be very common among the Hebrews, and appears to be used especially of many, or perfection. Take this view, as we properly may, of the number when used in symbolical representations, and the difficulty about the ten toes and ten horns vanishes; they only represent the perfect disintegration, or division, of the "fourth" or Roman kingdom, without intending at all to specify the exact number of the parts into which it would be divided; and "among" the first of these divisions should arise another "little horn;" and before this power "three of the *first* horns," or divisions, were displaced, or became subject to this little horn; after which it became a great power, persecuting the saints of God, and "prevailed against them:" and this for a long period, or, "Until . . . . the time came that the saints possessed the kingdom." Then . . . . "The kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Thus the kingdom of God should displace all the various divisions of earth-born governments, and establish itself in and over all the earth, "under the whole heaven:" a kingdom not to be subverted or pass away: a kingdom in which rebellion will not be tolerated: a kingdom in which peace will everywhere prevail, and oppression never be known: a kingdom that shall be stable and last forever. Such is "the kingdom of God" which we are called to "seek *first*" of all things.

Truly, the signs of the times indicate that the time is nigh, if we have not already entered upon it, when that will take place which is written, "Yet once more I shake not the earth only [civil governments] but also heaven [ecclesiastical governments]. And this word, yet once more, signifieth the *removing* of those things that are made [or of men's inventions, whether political or ecclesiastical, because they are proved worthless and a hindrance to truth and righteousness], that those things which cannot be shaken may remain." [And what are "those things?"] "Wherefore, we receiving a kingdom which cannot be removed," etc. This is the product of the "stone" which "smote the image" of all earth-born governments, of human invention, "upon its feet," the last of its vain efforts to govern the world without its King. Now that King comes again to earth, and will "reign and prosper, and shall execute judgment and justice in the earth." Jer. xxiii. 5. Then shall be accomplished that spoken by Gabriel to Mary of her Son to be born. "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." Luke i. 32, 33.

WHAT IS UNDERSTOOD BY THE GOSPEL?

IN our last article we discovered, from Moses, the Prophets, and Paul, that in the beginning there was no spiritual man; but a natural, or an animal man. But I am met here with an objection: Did not God mean, or was it not in the purpose of God to make a spiritual man, when he said, "Let us make man in our image, after our likeness?" Did not this image and likeness relate to the spiritual man, or the spiritual part of man? Our answer is, We have nothing to do with God's purpose, or with what he intended to do; but only with the facts in the case; and what the Bible says he did. Now, a fact is a thing done. And the Bible says, "So God created man in his image, in the image of God created he him; male and female created he them."

Says the objector, Does this not relate to the spiritual or immortal part of man? We answer, No; for the Bible makes no record of such a part of man in his creation; and the Apostle says, It is written, the first man was made an animal, or earthy man.

What then, says the objector, does this image consist in, or in what manner was he in the likeness of God? We answer, The same historian, Moses, gives us what he understood by the language he used; for he uses the same language in Gen. v., 1–3. Here he says, "In the day that God created man; in the likeness of God made he him. . . . And Adam lived . . . . and begat a son in his own likeness, after his own image." Undoubtedly Moses understood both in the same sense. Seth, Adam's son, looked like his father; a man. So Adam looked like the pattern from which he was made. So Moses understood it. Recollect we are dealing with facts; and facts are things done. And Moses says, God did make Adam in his own image: and Adam did beget a son in his own image and likeness.

And when God had finished his work, he looked over it, and it was very good. We do not understand by this that the man was either morally good or spiritually good; for he was neither. At this time he had no character formed, either good or bad. What then are we to understand by the language, "very good?" Good for the purpose for which God created him. Good like the tree and the vegetable kingdom, to bring forth their seed in their season: good like the animal kingdom, to be fruitful and bring forth their seed; good for the animal law under which God created him. Be fruitful and multiply and fill full the earth, and have dominion over it. And for this purpose man was very good. But we read, "And the LORD God took the man and put him into the garden of Eden to dress it and to keep it. And the LORD commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest of it, dying thou shalt die" (margin). Here we find the man introduced into a law of obedience, with a penalty attached for disobedience. Now, this simple fact is all that is recorded. There is not one word of a devil, hell fire, eternal torments, penalty for the soul or spirit. But simply, if thou eatest thereof, thou shalt die. But, says the objector, "It means all these things shall follow in the event of his disobedience." If so, Adam had no knowledge of it; for the Lord informed him what he meant by death. "And the LORD God said unto Adam, because thou hast hearkened unto the voice of thy wife; and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it . . . . till thou return to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Gen. iii. 17–19. In this case, if Adam had an immortal soul or spirit, it seems that the LORD tried to keep him in total ignorance of it; for, in all the account given by Moses, not one word is said about any punishment except to the animal man. What are the facts to be learned from the account as given by Moses? That God made a man and woman of the dust of the ground, under the same law that he made all other animals; subject of enjoyment for a time and then to return to the ground out of which they were taken. But at a point of time the LORD took this pair and placed them in the Garden, and there placed them under the law of obedience, placing before their eyes two trees; one the tree of life, and from the subsequent history we can learn that while Adam had the power to partake of this tree, it contained the power of preventing death. And after he had disobeyed, and eaten of the forbidden tree, the LORD said, "And now, lest he put forth his hand and take *also* of the tree of life (as he has done of the tree of evil), and eat, and live forever." Here is divine testimony that he will not live forever. To prevent this, the LORD God sent him forth from the garden, and placed a guard to prevent him from partaking of the tree of life. Here, then, is the final doom of the first pair. God set before their eyes two visible objects, with a simple command of obedience. They lacked faith in God and did not believe he would perform what he said; and for their disobedience, after living to a good old age, they returned to the dust from which they were taken.

And thus ended the first law, which was made for the first pair. And we, being begotten in their likeness, and partaking of their nature, being of the earth earthy, must in like manner perish and return to the dust, unless we can find some law that can give us life; which we will trace n our articles.

JACOB GRIM.

THE TENT MISSION.

THE meetings announced for Staten Island proved, equally with all that preceded them an entire success. Elds. Campbell, Wendell, Matthias, Wolcott, and other brethren attended and took part in the services. On Saturday evening we attended the discussion arranged between Br. Wendell and some Episcopal theological students at Mariner's Harbor, where the tent was erected. Notes of the debate were taken, but the young gentlemen evidently had not made themselves familiar with the subjects, and said nothing worthy of special notice. The debate was therefore all one-sided, notwithstanding which, it was a profitable season to our friends there, who were thus taught the difference between the traditions of the Elders, and the word of God.

On Sabbath forenoon there was a conference meeting, at which some very interesting testimonies were given. In the afternoon Br. Wolcott preached on the establishment of Christ's kingdom. He threw much new light on the subject, and showed he had been prayerfully devoting himself to the study of the prophecies relating to this interesting question. The interest of the discourse was broken by the disputants of the previous evening, who, annoyed at their conscious discomfiture thought to gain advantage by proposing new questions. In this they failed, but they marred the effect of Br. Wolcott's able discourse. Br. Wendell closed the afternoon service with some telling arguments bearing on the questions. He also preached in the evening. The audiences were large—the tent being quite full, and people eagerly listened, and our friends were cheered and comforted by the way God's plan was set forth from the Scriptures. None of those resident there had ever had a discourse before on the subject. On Monday evening Br. Wendell again discoursed to the people. On Tuesday a discussion, planned the Sabbath previous between Br. Wolcott and the discomfitted tyros of the Saturday debate, took place. The tent was early filled, the expectation of the public having been heightened by what they had already seen and heard, and also by the announcement that a big "D. D." would be on hand to demolish those who were teaching contrary to the catechisms and commentaries. Sure enough, at the appointed hour there appeared the Rev. Dr. Huntington, Rector of Clifton, S. I., as one of the opposing debaters. Br. Wendell permitted his opponents to frame the question and take either the affirmative or negative side. Twenty minutes were allowed for each speech, Br. W. following after each, there being three. The Rector was the last on the negative side, but finding from the course of the debate that he could say little to the point, took but fourteen of his twenty minutes. The very point his friends promised that he would meet and explain, viz.: Paul's language in Cor. xv., where he uses the term "perish," he did not even advert to, and when called on by Br. W. to give his opinion, said, like Eld. Henson at Brooklyn, "he did not know what it meant." The triumph of our friends was most signal, and was so acknowledged by many who had no sympathy with our views.

The weather proving threatening, it was decided to discontinue the meetings, and the tent was taken down and removed to the home of Br. Wolcott.

The enterprise has fully come up to our anticipations announced at its opening. Each meeting has seemed better and better, and brethren have been cheered and stirred up to renewed zeal, and many poor souls have been comforted by the truth, and set to searching the Scriptures. Every one of the preaching brethren are agreed that not one, but six tents, are needed and can be profitably employed in localities where calls have been made for them.

We are glad to learn that in the localities where any friends resided, the expenses of the meetings were fully met, so that the burden that fell on Br. Wolcott was very little beside his time and trouble, which, we know, was more than made up to him in the pleasure he enjoyed in seeing the truth so widely spread and owned and blessed of God.

A few persons from abroad sent contributions to sustain the tent mission, which were very opportune.

Br. Wolcott regretted the necessity that compelled him to close the tent meetings. But he ought not to cease preaching; he is altogether too able a preacher to be allowed to rust. He presses home on the hearts of the people the great truths of the Life theme and the coming kingdom. He is also ready to go into the field, East, West, North, or South, as the Lord directs. His address is E. Wolcott, Oceanport, N. J.

Br. Wendell has found his true mission in the field of an evangelist. He has never been happier in the work of spreading the truth than while with Mr. Wolcott. He found the same success at Wilmington, and is now preparing and will be ready in about two weeks to start for the west. He will proceed from this State to Lake City, Minn., and thence to St. Paul and Minneapolis. After that, he will descend the Mississippi, and answer such invitations to preach and lecture as friends may forward through the HERALD office. He ought to lecture in Chicago, Dubuque, St. Louis, Cincinnati, Pittsburgh, and other towns and cities on the Mississippi and Ohio rivers, and adjacent regions, during this Winter, ere he returns home. No one need fear the results, only get a hall, announce the subjects to the public, and the truth will be sure of reaching the people in a most satisfactory manner. God has endowed our Br. Wendell with abilities eminently fitting him to deal with large audiences, and the more intellectual they are the better will it be for them and the cause he undertakes to uphold. Our friends out west should not let the opportunity slip. It may not be offered again. We know they will ever regret it if they learn what a benefit they could have conferred on their neighbors and themselves enjoyed. Do, friends at the west, arouse, and for once make an effort to honor the Lord in having his word set before the people; for the time of the end hasteth greatly, and what is done must be done quickly.

We had intended to notice some of the incidents of interest that transpired at the various tent meetings. We may hereafter make some of them public. Space nor time permit this week. We trust to hear from Br. Wolcott, now that his incessant and arduous labors are over, on the subject that has so filled his heart and mind for the past two months. The blessings he received while laboring for his Master would be encouraging to others, if set forth. Beside this there is the promise that those who turn many to righteousness shall shine as the stars forever.

W. M.

GETTING THE HEART RIGHT.

APPEARANCES are deceitful. The mild countenance of the tiger gives no indication of the ferocious disposition that makes him an object of terror. In man there is frequently an outside show of goodness when the heart is corrupt. We often deceive ourselves, and think we are doing meritorious acts, when selfish motives vitiate the whole, and show to the All-Seeing Eye that our supposed virtues are but vices in disguise. The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. There is no deceiving him. It is, then, of the first consequence to get the heart right. This will regulate the actions and govern the words. Not that we ever can be in a state of grace that will relieve us of the necessity of watching and praying, that we enter not into temptation. But our hearts may be so completely under the dominion of grace that we can always do our duty and act up to our convictions. But how shall we get the heart right? This is an important question. It can be correctly answered only from the Holy Scriptures. It is safe to follow the directions which God has given us for the cure of souls.

1. We must heartily repent of all our sins. However little may be said in modern pulpits about it, the Bible lays great stress on repentance. It is the first step to be taken in order to obtain a genuine work of grace in the soul. Jesus says: Except ye repent ye shall all likewise perish. Luke xiii., 5. These words were first spoken to those who belonged to the church of God. They apply to-day, with undiminished force, to every one who neglects his duty, whether he makes a profession of religion or not. To repent of his sins one must see them in all their enormity. But the nature of sin is to blind its victim to its true character. Hence men need to be told of their sins—to see them painted in their true

colors, and to be warned faithfully of their fatal consequences. The more popular a sin is—the more it is sanctioned by illustrious examples, the greater need there is that it should be dwelt upon, and the people warned against it. The idea that we must not speak against popular sins, but "only aim to get the heart right" is a ruinous delusion, a damnable heresy. Suppose I were to go among a people who make and drink intoxicating liquors, and yet they belong to the church, and some of them profess holiness. They even attempt to defend their course from the Bible. They know that I am acquainted with all the facts. I preach the doctrine of holiness among them, but am very careful not to allude to their besetting sin. All that I say is true, but I avoid uttering the truth that they especially need—the one that would stir up the devil in them. Everything goes on lovingly and harmoniously. They profess holiness, but hold on to their sins. Have they not a right to look on me as endorsing their course? It is true I do not tell them in words that they are right, but I ought to tell them plainly and firmly that they are wrong. He who does not do it, handles the word of God deceitfully. Souls are deceived, the standard of religion lowered, and the real work of God hindered. We often see persons professing holiness who are living in violation of the plain commands of God. Some are unequally yoked together with unbelievers, in secret societies. Others are conformed to the world. They adorn themselves with "gold or pearls or costly array." Remind them of their inconsistency, and they will tell you that the "Lord does not show them that it is wrong;" although the Bible speaks as plainly as it can do; and the founder of the church declares that, "Whosoever says there is no harm in these things may as well say that there is no harm in murder or adultery." This avoiding all mention of popular sins proceeds from a cowardly fear of man, and not from a love of souls. The command of God is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Do you obey this command? You neglect it at your peril.

2. To get the heart right we must believe in Jesus as our Redeemer and Saviour. It will not do to rely upon our repentance however deep and genuine. Excuses will be worse than useless. If the heart is made right it will be by an application of the blood of Jesus, by a firm and unwavering reliance upon his atonement. If we walk in the light as he is the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin. There is no middle course. We are saved by Christ, or we are not saved at all. And it is a firm confidence that he died for our sins, and now liveth to make intercession for us alone that will answer. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

If the heart is right the life will be right. Sin of every kind will be avoided, and every duty to God and man will be faithfully performed. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—*Earnest Christian.*

THE CAUSE IN WILMINGTON, DEL.

While engaged in his tent labors, Bro. Wendell received a very pressing invitation from friends in Wilmington to make a visit to that city. Not seeing his way clear, owing to his Western engagement, he made no reply, until the last meeting on Staten Island, when he deemed it opportune to make them a flying visit. He arrived at Wilmington on Friday last, and was greeted with a most cordial welcome by several brethren in waiting for him. As soon as they learned he could tarry with them over Sunday, the largest hall in the city was hired for afternoon services, and posters were issued announcing the subject of the discourse. The Lord seems to be opening the way for the proclamation of the truth, in a wonderful manner. Br. Wendell rejoices in the evidences he sees that God blesses his labors as an Evangelist. In a private letter detailing his visit to Wilmington before his lectures there, he speaks of his delight at meeting with such warm-hearted friends and firm believers in the doctrines we teach. By a strange co-incidence, Dr. Landis, so well known as a writer on the soul's immortality, was announced to preach on the very Sabbath he was there, on his favorite subject, of which he considers himself, we believe, a sort of champion. Of him Br. Wendell writes:

"But what I desire especially to mention, in connection with Dr. L.'s name, is that he has commenced a series of sermons on the immortality question, and it so happens (as you will see from the printed slip given below) that his *Bible* argnment is to begin tomorrow evening. Of course, I expect to go and hear it; but it is too much to hope that the Dr. will favor me with his presence in the afternoon. Be that as it may, I design, with the Lord's help, to lay out work for him to do, and I think there are those here who will not shrink from reminding him that he ought to "face the music." It is thought by our brethren here that the Dr. will experience strange emotions when he sees our programme for to-morrow afternoon; certainly nothing could be more unexpected to him. It would seem that my first visit here, where the doctrine of no immortality for the wicked has never been publicly proclaimed, is at precisely the right time. May the Lord direct the effort that is to be made."

Dr. Landis will deliver his third discourse on the Immortality of the Soul, on next Sabbath evening, in the Institute. The subject of this discourse will be the testimony of the Bible on the subject. The Doctor has already presented to a large and very interested audience the argument from tradition on the testimony of all nations from the earliest antiquity; and, also the argument from the light of nature or reason; which was the subject on last Sabbath evening, and he now purposes, as we understand, to present a thorough view also of the whole testimony of Revelation on the subject, as presented both in the Old Testament and in the New; and also to review and consider all the prominent objections which have been made to the doctrine by skeptics and others. We are truly gratified at the interest which these discourses are awakening throughout our city.

Br. Wendell has just returned from Wilmington, and from him we learn that his discourse was listened to by a large gathering, and considerable interest was awakened on the subject he presented.

He could profitably employ several weeks in that city, had he the time to spare. However, the way is now open, and, like the other places where he has been laboring this Fall, the interest has increased and a greater desire manifested to hear our views. W. M.

Letters and Extracts.

FROM STEWART CARLISLE.

WILMINGTON, DEL., Sept. 26, 1867.

BR. STORRS: Enclosed please find two dollars, to continue my subscription for the HERALD OF LIFE; and may our heavenly Father bless the Editor, and the paper, and make them a blessing to all who are sitting in the region and shadow of death. It has been but a short time since I first saw, as I see now, "No life out of Christ," and shall send with this a few hastily written thoughts, which you are at liberty to dispose of as it may seem best to you. There are but few here who take much interest in these things. We are having at present a series of sermons from Dr. Landis on the immortality of the soul; and quite a number of pulpits are throwing all the light they possibly can on the parable of the rich man and Lazarus. There is quite a stir among them. They seem determined to prove that satan told Adam the truth, regardless of where the falsehood is lodged. The learned Dr. L. frankly stated that the Scriptures nowhere expressed the doctrine of the soul's immortality; and after taking the parable of the rich man and Lazarus, undertook to prove from the universal belief of all nations, that it must be so. Next Sabbath evening he is to try and prove it from nature. Now, Br. Storrs, can you spare the time to come and show that this question has another side to it? We think the cause of truth demands that the other side should be presented, and we are also persuaded that there are those here that have ears to hear, and they frequently ask us, why we do not get some one to come and preach. If you can come, we will try and make you as comfortable as we can, and of course will cheerfully assume all pecuniary responsibility. Br. McClary has been corresponding with Br. Wendell, as you are aware; but has not received an answer to his last letter.

We feel somewhat anxious to have our views before the public as there is so much misrepresentation on the part of orthodoxy. I am sorry to say it, but they seem to have no conscientious scruples in regard to what they say as to our belief; and consequently all kinds of rumors are in circulation concerning us; but by the grace of God we shall remain steadfast and immovable; having found the truth, we shall still contend for the "faith once delivered to the saints," "No life out of Christ;" but in him, Life Eternal. Blessed truth. Oh, how I love the truth! how plain are the precious promises when viewed in this light. Thank God that the mask has been torn from that original lie, and exposed it in all its hideous deformity.

If after consideration you find it convenient to pay us a visit, please send us word and we shall be most happy to receive you. Yours, in Christ.

NOTE BY THE EDITOR: Since the foregoing was received, Br. Wendell has gone to Wilmington, and we trust the misrepresentations of such men as the notorious Landis will receive the rebuke they deserve. A good cause needs not lies or misrepresentations to support it. Lies are necessary to sustain a system of falsehood, but they cannot stand the searchings of the light of truth.

FROM JAMES H. JACOBS.

FREETOWN, N. Y., Sept. 25, 1867.

BR. STORRS: It has been requested that each one write a few thoughts for the paper. I will say, I am firm in the faith that the kingdom is yet to come, and the gospel God preached to Abraham is yet to be fulfilled, and the promise made to Abraham and his seed is yet future; for they all died in faith, not having received the promise; and I think they never will without a resurrection. So it looks clear to me that there will be no future life without a resurrection. It is quite plain that if we gain the kingdom and the promise, we must be Christ's; and if we are Christ's then we are Abraham's seed. Now if there be conditions, or prerequisite steps to be taken in order to be Christ's, or to be saved, the conditions must be complied with in order to gain the kingdom and a resurrection from the dead. May the Lord help me, and all, to know the conditions and to comply, and so live righteously now; and when the resurrection comes, we shall be accounted worthy of a resurrection. It seems to me that theologians may preach and spread that men will obtain that world without obedience, and a resurrection without being Christ's, and a kingdom without a resurrection; but such will be vain preaching, for it is not preaching the word, as I think; for all Bible doctrine can and must be proved by Bible words, and this I am trying to do as well as I can. Well, I am glad to see the brethren and sisters earnest and true, and liberal for the support of the gospel. I am doing what I can for the spread of truth in the county and out of it, as the way opens, and good is being done; for which I thank God. I shall try to get men and women to take the HERALD OF LIFE.

It is a little curious to see men figure on the resurrection, and to make all men have a part in it without Christ, or that he is the life of them that are not his; such ought to consider Moses and the serpent, to see what benefit Moses' serpent was to them who did not comply with the conditions that Moses gave: then look at the Son of man, and see the conditions of life in him, and see if he does not leave them who will not comply with the conditions, to be in the same state as they would have been if there had been no Christ born, or the same as all would be, if Christ were dead and not risen again.

FROM WM. R. McCARTER.

GUELPH, C. W., Sept. 24, 1867.

DEAR FRIEND: I saw at Sunter's, a few days since, the paper in which you published my letter. I had not the least idea that you would have considered it worthy of so much notice. I do not by any means shrink from an acknowledgment of my firm convictions, and endorse what I have written. I can meet my orthodox friends with the spirit of charity, but without fear.

They have not, apparently, taken offence at the allusions made to them, and I am pleased at not having lost their friendship, as I have very intimate connections with them. They have spoken frequently of sending you some questions and I have advised them to do so.

I am still employed in Guelph, and will most probably be during the Winter a resident here. I would like to get the paper at least occasionally, and hope by and by to become a regular subscriber, and also introduce it to others. My desire is at some time to get as many as possible interested in the subject, and unite with them in an endeavor to obtain a visit by some one of the elders.

The doctrine is unknown here, and there are few or none of the Advent faith. Spiritualism has never been introduced. I am glad to hear of the strong expression of confidence which the paper received at the annual meeting. The Lord is able to reward the friends who have so liberally contributed of their substance for the advancement of his cause. I pray that he may manifest his power in the world to the overthrow of error and the shedding abroad of the pure and beautiful light of his gospel—that he may hasten his coming and make glad the hearts of his people.

FROM WILLIAM SUNTER.

EVERTON, C. W., Sept., 1867.

DEAR MR. STORRS: Please find enclosed two dollars and twenty cents, being the subscription price for the HERALD OF LIFE, and send as usual to the above address. I value the HERALD very much, although our friend Wm. McCarter in "An interesting letter" to you makes mention of us as having no definite belief. I rather think, however, we have a more settled belief than he there gives us credit for. In the main, the "Life" doctrine receives our ready assent; but that there are difficulties in the detail I must also grant. I find your friend and contributor, who signs himself "G. B. D.," laboring under some of them. Others also in other particulars. Surely the gift of the Holy Spirit is only in measure, as you say, and that a very small one, or else we would be more able to see "face to face" in these matters; especially as it is represented as having been the "guide to all truth."

I, however, have no desire to dictate to any one who may say they are so guided, as I have no authority for saying so, apart from the absence of its manifestations; nor do I desire publicity for anything I might ever say on the subject.

With the desire and hope that we may yet see "face to face," and that we may through Christ inherit eternal life, I remain, your sincere friend.

CHRISTIAN EXPERIENCE: AND THE REASON OF THE HOPE WITHIN ME.

My first Sabbath school teaching took place in the town of Dunham, under the order of the Episcopal church, in the eighth year of my age. It had very little influence on me, save to get a book to read, and play with the boys to and from school. In my thirteenth year I attended the Methodist Sabbath school in said town; and became very much interested in the welfare of my soul; but not having the right help at the right time, I continued on to my 19th year with but little feeling or interest concerning the future. At that time there was a division arose in the Wesleyan Methodist Church, and they started the Methodist New Connection society, and I was converted and baptized under their preaching and joined the church in 1842. I remained with them till Spring, then I moved to Sheldon, Vt., and joined the M. E. Church in that place.

I continued with them, though in a backslidden state a part of the time, till 1857. In the Winter of 1857 there was a public debate between the Methodists and the Universalists on this question: "Does the Bible teach the doctrine of the endless punishment of the wicked?" I was on the affirmative. But we got handsomely whipped. The committee, two Methodists and one Universalist, were unanimous in the decision that according to the weight of argument the negative had the question.

I then studied into the matter, heard both denominations preach, and came to the conclusion that all would be saved; for, as in Adam all die, even so in Christ shall all be made alive, and in the resurrection they are raised spiritual, incorruptible, immortal, equal to the angels, and are the children of God, being the children of the resurrection. Allow the immortality of the soul and the resurrection of the wicked, and what other conclusion can any rational man come to?

I lived a Universalist till the Fall of 1865. I then heard the gospel of Christ preached by S. W. Bishop. Thank God for ever sending him to Newport! He, by preaching the word, demolished the tradition of immortal soulism. and the resurrection of the wicked dead, and the future judgment, as taught by modern theology, but yet I was not satisfied. I must know for myself. Methodism had failed, Universalism had failed, and who knew but what this would fail also! I took the word and was determined to dig deep and lay the foundation on the rock, so that my house should not fall again. I also improved every opportunity of inquiring of those that believed in the immortal soul for the proof thereof, and found it was admitted, *not proved*, to be a settled fact. So with reference to the judgment to come, and the resurrection of the wicked dead, those who die in Adam: not so with those who are in Christ; for, if any man be in Christ *he* is a new creature. If we believe in Christ, if we have the Spirit of him that raised up Jesus from the dead, if we fall asleep in Jesus, if we love one another as he loved us, if we love the brethren we know if we have passed from death unto life; and, finally, I found that if I would believe and follow the teaching of the Bible, I must part company and friendship with professors as well as the world. Then, for the first time, I could understand with a realizing sense, those lines, "The world will not persecute those that are like them, but hold them as one of their own."

And, last of all, I received a copy of the HERALD OF LIFE, for which the donor will accept my thanks, and at the same time a copy of the *Crisis*. After reading them both, I chose the H. of L. and have never been sorry, for time has confirmed the choice to be a wise one. And now, dear brethren, with a grateful heart I return you my heartfelt sympathy for the cause you have so nobly battled for, and not my sympathy only, but my hearty assistance, for I have put on the armor and taken the sword of the Spirit, and I am determined to fight the good fight of faith and to lay hold on eternal life. S. S. CALL.

Newport Centre, Vt., Sept. 30, 1867.

SUMMARY OF NEWS.

DOMESTIC.

THE subject of impeachment of the President becomes more important as the period draws nigh for Congress to meet. It is a critical point to look forward to, if all the stories claiming to be "authentic" "confidential" and "direct," are to be believed. Among these, the Militia of Maryland, officered by late rebels, are being armed to act in case of need, in dispersing Congress, should any attempt be made to impeach the President; also, that the whites at the South, by refusing to participate in the voting will keep their States from being reconstructed in accordance with the Congressional provision, and in another year they will get back according to their own plan, by the success of the Democratic party.

There is no doubt, now that the excitement of war is passed, that the people are giving more prominence to finance and tariff questions than to moral ones. The country being safe from rebellion, the rights of the negro as a citizen are less cared for than the material interests of the country. The prejudices of the poor are being excited against holders of government bonds, because they escape taxation, and politicians are adroitly turning this to account by devising popular schemes to build up party success on this issue. At the bottom they are all wicked; the intention being to use the power of the people to defraud creditors by repudiating legitimate contracts. We are pained to see so many "truce-breakers" among every class of our people as this question has developed. Another rising danger to the good name of our country, is the influence of infidelity in politics. It verifies the prophecy to see, after being bound about a thousand years, the adversary, satan, in the spirit of paganism, gaining a foothold in this great land of churches. Catholicism, had some desire, wicked as it was, to restrain the spirit of anarchy. But now we are confronted by a power, growing bolder every day, that insists on unrestricted license to every form of sensuality. In Massachusetts, even, as well as most other Northren States, the moral questions have been ignored by both political parties, in order to win infidel voters. Respect, not only for the Sabbath, but everything held sacred is to be trampled down to placate the audacity of opposers of God and religion.

The record of the repeated and continual outrages upon the freed people in Kentucky, is one of utter horror and shame. Nearly five hundred victims to Rebel hate and bloodthirstiness have been reported within one year, the names, dates, and details, on file in the offices of the Freedmen's Bureau, giving proof that these charges are not vague accusations. Men have been beaten, shot, drowned, and disembowled; women have been scourged, outraged, and murdered, and a band of "Regulators," countenanced by local authority, and defying that of the State, threaten the life of every negro or Radical whom they may choose for a victim.

The yellow fever still rages with frightful violence in New-Orleans, and a renewed appeal is made for help. There is urgent need of nurses, of medicines, and of food to keep from starvation the families of those who are stricken down. The startling assertion is made by the committee who put forth this call, that twelve thousand human beings, the majority of whom are utter or comparative strangers, are perishing for want of proper care.

FOREIGN.

Although not unlooked-for, the uprising in Italy for the possession of Rome has been startling in its character—so suddenly, so generally have the people arisen to wrest the Eternal City from the "wicked," that has been prophetically doomed. That there could be no peace for any length of time, we have always contended. The opposing elements can not be put under subjection at the beck of those who are to gain everything by peace. Once begun the little spark will become a conflagration. Napoleon is pledged to uphold the secular interests of the Pope, and the catholics of his own empire, as well as all Europe, will insist on his making his pledges good. This must bring him in conflict with Italy, and Austria, and Prussia, will each take sides in accordance with their relative antipathies. In a little while we may see all the Catholic governments united against those who desire to overthrow the Papacy. For a season this revolution may be quelled, but it is too powerful in its character to be destroyed. Garabaldi has pledged himself to destroy Popery as a wicked and corrupt system. We believe the time has come when the Papacy is to be driven from Rome. The indications are unmistakable this time. Whither it will find shelter if its power is to exist longer, we can discern.

Garibaldi continues greatly to embarrass the Italian Government. He was offered immediate liberty if he would pledge himself to abandon the projected campaign against Rome. When he refused he was sent to Caprera without having given his parole, from there he escaped to the mainland, but was recaptured and brought back to Caprera, where he is now kept under a guard.

The reports from Italy are startling. The small town of Acquapendente, near Orvieto, has been captured by the insurgents, who now have full possession of the roads leading to it. The commander of the forces of the Pope has asked the Italian Government for instant assistance. Italy refuses to furnish any soldiers. There is no longer room for doubt that the revolt is serious. There are alarming apprehensions of an interruption of the heretofore friendly relations between Italy and France.

The outbreak in Viterbo is not—like the disturbances in Florence, Milan, Genoa, Naples, and other large cities—a protest of the Italian people against the arrest of Garibaldi, but it is the beginning of the Garibaldian campaign for the overthrow of the Papal rule. The Province of Viterbo is one of the five which in 1859 remained to the Pope out of the twenty-one constituting his State before. The town of Viterbo is, next to Rome, one of the largest of the States of the Church. To judge by the route which Garibaldi took when he set out for the Papal frontier, Viterbo must have been selected by him as the first rallying place of the Roman insurgents and the volunteers. The Cable dispatch, which states the latest dispatches, though conflicting, are highly important. A message has just been received from Florence announcing the clash of arms. The insurgent troops, holding a strong position near Bagnarea, in Viterbo, were attacked by the Papal forces. A short, sharp fight ensued, which resulted in the defeat of the attacking party, who were obliged hastily to withdraw. The losses in the engagement are not stated. The effect of this victory is very inspiriting to the party of action. A public meeting of the friends of Garibaldi was held at Turin. Revolutionary speeches were made by many distinguished persons. Great crowds of people were present, and the enthusiasm was unbounded. Meetings of a like character are in contemplation in other cities of Italy. Though a prisoner at Caprera, Gen. Garibaldi has issued a stirring address to his followers, which is published today all over Europe He recites at length the grievances of Italy, and asks his countrymen to redress them now. He appeals strongly to their patriotism, and urges all his friends to march forthwith to Rome.

It is reported that Napoleon has informed the Italian government that it may occupy the territory with its troops, but they must not enter the city of Rome.

To judge by the excited language of the semi-official papers of France, the French Government has been stung to the quick by the Circular of Count Bismarck on the Salzburg Conference. Nor is this to be wondered at. Though calmly and cautiously, the Circular very distinctly reaffirms that the great object of Prussia is to consolidate the German nation, and openly dares France to prevent it if she can. Throughout the interesting diplomatic war, which since the battle of Sadowa has been going on between France and Prussia, it has been the uniform habit of Bismarck to point to the ultimate consolidation of Germony as his aim, while Louis Napoleon has constantly changed his language and left his own partisans in the dark as to whether he would renounce his opposition to the union of the South German States with Prussia or enforce the maintenance of the Peace of Prague.

Notwithstanding all her pacific assurances, France is arming with the utmost activity. By many it is now feared that France may precipitate a war before the close of the year.

Apparently, Spain has been for some time at peace with Chili and Peru, but she has just officially denied that she has definitely concluded to make peace.

The Emperor Alexander of Russia has demanded of the Sublime Porte the cession of the island of Candia to Greece.

The Turkish government has made an apology to the American Ambassador at Constantinople for the insult offered to one of the messengers attached to the United States Consulate.

It is again asserted by a Cable dispatch that the Japanese are cruelly persecuting the native Christians. Since the re-establishment of a friendly intercourse between Japan and the Christian countries, the opinion has gained ground that there still are in the country many thousands of Christian descendants of the martyrs who perished for their faith in the sixteenth century. The Governments of the Christian nations will, of course, not fail to intercede in behalf of the sufferers.

The Fenians appear at present to be bent upon annoying the English cities. Last night it was feared that they would make an attack upon one of the armories in the City of London.

BUSINESS MATTERS.

One Dollar each from—M. V. Sterling, Eld. S. W. Bishop, John Scribner, G. W. Thayer, Mrs. S. D. S. Bussier, W. H. Whitman, Edmund Noble, A. S. Sexton, Valentine Eckert, Mrs. Chas. S. Snow, Eld. Peor, Percy Russell, Nicholas Allpool.

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Three Dollars each from—Geo. Atkinson, Mrs. Lang, Mrs. Scholes, Peter G. Kemp, Geo. W. Pierson, L. A. Butler, Peter Banta, Vincent A. Dickerson, H. Beatty, John Cashom, Geo. W. Rust.

Four Dollars each from—H. E. Bissell, Jas. L. Boyd, J. S. Hanna, Noah Mayo.

Five Dollars each from—John Marsh, Thomas Apthorpe, Nathan Putnam, Edward Morse, Geo. Strope, John Kemp, James Kemp, Wm. Kemp. Jas. Stephenson, on pledge, "F. G.," of Albany, Wm. Lucas, $5 (credited to J. E. Clayton. Is that right?) A. R. Eastman, Edmond Wolcott, R. E. Ladd, S. B. Wait, T. W. Wright, Wm. Floyd, John K. Mundell.

Various Sums—Wm. Sunter, $2 20; Richard Martin, $25 on pledge.

TRACT FUND OF $500.

Previous Receipts	$52
L. A. Butler, New Britain, Conn	2
J. A. Mayo, North Amherst, Mass	1
H. Beatty, Philadelphia, Pa	1

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Poetry.

SONG FOR THE CHILDREN.

Come stand by my knee, little children
Too weary of laughter or song;
The sports of the daylight are over,
And evening is creeping along:
The snow fields are white in the moonlight,
The winds of the winter are chill,
But under the sheltering roof-tree
The fire shineth ruddy and still.

You sit by the fire, little children,
Your cheeks they are ruddy and warm,
But out in the cold of the Winter
Is many a shivering form.
There are mothers that wander for shelter,
And babes that are pining for bread,
O, thank the dear Lord, little children,
From whose tender hand you are fed.

Come look in my eyes, little children,
And tell me, through all the long day
Have you thought of the Father above us
Who guardeth from evil your way?
He heareth the cry of the sparrow,
And c reth for great and for small,
In life and in death little children,
His love is the truest of all.

Now go to your rest, little children,
And over your innocent sleep,
Unseen by your vision, the angels
Their watch thro' the darkness shall keep.
Then pray that the Shepherd, who guideth
The lambs that he loveth so well,
May lead you in life's rosy morning,
Beside the still waters to dwell.

—*E. H. Miller.*

Children's Department.

EGYPTIAN LIGHTHOUSE.

Have you ever read, dear children, about the beautiful lighthouse, built of white marble, that stood many centuries ago at Pharos, in Egypt? It was erected at great expense, and on the summit of the tower, which was several hundred feet above the ground, was a great fire kept burning every night. So, as the sailors that passed over the Mediterranean sea, came near the city of Alexandria, they saw far away in the distance the beacon light, by which to steer their course.

Now the Bible is the same to you as the lighthouse is to the sailor. It is a "lamp unto your feet, and a light unto your path."

How earnestly does the pilot gaze to catch a glimpse, if possible, of the bright beacon light that shall guide him safely over the dark sea.

So should you make the holy Bible your guiding star, giving heed thereto, "as to a light that shineth in a dark place."

JESUS LOVED ME.

Two thoughtful blue eyes were raised inquiringly, and a childish voice replied, "Sometimes, aunt Emily, I think that I do love Jesus, but it is only for a little while, and so it can't be that I love him at all."

"The Saviour's love is not for a little while, Annie; he is an ever-living, ever-loving friend. Why do you not love and trust him all the time?"

"Oh, Auntie! if I could know that his love is for me. If I only felt sure that I might trust in Christ."

"Annie, Jesus said, 'Whosoever will, let him take the water of life freely.' Whosoever means *every one*, Annie; whosoever *will*. Will you not believe and accept God's free gift of love?"

There was no answer. As Aunt Emily held one little hand in hers, she breathed a prayer that God would lead the faltering one to rest in the Everlasting arms.

"He is able and willing to save all that come. Won't you trust him, Annie?"

"I ought not to, Auntie, I know I ought not to; my heart isn't right."

"That is just the reason why you need to go, my little one; Jesus, only Jesus, can make your heart right in the sight of God."

"Auntie, what was that papa read last night about going to God with a 'true heart, and a full assurance of faith?' He said it meant to feel sure—and *I* don't."

"Our heavenly Father will give you a full assurance of his love, if you look to him with simple faith in Jesus as your Saviour. Can you doubt his words of grace, 'Him that cometh unto me I will in no wise cast out.' Will you not have faith in God, Annie?"

"I have tried to, Auntie. What can I do? I know it's my own wicked heart that don't believe, just as you told me before—but what can I do?"

Aunt Emily thought of the time when her own young heart first felt the need of a Saviour's love; how she waited long away from Jesus, vainly seeking to prepare that heart for his acceptance, and she replied, "Annie, do you remember the beautiful words we used to sing when you were at our house last Summer?"

"Yes, Aunt Emily, I thought last Summer that I loved Jesus, but now I feel so very far from God."

"God is not a God afar off, Annie. He is waiting now for you to give him your doubting, wayward heart; just as it is. Christ Jesus came into the world to save sinners, and he will be your Saviour if you trust him."

"How can I know? I'm afraid I haven't faith."

"Then go to Jesus and tell him so, my Annie. Tell him all your troubles, your doubts and fears, and leave everything with him. Are you not willing that God should do just as he pleases?"

Annie's tearful face was bowed upon her hands.

"Let us ask him now, Annie, to take away your will, and let *his* will be done in your heart."

Together they knelt in the gathering twilight, and in a few short, earnest words, presented their petition at the throne of grace; to the gracious hearer, who ever delights to bless and save all who plead the merits of a dying, risen Saviour. Their request was granted; Annie became a humble, happy believer. She wrote afterward to Aunt Emily, "God is very good to me. He has heard my poor little prayers, and has forgiven all my sins. I know now that 'Jesus paid it all' for *me*—and I didn't love him. God has forgiven me that, too. I love him all the time, and I know that he loves me."

Do not you, my little reader, often long to be a Christian and know that Jesus loves you?

—*Selected.*

A SOUL IN PRISON: OR, A HELPLESS "IMMORTAL."

The following is from the *Brooklyn Daily Times* of Sept. 24. It shows the power of facts, and the weakness of the fable of an inherent immortal soul. How long will men wallow in the mire in attempts to uphold a fancy entity, which, according to their own showing, is a poor impotent vagabond, that is unable to control a "material vehicle?" Yet they talk about its mighty power when it is "freed from the body!" O, fancy, whither wilt thou fly in thy madness? Could not this fancy soul break out of its cage, and not stay there three score and ten years, as it sometimes does? The grand mistake of this writer and all others on his side of the subject is, they mistake *mind* for soul, and so go blundering along in the mire of superstition and pagan traditions, instead of attending to the Bible doctrine of man's unity and mortality, and that a future life is the gift of God through Jesus Christ, and by a resurrection from the dead, "at the last day." To talk about the "old bodily elements" being remodeled, by and by, so as to behave to suit the fancy soul, that was so "free and triumphant" when it got rid of it, is the strangest monomania of all. When will such delusions have an end?

SUPREMACY OF THE BODY.

We pride ourselves on the supremacy of mind over matter; we speak of the soul as the immortal part of man, while the body must decay; we rejoice in our spiritual part as "the man," while the material is only a vehicle to contain and carry it for a while. While we do not dispute the correctness of these positions, it is well to inquire if there is not another side to the question. Is it a fact that in the present life the soul is master of the body? Is it not rather a fact that the soul is not subject to the body—that the body is supreme? We do not refer now to profligate men who yield themselves to fleshly lusts, and brutalize their souls, but we refer to the whole race, of whatever moral condition, and affirm that now the body holds supremacy over the soul. The soul may be king, but the body is a royal prison.

There are many modes by which the body manifests its power over the soul. As the relations between the two are hidden and mysterious, is it not always possible to trace the subtle influences that are at work, enabling the one to control the other. Yet the evidences of the fact are numerous and patent. Witness, for instance, the fact of weariness. The body is so constituted that its power of endurance is limited. The constant use of its various organs produces what we call fatigue. Then the body needs rest, and will have it. The soul may rebel and struggle against it, but such struggling is useless, and rebellion is sure to be met with punishment. The mind becomes dull and clouded when the body is fatigued. By and by drowsiness comes on, and the soul is a prisoner, a royal captive chained in a fleshly dungeon.

The body likewise manifests its supremacy over the soul in disease and infirmities. Ten thousand different agencies in as many different forms conspire to afflict us, producing pain, weakness and insensibility, thus overpowering the soul. Some have deformed bodies naturally, or by accident. In others there is a want of muscular development, a perpetual consciousness of weakness; they drag the poor body around, as a prisoner drags his ball and chain. Then there are the infirmities of advancing years; the strength departs, the limbs totter, the senses decay. During all these days or years of suffering, the soul is cramped in its operations, and its well-arranged plans of activity are confounded or destroyed.

The same results are often produced by the reflex influence of mental emotions. As the body influences the soul, so the soul strangely affects the body. We see this illustrated in the effects which the passions produce. Excessive joy, sorrow, fear, or anger disturbs the functions of the body, producing exhaustion and disease. But even here the body asserts its supremacy. When thus affected by mental emotion, it throws this influence back upon the soul and the soul becomes the loser in the conflict.

The body interferes with all the interests of life. Our temporal interests are affected by it. Weariness, disease, infirmities, prevent men from laboring as they otherwise would. How many well-laid plans of wealth have been destroyed because the body could not keep pace with the ambitious soul! But especially does the body interfere with our religious activities, We are often hindered by it in the discharge of religious duty. How much more we might accomplish for God and for our fellow-men if we were never wearied, or even attacked by disease, or never assailed by any bodily infirmity! So the body often hinders our religious enjoyment. Depression of spirits is not always occasioned by indulgence in sin, or by unfaithfulness in duty, but very often results from bodily disease.

This supremacy of the body is sometimes the result of causes beyond our control—such as hereditary disease or infirmity. But very often its most aggravated manifestations are the consequences of one's own sinfulness. Many cannot serve God as they would, even after repentance, because of bodily infirmities which they have brought upon themselves. But as there are no exceptions to this general law of bodily supremacy, so we find that even those who have inherited strong constitutions, and whose lives are pure, give evidence that the body is the master; for they sleep as others; they, too are liable to accident and disease, and to the infirmities of age. In them there is a struggle between body and soul, and the body triumphs.

Men often ward off disease and keep back death by mere force of will. And this, though but a temporary triumph, is a blessed earnest of a better day. The very means by which the body asserts its supremacy, in the end proves its dowfall. The diseases and infirmities by which it fetters the soul are ultimately the means of freeing the soul; for death comes through these, and with death, liberty. The body then decays, but the soul is free and triumphant. And in due time we shall have these old bodily elements reformed, transfigured, glorified, immortal as the soul. Then there will be no clashing or collision between the two, but both will act together in harmony forever.

JUSTICE; CONDEMNATION; RECONCILIATION; LIFE.

BY CHARLES A. HASTINGS.

In considering the Lord's great plan of redemption, as brought to view in his word, these topics present themselves; and also two portions of Scripture which I will here quote. "Wherefore the law is holy and the commandment is holy and just and good." Rom. vii., 12. "Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his *own purpose and grace*, which was given us in Christ Jesus *before the world began*; but is now made manifest, by the appearing of our Saviour, Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." 2 Tim. i., 8, 10.

God, foreseeing from the beginning the course man would take, instituted a great and grand plan, to meet his necessity; and for this, "The creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope." The law which is holy, and *just*, and good, man has violated, and has come under its power, its condemnation; condemned to death. For "the wages of sin is death."

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The question here may be asked, How have all sinned in one man? This may be answered in two ways, either by Adam's being our representative, and doing just what every other animal or natural man would have done, if placed in like circumstances; or, as Adam had no child before he broke the law, the force of the law rests on him as a whole; hence the children must follow the condition of the parent; therefore, the condemnation rests on the whole of his posterity; and "sin when it is finished bringeth forth death." Now the law, which is just (and has been violated), demands the life of every natural man; for he is the offender; and the taking away this life is the execution of this law; which bringeth death; a natural result, the extinction of being.

Now, is it reasonable to suppose God, who foreknew all, should institute another law which should cheat justice (the former law) out of its claim? which he must, if the sinner's natural life is ever restored. How can God be just and yet a justifier of them that believe in Jesus? This is a question to be considered. In this we find the plan of reconciliation, the atonement, the redemption. To be just and let justice have its claim, and let man live, another principle of life must be brought in, else justice is foiled of its claim if man ever lives beyond the tomb. This has been accomplished; this life principle has been brought to light through the gospel. "According to the *eternal purpose* which he purposed in Christ Jesus our Lord." The first man was not spiritual (see 1 Cor. xv., 46), but natural, or animal; so Adam could not give to his posterity anything but an animal life; for he had none other to give; the law claims this; justice demands it, because of sin; God never designed to save it. But he brought in another man, one whom he had purposed; one whom he had foreordained before the foundation of the world; one who is endowed with a spiritual life; the power of an endless life; and so the creature man, who was made subject to vanity, has hope placed within his reach; and the invitation is, "Whosoever will, let him come and partake of the water of life freely." But this man (the second Adam) took upon himself our nature, and became subject to the law; "Forasmuch as the children are partakers of flesh and blood, he also himself *likewise* took part of the same." For this cause likewise the law lays claim on him; justice demands his life, for this nature is under condemnation wherever found; for it is the offspring of the first Adam. Hence he was "put to death in the flesh;" he spilt his blood on the cross, the like principle of the flesh; "for the life of the flesh is in the blood." (See Gen. ix., 4, 5, and Lev. xvii., 11.) By this, the law (which is holy) is honored; justice has its claim. Yet the Apostle says, it was not possible that he should be holden in death. Why? Because he was possessed of another life principle, on which the law had no claim; "put to death in the flesh, but quickened (or made alive) by the Spirit." The wicked are holden by the cords of their own sins, having never laid hold of any other life principle but the animal. Christ being raised from the dead, dieth no more; death hath no more dominion over him." Thus we see how God can be just, and also justify them that believe in Jesus.

Here then is the great plan of reconciliation, redemption, and salvation. Well might the apostle say, "Blessed be the God and Father of our Lord Jesus Christ; who hath blessed us with all spiritual blessings in heavenly things *in Christ*. According as he hath chosen us in him *before the foundation of the world*; having predestinated us unto the adoption of children by Jesus Christ (not by Adam) to himself according to the good pleasure of his will, to the praise of the glory of *his grace*, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins according to the *riches of his grace* .... That we should be to the praise of his glory, who first trusted in Christ; in whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom, also, after that ye believed, ye were sealed with the Holy Spirit of promise; which is the earnest of your inheritance until the redemption of the purchased possession, unto the praise of his glory."

Here then we find that, we who trust in Christ will not be holden in death by the cords of our own sins; although our natural life rests under the condemnation of a just and holy law; for, "according to the *riches of his grace* we have forgiveness of sins through his blood;" .... "the blood of sprinkling, that speaketh better things than that of Abel. For it is not possible that the blood of bulls and of goats should take away sins; wherefore when he cometh into the world, he saith, sacrifice and offerings thou wouldst not, but a *body hast thou prepared me*; in burnt offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God; by which will we are sanctified through the offering of the body of Jesus Christ once for all." Wherefore the Holy Spirit is witness to us, it is the earnest, the testimony, the witness of another life. O, was there ever anything presented to the mind of man so beautiful, so noble, so lovely, as this great plan of redemption? Do not our hearts melt in contrition while contemplating such a plan? Can any fail to love such a God? One who spared not his own Son, but delivered him up for us all; who was pleased to bruise him for our transgressions. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And we hear him say, "Except a man be born again, he cannot see the kingdom of God. Verily, verily I say unto thee, ye must be born again."

John says, "As many as received him, to them gave he power (or, right, or privilege: margin) to become the sons of God, even to them that *believed* on his name; which were born not of blood, nor the will of the flesh, nor of the will of man, but of God." Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." In these texts the term "born," I judge from the sense of the Scriptures, should be translated "begotten," and is so translated by some. "For if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall *also* quicken your mortal bodies by his Spirit that dwelleth in you." Hence the analogy, begotten of the Spirit; quickened by the Spirit; born of the Spirit. "Christ is the first born from the dead." "Christ risen from the dead became the first fruits of them that slept." And as the first fruits are a sample of the harvest, so also the harvest of the resurrection must be like unto Christ's most glorious body; and as the apostle says, "It is sown a natural body, it is raised a spiritual body; it is sown in dishonor, it is raised in glory: then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ."

In him is centered all our hope; in him there is life eternal; through him there is justification and redemption. Does the sinner want life? Look unto the Lord Jesus Christ. Does the sinner want pleasures forevermore? Look unto the Lord Jesus; for, beyond, there is glory and honor. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit." We hear him again saying, "I am the way, the truth, and the life." "I am the bread of life. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die;" or, shall not die eternally, as some render it. O, the truth is so precious; the language of scripture so *full* of meaning, so much better than any I can use, I can only quote and say, Amen, and Amen.

Springfield, Mass.

CHRIST'S SYMPATHY FOR THE POOR.

The Son of God appears to have felt an especial sympathy for the poor. Some of his most tender words of consolation were expressly intended for them. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" "Blessed are the poor in spirit; for theirs is the kingdom of heaven." The rich were not shut out: Nicodemus the ruler was received; the offerings of the wise men of the East were accepted. But let us not forget that it was emphatically to the poor that the blessed Gospel was preached.

Poverty, suffered in fellowship with the Son of God, and solaced by his sympathy, has a lustre greater than that which sparkles from the diadems of kings. The pious Lazarus is comforted not only when borne to Abraham's bosom, but when lying in rags at the gate, seeking crumbs from the rich man's table. His crust may be sweetened with reflections such as these: "Am I poor? so was my Lord. Am I hungry? So was my Lord. Am I homeless? The Son of man had not where to lay his head. Shall not the disciple be as his Lord, and the servant as his great Master?"

—*A. L. O. E.*

FROM W. F. GARDNER.

Washington, D. C., Sept., 24, 1867.

Br. Storrs: I made Sister Robertson my agent in May for ordering the Herald of Life. By that, I was glad to see and know you are yet on hand and at work.

As your name, brother, brings up past associations, I have a mind to go back to 1843 times and review the old paths.

I had the pleasure of hearing Br. Miller, the Pioneer, on his second visit to Newark, N. J., in the Spring of 1842, I believe. I had the pleasure of hearing Brn. Miller and Hymes when they came there with the tent, the 3rd of November, the same year; and the further pleasure of hearing you about the same time, or soon after. I thought the soul doctrine, as taught by the church, all right, till an Advent brother, Samuel Earl, now, or late of Newark, attempted to show me its fallacy. I was hurt; thought him a Universalist and no Christian, and did by him as others have done by me since, went away and left him. In a few days after, notice was given that Br. Storrs was coming to lecture on the subject. I was hurt again. What should I do? If I kept away from the meeting I should be distressed; if I went, with the then state of feeling, I should be distressed. What should I do? Thankful to say, I took the case to the Lord; and took it so often that before the appointed time, my opposition and uneasiness were all gone. I went to the meeting I think like a child, willing to hear and believe the truth, cost what it would. I have said many times since, that before you got half through, I saw the subject as plain and believed it as strong as you did, and continue in the truth, that "only in Christ is immortality—eternal life."

By the paper, I see that you are called the *aged* brother: and that is what is said of me: though I will be only 77 the last of next month.

Rev. xiv. gives the incidents and events of 1843. Under the teaching and preaching of the angel, of ver. 6 and 7, that was seen to fly in the midst of heaven, I learned the Advent near. *Angel* meaning minister; *heaven* meaning the church: verse 8 says, Babylon is fallen—fallen. *Babylon* meaning the church, that was fallen because it was teaching fables and false doctrines; so I left it; came out by the open door of Rev. iii., 8. Under the preaching of ver. 9, 10, and the teaching of the blessed Spirit, I learned the danger of being a politician, and gave that up; and have had nothing to do with country, government, party, or vote since.

I said at our meetings, at the time, I had been a republican, a democrat, but henceforth I was a monarchist, that Christ was my King, i. e., my promised King; and, God helping, I would never disgrace him nor myself by voting for any other; am thankful to say, I have kept that promise good. Math. vi., 24, says, "No man can serve two masters:" and I am thankful it is so. I say, no man can understand the Bible aright until he gives up; and therefore it is, those who are believing in a fallen spirit devil, in the resurrection of the wicked, in the 1,000 years of Rev. xx. as yet in the future, in the return of the Jews and cleansing Judea before the rest of the earth,—like the teaching of the big tent, that came here in May from Boston,—give evidence they are politicians, men of the world, holding on to the false teaching of the church.

I am very glad to see the Herald is taking high, Bible ground; glad to see you are urging every man to work. Here let me say, I have advocated these subjects and others of Bible truth by word of mouth whenever occasion offered, and by more than 700 letters to relatives and friends in Newark, New York, Brooklyn, and elsewhere, in the fourteen and a half years I have been here. I say to my friends, "I write to forewarn you; I am clear of your blood, as old Noah was clear, by foretelling the flood." I am pleased with the Herald, and if spared will send $5, this Fall for the new volume. I am pleased to see so many correspondents seeking light. Let me suggest they be invited and required to give their sir or maiden names in full, instead of the initials, as some have done heretofore.

If this finds admittance into the paper, I will, if spared, write again on the subjects named: on the *time* of the Advent: will try to show, as I have all the way from 1848, that it will not come before 1883. In much love your friend and brother.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* Life-giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind —willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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No. 10. Letters to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburg, Pa. Price, 5 cents.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 16, 1867. VOLUME V.—NUMBER 3. WHOLE NUMBER 193.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

NO. 37 PARK ROW,

(FIFTH STORY, ROOM 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

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Two Dollars a Year; or, 48 numbers; One Dollar for six months; or, 24 numbers; invariably in *advance*. When served by Carrier in New York City, 48 cents additional.

The Postage on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

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A PURIFYING HOPE.

A SERMON BY THE EDITOR.

"BELOVED, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John, iii., 2, 3.

As we have often dwelt on the nature of hope, we shall say no more on that topic than simply to remark, it is made up of desire and expectation; that neither of these alone forms hope; nor can expectation rationally exist without a good reason, which must arise from a reliable promise, or an exertion that forms a just ground for hope. That which depends upon the act of another must have a reliable promise to make the object one of expectation; or if it depends in whole or part on our personal exertion, that exertion must be put forth or there is no ground for rational expectation; hence there cannot be a well-grounded hope.

With these preliminary remarks we proceed to notice,

I. THE HOPE OF THE TEXT: "*This hope.*" It has several peculiarities—

It is the hope of "sons of God." "Now are we the sons of God." It is not, therefore, a hope common to all men, for all men are not in such relation to God. All sustain the relation of creatures to God as their Creator; but the relation of sons is essentially another matter. It pertains to a moral development, and in that view many men are of their "father the devil;" so hath Jesus testified. That development which establishes the relation of sons to God arises only by, and in virtue of, a union with the Son of God, whereby we become "partakers of the divine nature;" or received of the Holy Spirit of God, which is shed on those who believe on the name of Jesus, and by which they are sealed, and which is the earnest of their inheritance until the redemption of the purchased possession. See Eph. i., 13, 14; 2 Peter i., 2–4; 2 Corth i., 21, 22.

2. "This hope" is a hope of *seeing* Jesus Christ; that is, of seeing him personally, or in his proper personality. This sight is not, as some fancy, a spiritual, or mere mental sight, but an actual vision of Jesus Christ. As to a spiritual manifestation of Christ, no man can be a son of God without it; but having this, he hopes to see Jesus personally, and that hope is based on many promises. Without the spiritual manifestation, love to Christ does not arise; and yet such manifestation and love is only the prelude to the personal sight of our Lord. "Whom having not seen ye love," saith Peter; they had not yet the personal sight of Jesus, but Peter saith, "that your faith might be found unto praise and glory at the appearing of Jesus Christ"—literally, at the *unvailing* of Jesus Christ. 1 Pet. i., 7, 8.

How different is this hope from that of those who think of no other sight of Jesus than a spiritual one? or from the hope of such as talk of seeing him at death? or when they die; for

3. This hope is that we shall see him *as he is;* not as he *was* in the days of humiliation; but in his triumphant glory; when he shall sit upon "the throne of his glory." Matt. xix., 28, 29. That throne of his glory is "the throne of his father David," which God hath promised him with an oath. See Lk. i., 32, 33. Acts ii., 30. This hope, therefore, embraces what is called the second advent of our Lord Jesus Christ. Thus Paul speaks to Titus, chapter ii., "Looking for that blessed hope, and the manifestation of the glory of the great God, and our LIFE-GIVER, Jesus, Messiah. (Syriac.)

4. This hope is also the hope of being made *like him.* To "be glorified together" with him: to "put on immortality—incorruptibility"—to be placed in a state where "neither can they die any more"—"death shall have no more dominion over" them, as it has not over him—partners in his throne—"I will give to sit with me in my throne," saith Jesus: yea, they "shall shine forth as the sun in the kingdom of their Father." See Rom. viii., 17; 1 Corth. xv., 54; Luke xx., 36; Rom. vi., 9; Rev. iii., 21; Matt. xiii., 43.

Truly, "it doth not yet appear what we shall be," but it is none the less true, that when Jesus shall appear we shall be like him. The world knew him not when he was here, as it now knows not his followers. Little does the world think, when it is setting at naught the meek and humble followers of Christ, that it is thus treating those who are hereafter to rule the world as joint heirs with Christ when he shall appear.

II. HOW IS THIS HOPE DISTINGUISHED FROM THAT OF THOSE WHO ARE NOT THE SONS OF GOD? *Answer:* By its effects. "Every man that hath this hope in him purifieth himself," etc. But by what rule is this done? *Ans.* The rule is Christ—"Even as he is pure."

Here we will examine the rule in some particulars. Christ was—

1. Pure from seeking *honor of men.* Thus—"I receive not honor from men. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John v., 41, 44. One of the strongest propensities of human nature is this desire to be thought well of by our fellow creatures. This disposition leads thousands to travel the broad road to death, and shuts them up in the rejection of truth that constantly comes home to their understanding. While this disposition is permitted to hold sway, no man can advance in divine things. Jesus was pure from such desire, or free from its control, and it is of the first importance that we should be.

In saying Jesus was free from the control of the disposition spoken of, we say, He was pure from *pride.* Some persons have advocated pride as a necessary exercise, and that without it men would not maintain self-respect, or "be decent." Such talk shows ignorance, pride, or folly, in the advocate. Pride is sin. Did Jesus sin? Did he not maintain self-respect? Was he not "decent?" and did he not always conduct himself with propriety in his intercourse with all classes with whom he came in contact? To say that pride is necessary for any purpose is to affirm that Jesus was a sinner, or that he was defective in the necessary qualities for good society! The fact is, pride is a destroying sin, and it destroys in a thousand ways, and takes a thousand forms, according to the different circumstances of persons in life. It ascends the pulpit; it takes its place in the pews; it walks in the flowing robes, and hides in the meanest attire; it goes to social prayer, and it refuses to pray; it talks against sin, and persists in sin; it goes with the rich, and it travels with the poor. On what side soever we turn, this monster appears openly or crawls secretly, and it always claims to be very innocent and harmless; yea, absolutely useful. It shows itself in the desire to "be as gods;" and it affirms men are gods, for it clothes them with attributes which belong to God alone. It is hated by all in others, but is caressed and made a household god for themselves. It makes some men misers and others spendthrifts; it adorns the churches, or temples, and strips the widows and fatherless of food and clothing to do it; it hates and is hated; it blinds and is blinded; it destroys the rich and the poor, and is a foul murderer of the peace and repose of all where it dwells; and yet it is the last thing any are willing to part with. There is one example, however, where pride never appeared, *viz.*, Jesus—the "meek and lowly" Jesus. He was pure from pride. Again,

2. He was pure from the "*love of mammon.*" "Though he was rich, yet for our sakes he became poor;" and he said, "No man can serve two masters." "Ye cannot serve God and mammon:" and again, "It is more blessed to give than to receive." See 2 Corth. viii., 9; Matt. vi., 24; Acts xx., 35.

3. He was pure from a *spirit of selfishness:* or, his labor was not for himself alone. He "went about doing good, and healing all that were oppressed of the devil;" Acts x., 38. His was an earnest desire and effort to benefit the children of men; and the most needy and oppressed were sure to share in his benevolence.

4. He was pure from a *murmuring spirit.* None ever had more occasion to be dissatisfied with his present lot; none were ever in greater straits or trials; yet no murmur ever escaped him. "He was oppressed, and he was afflicted, yet he opened not his mouth" to complain. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth"—no complaining is ever heard. What submission to his lot and to his Father's will!

5. His *love to men was pure:* it was not a hypocritical pretence. His love not only led him to poverty, reproach, and amazing sufferings for men, but to "taste death for every man;" "while we were sinners Christ died for the ungodly." Here is no mock love, or love rising no higher than profession: it stands out in living characters, and may be read of all men. He gave practical proof of its reality.

6. His love to God, his Father, was pure. "I delight to do thy will," he could say: and again, "I came down from heaven, not to do mine own will, but the will of him that sent me." Such was the love of Christ to God. How unlike some professed worshippers of God, who declare, if it was not for the dread of endless torture they would not serve God at all. If such speak the truth of themselves, they have no love to God, and are mere hypocrites in all their professions of it. They do not at all resemble Christ in his pure love to his Father.

9. Jesus was pure in all his *tempers, words, and actions.* So far was he above fault in these particulars, that he could appeal to his worst enemies, and say—"Which of you convicteth me of sin?" John viii., 46. (Syriac).

Such was the purity of him whom we are called to imitate—whose example we are called to follow. "He that saith he abideth in him ought himself also to walk even as he walked." 1 John ii., 6.

This hope, then, of seeing Jesus as he is and being like him, leads "every man" that hath it to purify himself after this example of purity. Thus are the "sons of God" to know themselves, and to be known of others; for, "*every man* that hath this hope" thus purifieth himself—by this rule. But—

III. HOW IS THIS PURIFICATION ACCOMPLISHED?

It is said "He purifieth himself." A man may be said to do that which he is anxious to accomplish, and uses every possible means to effect. Thus Paul said he once "compelled" Christians to blaspheme. He was anxious to have them do so, and did all he could to that end. So, he "purifieth himself" indicates the will set on the object, and all the means in one's power employed to accomplish the end.

1. *Faith* is the medium through which this purity is accomplished. If there is no faith in its attainment, how can it be had? It will not rain down from heaven upon us. "Blessed are they that hunger and thirst after righteousness, for *they* shall be filled." And "He that cometh to God must believe that he is, and that he is *the rewarder* of them that diligently seek him." Matt. v., 6; Heb. xi., 6. And James saith, "Let him ask in faith, nothing wavering." Faith, or a sincere belief, that what God has commanded us to be he will enable us to be, if we seek his help without doubting his faithfulness, is a most important exercise of mind. Let us then dwell upon God's faithfulness to his promises, and believe that what he has enjoined on us to attain, he will certainly enable us to reach, and we shall find the purity spoken of in our text not that impossible object of attainment our unbelief has so often suggested. Thus coming to God for the aid of his Spirit we shall find that "what he has promised he is able to perform;" and he has promised, "I will circumcise thine heart that thou mayest love the Lord thy God with all thine heart;" thus circumcised in heart, we shall be pure even as Christ is pure. Let none, then, sink down in sullen unbelief; the prize is too great to let slip without a mighty struggle—*to see Jesus as he is and be like him.* Up, then, every one of us, and so run that we may obtain.

2. *Obedience*, equally with faith, is essential to attain the purity spoken of. "Seeing ye have purified your souls in obeying the truth through the Spirit," etc. 1 Pet. i., 22. "For as the body without breath is dead, so faith without works is dead also." James i., 26. It is vain to expect purity unless faith and obedience are united. Faith is the life principle, but it must *work* or it dies. Let us see, then, the importance of obedience in order to purity. Faith and obedience comprehend the whole that is necessary to be said under this head of the subject. We come now, briefly—

III. TO URGE THE DUTY TO SEEK PURITY.

"Follow peace with all men, and *holiness,* without which no man shall see the Lord." Heb. xii., 14. Without purity, then, we shall be eternally excluded from the sight of the Lord, and we must, hence, "not see life"—future or eternal life cannot be ours. By impurity or sin we are unfitted for the society and employments of holy beings. What a loss is this? Who can comprehend its magnitude? No language can describe it. "Be ye holy, for I am holy," is the injunction of God upon us. Harmony with God must exist in us, or to dwell with him we cannot. Death, corruption, eternal night, must be the portion of the impure and unholy.

Let us study the life of Jesus; sincerely and truly repent of all our departures from a likeness to him; seeking the mercy of God to forgive our shortcomings, and help us in time to come that we may become truly Christ-like. Let us not faint because we find ourselves often to fail in the effort, but rather let those failures lead us to greater diligence and more earnest prayer for the divine Spirit to aid; for "in due time we shall reap if we faint not." Never should we allow discouragement to overpower us, as we shall often be tempted to do. Here is our true warfare, and though sometimes wounded and perhaps defeated, let us return to the conflict armed with "the whole armor of God," and ere long we shall be able to say, with the apostle to the Gentiles, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day, and not to me only, but unto all them also that love his appearing." Yes, if we have fought the good fight and attained a likeness to Christ here, we shall soon "see him as he is and be like him." Happy day—glorious hour, and fast approaching. A little longer struggle and the victory is won and the crown bestowed.

A FUTURE LIFE.

"I AM the resurrection, and the life; he that believeth in me, though he were dead yet shall he live: and whosoever liveth and believeth in me shall never die." John xi., 25, 26.

These words fell from the lips of him who spake as never man spake. The occasion that called forth their utterance, was the death of an intimate friend of the Saviour's, whose two lonely sisters were weeping in sorrow over the loss of their beloved brother. From the time that the first man had returned to the dust, until now, the successive generations of men (with but two exceptions) had each in turn yielded to the stern decree, "Dust thou art and unto dust shalt thou return." Death, with none to question his right hitherto, had steadily pursued his victim, and, with unerring aim, dealt the fatal blow that struck down the teeming millions of our race, and consigned them to the solemn silence of the dead. Job xxi., 26.

And now the important question propounded by the patriarch Job, "If a man shall die, shall he live again?" (not live on while dead, but live again?) is about to have a practical solution, affirmatively. For the resurrection and the life stands at the threshold of the territory of death; and though four days had intervened since Lazarus, the brother of the weeping sisters, had fallen by the shaft of death, yet at the bidding of him who is the "resurrection and the life" the sceptre falls from the trembling hand of death, and "he that was dead came forth."

We have before us then, the work of death, "Lazarus was dead," John xi., 14. Not simply his body, but whatever constituted Lazarus a living man, had died. It does not say any thing of a "re-union of soul and body;" it simply says, "he that was dead came forth." When Jesus had said unto Martha, "Thy brother shall rise again," her mind instantly looked forward, and her faith found expression in the following sentence, "I know that he shall rise again in the resurrection, at the last day." Nothing said about his being happy in heaven either by the Saviour or Martha. Strange (is it not?) that they should overlook a matter that affords such consolation to the bereaved in our day! But their views and ours differ in this respect, namely, the work of death was to be counteracted by the Prince of life; and that, only by a resurrection from the dead. Hence the reply of Martha, "I know that he shall rise again in the resurrection, at the last day." And now, ye that believe in a resurrection of "prison houses"—"cumbrous clay"—"old shells," etc, and not of dead men, literally, just listen to the response of the Saviour, in answer to Martha. "I am the resurrection and the life: he that believeth in me though he were dead yet shall he live; and he that liveth and believeth in me shall never die." Now, as Jesus loved Martha and her sister and Lazarus, the fair inference is, that they in turn loved and believed in him; and Lazarus, believing in him, though dead, should live again. And in order that we may understand how Christians after death, at the resurrection, shall be raised from the dead, and enter into eternal life, we shall briefly examine the source from whence this life cometh; and in doing so, we shall consult the Author of life himself.

Jesus says, (John v., 26) "For, as the Father hath life in himself, so hath he given to the Son to have life in himself." John i., 4, "In him was life, and the life was the light of men." John vi., 48, "I am that bread of life." John xiv., 6. "I am the way, the truth, and the life." These passages will suffice for the present to prove the principle of life from the dead, is in Christ, and not an inherent quality in man; and when man falls a victim to the common enemy of our race, he has no conscious existence, until the resurrection and the life comes to quicken him into life again by a resurrection from the dead. Man in his natural condition has not this life; no, nor even the promise of it, except on conditions with which he is bound to comply, or never see life; much less be a partaker of it. God the Father seeing man in this perishing condition, pitied him, and so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life; and the Saviour says, John xx., 10, "I am come that they might have life, and that they might have it more abundantly." John vi., 40, "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life." John vi., 57, "As the living Father hath sent me, and I live by the Father, so he that eateth me even he shall live by me." John vi., 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John iii., 36, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John ix., 24, "For if ye believe not that I am he, ye shall die in your sins." John v., 40, "And ye will not come to me, that ye might have life."

These are the words of him that spake as never man spake, and are by no means far fetched. They are the utterances of him in whose hands are the "issues of life and death," and who has solemnly averred that he hath no pleasure in the death of the wicked, but had rather the wicked would turn from his wickedness and live. Did he not authorize his servant Moses to set before the people of his day life and death, and bid them seek life that they and their seed might live? Did he not say by the mouth of the prophet Ezekiel, "The soul that sinneth it shall die?" David, in Psalm xxxvii., uses the following language, "For they shall soon be cut down like the grass and wither like the green herb." "For yet a little while and the wicked shall not be" . . . . "Yea thou shalt diligently consider his place and it shall not be." "But the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." The transgressors shall be destroyed together; the end of the wicked shall be cut off." The prophet Malachi says, "For behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch; and the righteous shall tread them down as ashes under the soles of their feet, in the day that I shall do this, saith the Lord of hosts."

Now, are all these terrible threatenings to be applied simply to the loss of their happiness, or to the total extinction of their conscious being? It takes a firm believer in the first great lie to Eve, pursuading our first parents that "they should not surely die," to explain away those positive terms, "Life and death," by substituting in their place "happiness and misery." Truly it is astonishing to see with what persistency and bold tenacity men, who should be teachers of the way of life, cling to and reiterate this first falsehood; and to see that it is a bold and unblushing falsehood we have but to turn to the record and see.

God said unto Adam in the event of his disobedience, "Thou shalt surely die." The serpent said, "Thou shalt *not* surely die." There was not even an attempt to take advantage of the language used by God to Adam, and explain it in a spiritual sense, but he flatly contradicted the Almighty and thereby introduced death into our world, and all our woes. This, then, being the condition of our race, the bowels of divine compassion were moved toward us. And as there was no law could be given that would have given life, God sent his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Christ having suffered, the just for the unjust, that he might bring us to God; being made perfect through suffering, he became the author of eternal salvation to all them that obey him. And if the world is in a state of death, as is clearly proved, and if God the Father hath given his Son for the life of the world, and the Son invites the world to come to him that they might have life, and men refuse and reject the proffered boon, is it not the height of folly, nay more, is it not downright presumption to suppose that they can have any life in the future state? Let us stand by the record, 1 John v., 10, "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record, that God hath given unto us eternal life: and this life is in his Son." Now when do Christians come into actual possession of their promised inheritance? When Christ who is their life shall appear. But then the question may be asked, Does he not appear at the death of every good man? We answer, Yes, he appears at the right of the Father for us; and he allowed Stephen, the first martyr to his cause, to see him there.

Mathew xxiv., 28, "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." Does this take place at the death of every good man? If not, then death is not the coming of the Son of man. When he comes they that are in their graves shall hear his voice. When he appeared to his servant John in the Isle of Patmos, he declares, "I am he that liveth and was dead, and behold, I am alive forevermore, Amen; and have the keys of hell and of death." And in closing up the vision, he assured his servant of his second coming with these words, "Behold I come quickly, and my reward is with me to give every man according as his work shall be." Is it not manifest, then, that man, having fallen under the power of death, must be holden by it, until he who has the key of death returns to abolish death, and bring life and immortality to light by raising up his faithful ones and giving unto then eternal life? Heaven and earth may pass away, but not one jot or tittle of Christ's words shall pass till all be fulfilled. "I will raise them up at the last day;" and I give unto them eternal life." John vi., "I will come again and receive you unto myself, that where I am there ye may be also." Upon his coming again, then, depends our being received unto himself, according to his own words; and as the resurrection of the dead is the last and closing act of this present dispensation, and there can be no resurrection until he who is the resurrection and the life shall appear, then the second Advent of the Son of man becomes a matter of deep and abiding interest to all those who love his appearing; and to those who look for him, will he demonstrate the truth of the text under consideration, that having believed in him, though they may have fallen under the power of death, yet shall they live again; and that those who are living and believing when he shall appear shall never die; but they shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Now there is nothing in all this to prove the conscious state of the dead, nor that the wicked can by any possibility have any future life. God has his own terms upon which men may have life, and he will not change them to suit the corrupt desires and passions of the ungodly; and though men may forsake the fountain of life, and hew out to themselves broken cisterns, that can hold no water, or seek to force an entrance into the kingdom of God, or like thieves and robbers seek to climb up some other way, they will find that inflexible justice cannot be imposed upon; and though there was a way that seemed right unto them, yet the end thereof was the way of death. Come, then and learn of him who is the way, the truth, and the life. Come and be reconciled to God by the death of his Son. Come, seek to have your life hid with Christ in God, and your name entered on the roll of the church of the first born, that are written in heaven, and then, with them, you may enter within the pearly gates of the New Jerusalem; with them walk the streets of the City of Gold, see the king in his beauty, eat of the tree of life and drink of the water of the river of life that flows from the throne of God, and with the radiant host of the redeemed you shall join in that triumphant song of praise for deliverance, Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. Then delay not. Soon he who is our life shall appear, and if he find us watching and waiting we shall enter into the marriage supper of the Lamb. STEWART CARLISLE.

Wilmington, Delaware.

FROM W. H. H. McALLISTER.

ST. ALBANS, VT., October 4, 1867.

BR. STORRS: The first number of Vol. v. of the HERALD OF LIFE has come to hand. Our old friend is most welcome with its pleasant, winning look and cheery talk. This improvement in personal appearance is in perfect keeping with the spirit of our annual meeting, and is the proper exponent of the progressive tendencies of our doctrines and their supporters. God speed thee, our precious paper, and "Herald of Life" to "them that sit in darkness and the shadow of death;" a messenger of joy and gladness, and comfort to the "saints scattered abroad" until we shall meet in the "coming kingdom" of our Lord, to go no more out forever.

A few days ago I was agreeably surprised to meet in St. Albans, Br. L. L. Howard, of Rome, Me., whose acquaintance I made at Wilbraham. Br. Wendell will remember him as an attentive listener to his discourse in the Providence tent. Br. Howard is a Sabbatarian Adventist, and was on his way to Enosburgh, Vt., to hold a meeting with a society of his people in that place and vicinity. Eld. J. N. Andrews, who also heard Br. Wendell on that occasion, came with Eld. Howard, but had left by the stage a short time previous.

I had a very pleasant interview with Br. Howard, and, for our limited time, the conversation took quite a wide range. I cannot now report even the substance of it, but in regard to the different branches of the Advent body, and their divisions, Br. H. said he felt conciliatory, and did not attempt to force his peculiar opinions upon others. He regretted that Adventists are not more united, since they all hold so many grand truths in common, to whose support they can unitedly rally. In regard to our doctrine of the non-resurrection of the wicked, he said that he had always held to the view of their resurrection at the end of the thousand years, and their destruction in the second death. He was much interested in Br. Wendell's discourse, and as soon as he is able intends to give our views a thorough investigation.

On their return I met Eld. Andrews with Eld. Howard. I had seen him some years before, and heard him preach; but was not at that time particularly interested. Our time was limited, and as we could not consider the Sabbath question or the non-resurrection of the wicked, Br. Andrews gave me some account of their health reform and method of raising money. The latter especially would commend itself to our brethren; and if something of the kind were adopted, the efficiency of our preachers would be much increased. He said he had given the same account to Br. Wendell, and tried to enforce the necessity of health reform in his case. I saw Br. Howard about an hour longer, as he left on a later train in another direction. In this time he gave me some of his reasons for keeping the seventh-day Sabbath. One conclusion was reached, and that is, that their view of the Sabbath and ours of the non-resurrection of the wicked are not incompatible.

I have lately had some correspondence with Br. S. S. Call, of Newport Centre, Vt. He wrote me giving me an invitation to go to Dunham, Canada, to assist in holding meetings. It is not convenient just now for me to

get away, but after awhile I hope to do something in connection with Br. Call in such place, in this vicinity, as shall be deemed a suitable opening. I must do something; and I may as well commence in this way as any other. Pray for me that I may be a faithful laborer in the Lord's work. Yours in the hope of life through Christ.

From Polly G. Pitts.

Dayton, Wis., Sept. 29, 1867.

Br. Storrs: It is with a glad heart that I sit down to pen a few lines to you and the Herald of Life, or the readers thereof. I have been reading the Herald for September 4th, and it rejoiced my heart to hear of the great blessing that God bestowed on those that met at the yearly meeting of the Life and Advent Union. Oh! I bless God that he put it into the hearts of a few to have such a meeting, and that he has increased the numbers from year to year, and that his eternal truth has been gaining ground steadily; and I feel that it must be the reviving, and the returning of their first love in the hearts of God's people that has brought them so near the unity of the Spirit and the bonds of peace. It seems, in some measure, like the love that united them in '43 and '47, but seven-fold more consistent; for it is the love of those glorious truths of the living God that is making his people *one*. Oh, blessed truth, "No life out of Christ." No resurrection but to those *in Christ*, and all the dead in Christ are made alive, are raised to glory, and honor, and immortality. Oh, when I read and meditate on those glorious truths, and on their influence on God's children, I am full of wonder that these earthen, mortal vessels can hold them. But I cannot tell them *now*, as I feel them; but I long for immortality, not that I would be unclothed, but clothed upon, that mortality might be swallowed up of life; then I should be a vessel filled with the Spirit of God to overflowing, and the vessel not break. I feel that I am begotten by that incorruptible seed, the word of God, that liveth and abideth forever. All flesh is grass. But being begotten, I long to be born again, yes, born from the dead, and see the kingdom of God; or, if alive at his coming, to be changed in a moment, in the twinkling of an eye, (oh, how quick!) and caught up to meet our Lord in the air. I thank Br. "W. M." for his remarks on the closing meeting at Wilbraham. It begat in me the same spirit of love, that seemed to pervade every line. To God and the Lamb be all the glory. I know that the love of God in our hearts is a great treasure in earthen vessels, that the excellency might be of God.

I was made glad by reading an outline of the history of life only in Christ, by Br. Wendell. How my mind ran back to the time when light on that glorious truth began to dawn upon my understanding; and I am astonished, with wonder and admiration at what God has wrought. Oh, his word is a lamp to our feet, and a light to our path; and I know that it grows brighter and brighter, and will unto the perfect day. I do believe that God will, by his people, hold up the Herald of Life till Jesus comes; for, is it not a messenger flying through the land, having the everlasting gospel of the kingdom to preach to all that will receive it? Yes, truly to me it is. I do not mean to convey the idea that I believe that all that is written in the Herald is gospel; no, but its great prominent feature is, "The hope of eternal *life* through Jesus Christ our Lord; and that by a resurrection from the dead, by the eternal Spirit of God that raised up Christ. And no life out of Christ." To me the Herald proves better and better, and my prayer shall be: Lord give all who write for the Herald a spirit of love, and brotherly kindness, and forbearance. Now, the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you all perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Your sister, hoping for life when our Live-giver comes, whose coming I think is near.

From Stephen Benton.

Middlebury, Vt., Sept. 22, 1867.

Br. Storrs: I am heartily glad the Herald of Life is to be continued, although it may be seen that I have been tardy in responding to the call. You have had my prayers for the continuance of the paper. I never have had the pleasure of seeing you since 1844, at which time I heard you preach in this region. I have been a constant reader of your paper for many years. I would be glad to meet with you and others of like precious faith. Oh, that I could sit under the sound of your voice and hear the truth explained. I have tried to get my friends and neighbors to take the Herald, but my efforts have been in vain. I lend to all that will read them. The doctrine of man's natural immortality is held as essential in this place as the divinity of our blessed Life-giver. I will try again and again to get new subscribers. The blessed truths in the Herald are strengthening to my heart, and I can truly say: "Oh Father, bless our dear father in Israel, and make his last days his best." I beg an interest in your prayers, that I may be faithful unto death, or until our blessed Master shall return. Pray for my children. I have four sons and three daughters.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 16, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A Friendly Notice.

"The late liberal subscription at Wilbraham on the part of the friends of The Herald of Life has enabled its conductors to give it an entirely new dress, greatly improving its appearance, which cannot fail to make it more acceptable to its friends and patrons. *The Herald* advocates the non-resurrection of the wicked dead, opposes water baptism, does not believe in a personal devil, teaches that communion is an annual ordinance, etc. It is conducted with ability by Eld. Geo. Storrs, whose intellectual vigor seems in no way impaired by his age."

The foregoing is from the *Voice of the West*, published by "Joshua V. Himes, Business Agent." Whether we are indebted to him or some one else as acting editor of the paper, we do not know. We thank the *Voice* for the kind notice as far as it goes, though it is not strictly correct in the statement that the Herald "opposes water baptism." We believe and teach that the "*Essential Baptism*" is the baptism of the Spirit. John, the Baptist, said, "He that sent me to baptize with *water*, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the *Holy Spirit*." John i., 33. "I indeed baptize you with water . . . . but he shall baptize with the Holy *Spirit* and" [or] "with fire." Math. iii., 11. We do not "oppose" any one's being baptized with water if they believe it their duty: but we do maintain that water baptism is of no avail without the baptism Christ is authorized to communicate; and we do well, we think, to warn all to beware that they do not substitute water for the Spirit, lest they may receive a baptism of "fire."

Had the *Voice* favored its readers with one other fact in regard to what "*The Herald* advocates," and which is, in fact, the principal thing, we would have been much obliged. That is, "The Object of this paper is to promulgate the truth of 'Life only in Christ;' or, that a future life by a resurrection from the dead is conditional, and bestowed only at the second advent of Christ, 'at the last day.'" But we make no complaint in the matter; and hope the *Voice* will continue to prosper and progress till it comes fully up to the sight of "No Life out of Christ."

More About Wilmington.

LETTER FROM BRO. CARLISLE.

Br. Thomas McClary, of Wilmington, Del., has been for many years an active and highly-esteemed member of one of the Presbyterian churches of that city. His attention was called to the immortality and advent views by a believer from New England, who was at the time in the employ of himself and his brother, Samuel McClary, also a member of the Presbyterian church. The perusal of Hastings's "Pauline Theology" convinced Br. T. McC. of the final extinction of the impenitent. Rejoicing in his new-found light, he brought the subject to the attention of Br. Stewart Carlisle, on whose mind the reading of "Pauline Theology" did its work in a very summary manner. Subsequently, the brothers McClary and Br. Carlisle embraced the view of life only in Christ. The work of propagandism was at once begun, and Br. Carlisle's consistent zeal in this direction soon cost him his position as class-leader and exhorter, as well as his membership, in the M. E. Church. No formal action of the church was even had to deprive him of his membership; and the quiet dropping of his name has been admitted by the present pastor of Grace Church to have been entirely illegal. But Br. C. will hardly deem it worth while to call them to account in the matter; his best revenge will be to spare no pains in making them see the blessedness and power of the new truths which he has embraced. May the Lord enable him to heap *such* "coals of fire" on their heads most abundantly.

The grounds for expecting a considerable audience on Sunday afternoon, Oct. 6th, were small indeed. Saturday had been, throughout the greater part of it, so rainy that the handbills, which were printed in the morning, could not be posted till late in the day, but on them and the notice in the city paper of Saturday evening we had wholly to rely for bringing the contemplated meeting to the notice of all but the comparatively few that could be spoken to by the brethren personally. However, in spite of these seeming disadvantages, we had a very large attendance; I should judge there were not less than three hundred persons present, and a more attentive audience could not be desired.

Our opening exercises consisted of prayer and the singing of "Calvary" and "The Last Lovely Morning." Br. Carlisle then, in appropriate remarks preceding the discourse, took occasion to define his position publicly before the community. We recommended this step as one that would undoubtedly prove a blessing to him in his future efforts to spread the truth. The life views permeate his soul through and through, and he has an effective way of presenting them for the acceptance of others.

The discourse—including the time spent in hearing and answering questions from the audience—occupied one hour and fifty minutes. Of its influence in awakening an interest in the life theme, and of other related matters, Br. Carlisle, under date of Oct. 10th, writes as follows:

"*Dear Brother:* Since you left us, I have been trying to sound the minds of the people. I find quite a number speak favorably, but am sorry to say, the most bitterness is found, so far, among the brethren of the M. E. Church. There was a Catholic gentleman present, with whom I have since conversed, who was very much pleased. I was speaking with a Mr. D., who heard that you could not answer a single question that was asked. Knowing that he was a sensible man, I simply stated the case as follows: Suppose, Doctor, you were giving a lecture on the formation of the brain, and had previously announced that your lecture was open to criticism, and, during the progress of your lecture, some fellow in the audience should rise and call your attention to some defect in his toe, another in his heel, and so on; what conclusion would you come to? His reply was, 'that he was a fool.'

"I paid a visit to Grace Church on Monday evening, and met a few in class. It was very quiet and very dry, and I felt somewhat at a loss for a while as to how I should shape what I might find to say, but in my patience tried to possess my soul, resigning myself into the hands of my Master whom I am striving to serve with my spirit. And as I was the last called up, the leader requested me to relate a few words of my experience, and give a word of exhortation to the class. I rose up without anything definite in my mind, but purposed that, whatever should come in, should come out. And, the Lord be praised, it did come out; and such liberty I have not been blessed with for some time. It was perfect freedom. Oh, such precious truths! how they elevate and sanctify the soul that fully embraces them! Well, they looked at me as if I were of a different species; there was certainly a deep feeling pervading their minds. The Lord be praised for his goodness; *freedom*, seems best to express the idea. Oh, if the watchmen on the walls of Zion only had the sword of the Spirit, instead of the scabbard, what Herculean blows might they strike, and make it pierce even to the dividing asunder of soul and spirit, and make it become a discerner of the thoughts and intents of the heart.

"But to return to the result of Sabbath. Quite a number expressed a desire to hear you preach, and felt disappointed when informed that you were gone. I think that, with proper notice, when it may suit your convenience to give us another call, we could have an audience twice as large as the other was. Meanwhile, we shall not be silent, but go in at every open door, and, as far as possible, we shall carry these blessed truths to the ears and hearts of all who will hear. Oh, for wisdom to know just the time and place to speak, and to do it with simplicity.

"Br. McClary sends love to you. Should be glad to hear from you. From your brother in Christ and in the blessed gospel hope."

Had Br. Carlisle's "Mr. D." been present at Institute Hall, he would readily have seen that the course actually pursued in the matter of answering questions could not properly have been deviated from. Early in the discourse, permission was given that any persons in the audience might, either while we were speaking, or at the close of the sermon, or both, ask questions or offer objections bearing upon the arguments and interpretations that might be brought before them. This was our programme, which, if it was well to announce, it was also well to follow. Accordingly, when we were asked, by several persons, to explain the rich man and Lazarus, the thief on the cross, Matt. xxv., 45, 46, we respectfully but firmly insisted that, before we would consent to enter upon those matters, we must know whether anything could be urged by those present against our exposition of the passage we had chosen for a text, viz., I Corinthians xv., 17—22, 32. It was evident, that our tenacity on this point enabled us to lodge our argument in the minds of many, in a manner that would have been utterly out of the question if we had consented to be drawn into a rambling controversy on a variety of texts. We stated fully to the audience the grounds and necessity of our procedure, and were well satisfied that it commended itself to the approval of by far the greater portion of our hearers. *Of course*, there will always be those in such an assembly who will insist, that if you do not try to do what they ask you to do, it is because you *dare* not. But the man who is easily turned aside, or annoyed, by such imputations from the unthinking, will hardly help forward any cause which he may expose to the risks of promiscuous and public oral controversy. Availing ourself of Br. Carlisle's illustration, we would add, that, in our Wilmington meeting, *nothing* could be urged against our views of the "brain" by those who greatly desired us to leave our theme and dilate on matters pertaining to the "toe" and "heel." The Presbyterian gentleman, who wanted the rich man and Lazarus explained, squarely admitted the correctness of our view of the term "*perished*," in I Cor. xv., 18; but when we pressed home upon him the utter impossibility of reconciling his concession with the doctrine of inherent immortality and its progeny of tenets, he *as squarely* modified his admission, by telling us that the term means "*perished* from happiness!" This shift was promptly disposed of.

Dr. Lawton (a Methodist M. D.) kindly urged the words of Paul, "the dead in Christ shall rise first," as proof that the wicked would also rise from the dead. As we had quoted that passage in our sermon, we were glad to show the unsoundness of his deduction from it: we think he saw his mistake.

Among our interrogators, was Rev. Mr. Scott, Methodist, son of the Methodist Bishop by that name. With him, at the close of the meeting, we had an interesting interview. He states with great frankness, that he did not pretend to know everything; admitted that there were strong arguments favoring our view; and evinced a willingness to examine the subject. Br. Scott's present field of labor is among the poor colored people of Wilmington, and resembles that of our brother Burbank, in Philadelphia. On the subject of Christian Perfection, Br. Scott is in dissent from the generally received Methodist view, and he publishes a periodical in which his own view of the subject is maintained. What we learned concerning him impressed us with the belief, that, if he should see sufficient grounds for embracing the life views, he would not be the man to hide his light under the bushel. We long for the opportunity to confer with him fully on the subject; for we do desire that all good men, who are free from sectarian bigotry, shall see the broad and solid basis upon which our doctrine rests.

On Sunday morning we heard Dr. Landis preach from the words, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." The nearest approach the speaker made to introducing the subject of the Resurrection of the dead in his discourse, was in the statement, that it was Christ's mission "*at death* to receive us to our everlasting home." His evening discourse, on the immortality of the soul, which we also heard, was of a piece with the usual logic on that side of the question. His text was John iii., 36. We welcome his efforts in behalf of what we regard as a pernicious dogma, for he is helping to keep up an agitation in Wilmington which we must believe is destined, at no far-off day, to bear precious fruit. May our faithful brethren there be strengthened from above with courage and patience.

R. W.

Tracts.

It has long been felt that we need small tracts to scatter like leaves everywhere. For lack of time to prepare such, and means to publish them, the matter has been neglected hitherto; but we have now commenced the work of getting them up on a single leaf, i. e., two pages. The first two will be ready for delivery in a few days. The first is, "Twenty Questions on Immortality." The second is, "The Short Hell and the Long One." The matter of both has been published in our paper hitherto. Those who wish to circulate them, can be supplied at cost, so soon as we can determine what that will be. At present, we will send them for 25 cents per hundred. Please do all you can to enlarge the contributions to the "*Tract Fund*." Let no one forget that matter. We shall add, as fast as we can, to the number of these small tracts, so as to have a variety, if we are sustained with funds. Send your orders for all you want immediately.

Our paper appears again with a scant margin, which none can regret more than ourself. Our paper-maker complains of "scant water" as the reason why we have not a new supply before this. We trust he may have "water enough" before our next issue. We try to exercise patience; but cannot expect always to have every thing just as we would.

We have given a large part of this week's issue up to "Letters and Extracts," which we suppose is well pleasing to many of our readers, and they had accumulated on our hands till we feared our correspondents might feel neglected. Let all continue to write who feel they have any thing of general interest to communicate. But we ask, as a special favor that none use pale ink or light lead pencils in writing. It is sometimes next to impossible to decipher what is thus written.

Eld. J. Lewis writes from Otto, Ill., Oct. 4, saying that he wishes his friends in the West who are indebted to him for money advanced for the Herald of Life, for books, etc., would, without delay, help him to square up his accounts with this office. He wishes to hear from all such at Shelbyville, Ill., immediately; and we really wish him to be able to settle with and for subscribers he has sent, as many of them stand in such relation to this office that we may be compelled to discontinue their papers for a lack of settlement. Do not keep Br. Lewis waiting for his dues in these matters. He much desires you all to continue, but feels that he cannot bear the burden unless you help him as he requests. We sent Br. Lewis a lot of pamphlets and tracts to Shelbyville one week since, which he will dispose of to help the cause and to strengthen himself: they are donations to him. We would have sent a like quantity to Br. Walter, but were uncertain where to direct them.

An Inquiry.

"Please send me your views on Math. xviii., 10, and Acts xii., 15. B. A. B."

Our "views" are easily expressed. The apostle asks concerning the *angels*, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i., 14. This seems to be a truth so well known and believed in Paul's day, that he barely refers to it as a fact that needed no further proof. In Math. xviii., 10, the Saviour, speaking of the "little ones which believe in me" (v. 6), says, "In heaven their angels (ministering spirits) do always behold the face of my Father which is in heaven." Peter was one of these "little ones" after he had been fully instructed at the house of Cornelius, Acts x. He was taken by Herod, Acts xii., and put in prison, bound with chains, soon to be put to death; but God sent his angel (while the church was praying for Peter), which came to him, knocked off his chains, and opened the "iron gate" and let Peter out. Peter made his way immediately to the house "where many were gathered together praying." He commenced knocking. A damsel came to listen, and she knew his voice; but, instead of opening the door, she ran in, and told the company Peter stood before the gate. They thought it exceeding strange, but she affirmed it was even so. To them, it was still incredible; but she was not to be moved, and persisted in her testimony. They concluded it was impossible that Peter himself could be there, and said, "It is his angel:" i. e., his "ministering spirit," which did "always behold the face of" Jesus' "Father which is in heaven." We have never doubted the truth of such work being performed by the angels of God. The Scriptures abundantly sustain this view.

"The First Day Sabbath: *clearly proved*," etc., "by T. M. Preble." We received, from the publisher, a copy of this work some time since, but have not yet had time to examine it. It is a 12mo volume of near 500 pages, and is "published by the W. A. C. P. Association, Buchanan, Mich." Orders for it, we presume, should be addressed to Eld. Joshua V. Himes at that place. It is probable the work can also be had of the author, Lynn, Mass. The work is well got up, and contains, doubtless, much valuable information on the subject.

From Nicholas Allpool.

Locust Point, Ohio, Sept. 26, 1867.

Br. Storrs: I am happy to learn that the proper medicine has been administered at the meeting, held on the camp ground at Wilbraham, to keep the Herald of Life alive. My prayer to God is, that its columns may be fed with such food as to lead men from darkness to light, and from sin to God.

Let us all pray that prejudice may soon die and be forgotten forever, and that love and union may pervade the hearts of all God's children, and his Holy Spirit may guide us into all truth.

I have some trials on account of the views I hold of no immortality nor future life except in Jesus Christ alone. This is nothing to you who hold the same views. We must bear it patiently, and talk much to Jesus about it. He knows how to sympathize with us, being better acquainted with such trials than ever we will be; and we must willingly bear his cross, if we ever expect him to raise us up at the last day to immortality and eternal life. My time on earth can not be very long, according to nature; and as I never expect to see you in the flesh, Br. Storrs, if we prove faithful to our trust we will be permitted, with all God's children, to enter through the gate into the New Jerusalem, and so be forever with the Lord.

I feel while writing to you, to say with the poet:

Death's vale I soon must tread;
Dear Lord thy smile I crave,
To save me from the dread
Of death and of the grave.
Let me by faith thy glory see,
In death 'twill then be well with me.

When we our Saviour meet,
And on the throne sit down,
We'll bow at his dear feet,
And there we'll cast our crown.
Him eye to eye we then shall see,
And 'twill be well with you and me.

Yours, in hope of eternal life.

Eld. Z. Campbell, Ashtabula, Ohio, is engaged in the cultivation of grape vines, which he sells to the farmers, good men, on credit; but he says: Among them all I have been able to collect but $3, two of which I herewith send to the Herald of Life, thinking it is the best use hard-earned money can be put to. The paper must live. When it first started I thought it impossible to make it live. The great city of "orthodoxy" is so prodigiously walled in that I supposed it impregnable. But, really, your paper is shattering the adamantine stones out of the old wall faster than any battering-ram of old or modern times. I read and lend my paper to orthodox people, who read it with astonishment, and already begin to doubt whether their old creed is sound. I propose going out this Fall and Winter to help onward the cause of truth in some new fields.

From Eld. S. L. Walter.

Otto, Ills., Sept. 30, 1867.

Br. Storrs: The evening after writing my last letter to you, Br. Osborn preached to a good, attentive congregation. The next evening I preached by request on baptism. The people are awake to the subject, and "The Essential Baptism" is doing a good work, when it is read by the thinking, who see that the "Christ Baptism is that of the Holy Spirit, and not water. The next evening I preached again, by request, from "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" I believe good was done. The followers of Mr. A. Campbell asked questions about what our Lord said to Nicodemus, in relation to being "born of water and the Spirit," which we tried to answer according to the record, "but they still cried, Great is water baptism, for in that is their hope. I left on the Friday following to preach at Painter school house, which I did on Saturday and Monday evenings: had a good turn out, and good attention inside the house, but outside there was some disturbance by those who are much opposed to no life out of Christ.

The Methodists outgeneralled the brethren, for they monopolized the whole of the Sabbath, and we could not have a meeting, so I attended the class meeting, and heard an old brother with whom I had a talk on the immortal soul before meeting. He contended that "God breathed a spark of his own immortal nature into man." In his experience in the class, he said, for my especial benefit, that he "saw the immortal soul of his son leave him [his son] nine hours before he died;" and thus overturned the dogma that "death is the separation of soul and body," and demonstrated that man can live without the immortal soul, and that it acted without this mighty lever to put him in motion or to keep him so. I thought they all ought to see that their theory is radically wrong. At night the circuit preacher preached, it was thought at me, for the teacher told him I was there. But I was pleased and profited, for he preached that to remain without a resurrection was the greatest evil that could befal us: "that if in this life only we had hope in Christ, we were of all men most miserable;" and that we get the crown of life after death, and that "the crown of life" was "life from the dead;" and this is attained by those who are "faithful until death." Truth will come from the mouths of our opposers. We have good meetings here, and as good attendance as any of the sects who hold meetings all around us, and keep us out of the prominent places; but, thank the Lord, truth is onward, and is bound to gain adherents of such as love the truth.

I am trying to get subscribers to the Herald of Life, and cash or pledges to the Tract Fund. The work must go forward, for it is of God, and must be sustained by the servants of God in order that they may be faithful stewards, or they cannot hear the Lord say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over five, or ten cities." If they are not faithful in the little, they will not be faithful in the much. Let us, brethren and sisters, see to it that we are faithful to our Lord, for he will render to every man according to his work. See to it that our work is done, and well done, and then we shall be sure of life from the dead, and a seat on our Lord's throne. I hope that the brethren and sisters will not forget us, out here, where the lovers of truth are scattered over a large extent of country, and many are in earnest, and stand up for the truth in the spirit of their Master. I close by praying that my heavenly Father may bless you with health and every needed good for this life, and that we may meet in the world to come with all the saints. Adieu. Yours in hope of life when the Life-giver comes.

From Emeline T. Hobbs.

Cambridgeport, Mass., Oct. 2, 1867.

Br. Storrs: Your paper came to hand today in its new and improved look. I hail with delight every sign of progress, whether in outward appearance or otherwise, of everything connected with the great truths with which we stand identified. It is said "coming events cast their shadows before;" and sometimes I think this desire, everywhere, to beautify, is one of the indications of that "beautiful world" being near. I love beauty and beautiful things, and long to see this earth clad in its Eden-like beauty; and above all, long to see the "King in his beauty." And how glad I am we have the promise of seeing him as he is, and also the promise of being made like him. This ought to nerve us to action, and help us to endure. I am glad, to-day, it is and has been twenty-five years my privilege to hear on this great and increasingly interesting subject, "The coming of Jesus." My first remembrance of preaching had in it, "Behold the bridegroom cometh; go ye out to meet him."

I, child like, accepted it as the truth. After years, with study and reflection, cause me to say—This is the truth.

Although I did not have opportunity to take you by the hand at Wilbraham, I saw you during the meeting (in the time tent) of the Life and Advent Union, and felt glad that you were once more permitted to see the triumph of the cause in which you have toiled.

We had a most glorious meeting under the "tree" on the Sabbath, Aug. 25. It was gratifying to hear the testimonies from young and old to the power of these truths on the heart.

A young man, who one year ago was a stranger to these views, who has become in-

terested to search, notwithstanding the ridicule he has heard poured forth from different sources, both in the church and out, said to me, "I believe you are right." He said it was remarkable to see the intelligence shown by the people under the "Chestnut tree."

I cannot bear the idea of being cut off from receiving the HERALD, but I have, at present, no money to remit. I have meant to do something toward its support, and have circulated the paper faithfully.

I have the promise of one subscriber, and will try for more. With my kindest regards, and the promise of my help and smypathy, I am, yours truly.

FROM ELD. A. GUTHRIE.

TRUMANSBURG, N. Y., Oct. 12, 1867.

BR. STORRS: I wish to say to the brethren, through the HERALD OF LIFE, that my health has so far improved that I am able to hold meetings again. I should like to travel in company with some one that will bear a part of the labor, as I do not feel sufficiently strong to go through a course of lectures without help.

The great cause of reform calls for evangelists that will go from place to place, as the way opens, and give lectures, sell books, scatter tracts, get subscribers for the HERALD, and impress upon the people the necessity of holiness.

I should like to correspond with Br. R. Wendell about giving a course of lectures, on his way to or from the West, at Trumansburg. It is about thirty miles from Seneca Falls, *via* the Cayuga Lake.

P. S.—Any one wishing to write to me will direct their letters—"Trumansburg, Tompkins Co., N. Y."

NOTE BY THE EDITOR.—We rejoice that Br. GUTHRIE is able, and feels like going into the work. It is such men as he that the cause calls for; and we think he will honor it anywhere. We would be glad if there could be found a man of like mind to go out with him, but fear that may be difficult. We judge it will be impossible for Br. Wendell to comply with his request, as he is already late getting West, and intends returning East, ultimately, by the way of St. Louis, New Albany, Ind., and Cincinnati. May the Lord direct our way and help all who have a "mind to work" to do much good.

FROM ALBIN CHANDLER.

CAMERON, Mo., Sept. 29, 1867.

BR. STORRS; I have just returned home, after an absence of some weeks, and see by the dear HERALD that its friends have bestowed generously for the continued existence of so valuable a friend and exponent of Bible truth; for which, I truly thank my heavenly Father, and the brethren. I intended writing long ago, but the misfortune of not having the ready cash to help the good cause hindered.

I came to this country in May last, among strangers, and in limited circumstances, but with an ardent desire to do good and get in a climate more congenial to my health. I started here by buying a small piece of railroad land, on long time; and while riding over the beautiful prairie on horseback, my horse, in descending a steep hill, stumbled and fell upon me, breaking my left shoulder very badly; so that I have been laid up all Summer, but am just getting about. But in my affliction I never saw the truth so beautiful; and in my quiet could reflect on my past life, and could but rejoice in the goodness of God i my suffering: then the hope of a *future* life—truly, that anchor of hope did cheer and sustain me. Now, while among men, I love to tell them of the "*love of God;*" of his "*good will* toward men;" and there has one young man, a member of the M. E. church, become much interested; and says, he will subscribe for the paper after a while. I hope to be able to send my mite with his, soon. So, please send on my HERALD without delay; for, I cannot do without it: it's all the preaching I have. I read with much interest Brn. Lewis' and Walter's letters, as they are just east of me, as near as I can learn; but the great Mississippi runs between us. I often think we are scattered like seed through the land for the blessing of the people. I trust that every humble believer will let his light shine to the glory of God. I should like much to attend some of the meetings in Illinois, if the expense is not too great. I wish Br. Lewis would write to me the best route, and the expense from Quincy. I live in hopes that, by the blessing of God, I may find enough honest ones here that love the truth so well that we shall be able to get some of the able minds to come to our town and remove the mists of error from the eyes of the people. Your brother, in Christ: a prisoner of hope, praying, "Thy kingdom come."

MRS. E. B. KITTENGER, Philadelphia, after saying she had not seen the HERALD for ten months, having been spending some time on the Eastern Shore of Virginia, buried her eldest daughter, aged 36, etc., writes: I have got No. 1. Vol. v. Be so kind as to continue it; I cannot do without it. I was *so* glad to see it: and *how* good it is. We are back to our old place in this city. There was one, in Virginia, who said he would like to take the paper, and I think he will, but I was too sick when I came away, to see him. He is a Universalist. I lent him an old paper I had with me. They truly want light on the Eastern shore of Va. "The Tree of Life." That sermon I have got by heart. Give us another.

FROM ABBY A. PERRY.

SCOTLAND, CONN., Sept. 26, 1867.

BR. STORRS: At the eleventh hour I am seated, with pen in hand, to address a few lines to you, to let you know that I have not lost my interest in the HERALD OF LIFE, or in him who came that we might have "life, and that we might have it more abundantly," in his kingdom.

Circumstances did not permit me to meet with you at Wilbraham as I did last year; though my mind wandered there while I was lying in bed, with my new-born babe beside me; and I thought, what changes take place in one short year! How many dear ones have passed away to the land of silence, and forgetfulness, since we met last year; and how many have come upon the stage, to taste the joys and sorrows of this mortal life, for a few days or years, and then follow their friends to the silent grave to await the coming of the Just One, who said, "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." I think, with many others, that the HERALD grows more and more interesting, and the Life views are growing more popular; though "Truth" will never be popular with the masses until it triumphs over all error when the LIFE-GIVER takes to himself his great power and reigns on the earth. O, how earnestly we should pray, "Thy kingdom come: thy will be done on earth as it is done in heaven." I know there are those who earnestly and fervently offer this prayer; "and shall not God avenge his own elect, who cry day and night unto him? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find *faith* on the earth?" I am glad to see not only faith, but works manifested, by some in sustaining the HERALD OF LIFE. God grant, that *it*, and its Editor may both live till Jesus comes; and may he hear the Master say, "Well done, good and faithful servant, enter thou into the joy of the Lord."

May the Jehovah of Israel strengthen, and guide, and keep you blameless till that day, is the prayer of your sister.

FROM A. C. NEEDHAM.

BOYLAN'S GROVE, IOWA, Oct. 6, 1867.

BR. STORRS: I have taken the HERALD OF LIFE three years. I signed for seven copies, three quarters of a year, and sent them to friends in five different States, for the purpose of getting the paper circulated and getting new subscribers. I have bought about $4 worth of your tracts and books, and distributed them among the people to spread the truth; but I see no visible fruit as the result, as yet; but it may be like "bread cast upon the waters, that shall return after many days."

Now my subscription has run out, and my money has run out; but I want the paper, at all hazard; for I believe it is the only honest Christian paper I ever read. You shall have your money by the first of January.

I have tried to get new subscribers, and have offered to pay the money myself, if, at the end of the year, they would say that it had not done them $2 worth of good. I live twenty-five miles from any one of like faith; and I have to contend with wind and tide, the churches and evil. I study daily to know the truth, and find the HERALD OF LIFE an experienced teacher. Yours in hope of a resurrection from the dead.

REMARKS BY THE EDITOR.—Take courage, Br. Needham, we all have to pass the incipient stage in a reformation, where we must contend with all manner of prejudices; but "in the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, or whether both shall be alike good." It is certain we shall not labor in vain, if the love of Christ, his truth, and of our dying fellow men prompts us to work. The Winter night may seem to be long, but there will some day be a Spring time, and the fruit of our labor will appear, and we shall rejoice that we did not faint, for, "In due time we shall reap, if we faint not." Again, we say, take courage, and fear not: our reward will be according to our faithful work, and not according to present "visible fruit." Put in the seed when and where the Lord of the harvest gives us opportunity. He will see to the result: and "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

FROM WALTER PATTERSON.

DELHI, N. Y., Sept. 24, 1867.

BR. STORRS: I wish you to continue my paper, and to continue sending one to George Patterson, Hawick, Scotland; so long as it is appreciated, or can do any good, I want to send it.

I cannot express my thankfulness too much for the benefit I have received from your labors. Your "Six Sermons" shook the immortal soul out of me; but, then, I am glad to see clearly that immortality is offered to me on the most reasonable conditions. Through your lead, I have been enabled to see many glorious truths that once would have been considered the greatest of errors. However, in your last, speaking of the second resurrection, you advance an idea that I am not yet prepared to accept. There may be some things about the second resurrection that we cannot yet see clearly; but it seems to me that, during the millennial reign of Christ and his saints, the subjects of the kingdom are in a mortal state, and subject to death; and is it not reasonable to suppose that those who have proved themselves worthy of eternal life in that age shall have a resurrection to life?

And again: I have sometimes thought that those who obtained a part in the first resurrection were only those who had gained honorable scars in their Christian warfare, and that the others, who, though worthy of everlasting life, not having resisted unto blood, might sleep "until the thousand years were finished."

But God's will be done.

NOTE BY THE EDITOR.—Will our brother allow us to suggest that, under Messiah's personal reign, the tree of life may be accessible to the obedient, and that possibly none will die but wilful sinners; and that such will have no revival, but will die "accursed," even though he shall be a "hundred years old?" But on these points we wish not to be positive. We leave them mostly for the future to reveal what shall be in that dispensation.

IRA FOUCHER, Sandy Hill, N. Y., writes: As my paper is still good, I enclose $2, so as to have it continued to me as long as time lasts in its present form, which I think will be till Sept. 27, 1868, and no longer, for I am a Thurmanite in the fullest sense. I am glad also that you stand to your post so well, and contend so earnestly for the faith once delivered to the saints; and I do also wish and pray that you would read and examine Br. Thurman's book, "DANIEL UNSEALED," for I think he has got the truth on the time of our Lord's coming. Yours as ever.

NOTE BY THE EDITOR.—We presume we saw Thurman's book soon as any other person, and examined it so far as we thought it our duty; but our mind was and is unchanged on the definite time of the advent, that it is unrevealed and unknown, at present. But we love Br. Fancher and others of like views none the less because they think differently, so long as they manifest the spirit of Christ: and we yield to none of them as having a more earnest desire for the appearing and kingdom of our Lord and LIFE-GIVER than ourself, and we hope to live to see that glorious day; but we intend to work in our Lord's vineyard, as we are able, till he shall say, "It is enough—Come home."

W. S. OLMSTED, Hartford, Conn., writes: I am thankful that you are continued in life to bring out this precious doctrine of "No life out of Christ." The doctrine never appeared to me so dear nor so precious as it does now. The Bible is full of it when once the old theological spectacles are removed and the "eyes anointed with eye salve." I think the ancients understood it. One of the seven martyr sons of the Maccabee woman said to Antiochus, "It is good being put to death by man, to look for hope from God to be raised up again by him. As for thee (to the king) THOU *shalt have no resurrection to life.*" 2 Mac. vii., 14. The noble mother of these noble martyrs, herself a martyr, said, (ver. 29), "Fear not the tormenter, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren." No wonder that a Romon Catholic council should decide that the Books of Maccabees are not canonical. Such sentiments as uttered by these martyrs, if admitted as canonical, would upset the Popish dogma of immortal soulism, purgatory, etc.

L. A. BUTLER, New Britain, Conn., writes: I am still interested in the blessed truth of "No life out of Christ." I wish the Christian community understood it better. "But of *this* they are willingly ignorant," and choose to remain so. As a token of my interest in this God-honoring truth I send $5—$3 for Vol. v., and $2 for the Tract Fund. I hope to be found among the watching and waiting ones at the Master's coming. Yours in the bonds that unite to Christ.

MRS. L. R. R. BISHOP, Warner N. H., writes: The truth is still precious to me, and I rejoice that its clear light has ever beamed upon my pathway. How, then, can I do otherwise than earnestly desire that others should be made to see its radiant beauty, and led to rejoice in its excellence?

I very much desired to meet with you under the ever-to-be-remembered "tree" (which I see by the HERALD, those who were privileged with attending the anniversary, were not yet permitted to do, by reason of the rain), but circumstances prevented. I rejoice in the success attending the meeting, regarding it as indicative of a growing interest in the glorious life theme.

WM. STEELE, Frankfort, Wis., writes: I rejoice that the HERALD OF LIFE is to be continued. The brethren who so freely sustain it, I trust will have their reward.

ELD. J. LEWIS, at Otto, Ills., writes: This is, perhaps, the last time that I write from Fulton Co., as I must leave for Shelby again so as to begin in time to pitch our tent by the 13th of Oct. I wish to say to all who are behind with me, that they will confer a lasting favor on me by sending the money due to me to Shelbyville, Ills. Do not forget it; as I am in want of it to square up at the office of the HERALD OF LIFE.

JAMES STEPHENSON, Davenport, Iowa writes: I am glad to see how nobly the friends of the HERALD OF LIFE have acted in sustaining it. Enclosed is $5 onmy pledge; and I will do something for the Tract Fund before long.

G. B. MARTIN, Gold Field, Iowa, writes: I cannot think of doing without the HERALD OF LIFE. I prize it next to the Bible: it is all the preacher I have here now. I think it gets better and better every year. The glorious leading truths it advocates—Life only in Christ, and his soon coming kingdom and reign on earth with his saints, are two crowning truths around which all lovers of truth are clustering and forming one consolidated Philadelphian church: (Brotherly love). O, may it prosper until it breaks down old sectarianism, bigotry and superstition; and love and harmony reign throughout all the Lord's vast domain. I feel glad to hear of the harmony and good will that prevailed at the recent meeting of the Life and Advent Union, and the large amount subscribed for the support of the paper. I hope the Lord may bless those dear friends of the truth who opened their hearts to contribute so largely to the support of the Lord's precious truth on that occasion.

JOHN MARSH, McKean, Pa., sends $5, and writes: I prize the HERALD OF LIFE, above all other papers I ever read, for its manly defence of Life only in Christ, and for its liberal spirit in letting opposers have a hearing. I am a believer in a personal devil; but if it will not stand investigation on Bible ground, let it go down. If it is not the truth, it can do no good. I am glad to see it investigated. Yours in hope.

E. S. STONE, Boston, Mass, writes: I feel to thank the Lord that we have the HERALD OF LIFE continued. I am satisfied that daylight is opening, and the darkness disappears; though there are some in this city who once had the light, but I am much afraid they now sit in darkness. I hope and pray that the scales may fall from their eyes, soon, so they may see. I would like to be able to do more for the HERALD OF LIFE, but can not now. I send $5. My prayer is that, the Lord will keep you in perfect health, in body and mind, that you may help on the great work in which you are engaged.

E. D. HUTCHINSON, Corinna Centre, Me., writes: I feel that I cannot do without the weekly visits of the HERALD OF LIFE. My prayer is, Lord increase its circulation, and give us all life in the future.

JOHN M. WILLIS, Lake City, Minn., writes: I will shortly send you a portion of the $50 I pledged toward the support of "our paper." I am doing all I can to spread the glorious "news" that a life eternal, immortal, is to be had by faith in him who hath brought it to light in the Gospel, in that "God hath raised him from the dead, now to die no more." Yours in the hope of its enjoyment.

WARREN SMITH, Cambria, Mich., writes: I feel thankful that friends are willing to use the means the Lord has given them to sustain our dear HERALD OF LIFE. May the Lord bless them in their stewardship. I had hoped to be with them at Wilbraham, but was prevented. Therefore, I must be content, at present, in hearing from you through the paper. We have no preaching here on our views. I hope Br. Wendell will call on us, going West, or on his return. We will pay for the meat he shall give us. Shall we see him? I send $5 for my paper, Vol. v.

RICHARD WOLCOTT, Shark River, N. Y., writes: I inclose $3 to continue my paper, and I pledge $7 more, making $10. I wish to do all I can; for I would not be without the HERALD OF LIFE on any account.

J. A. MAYO, North Amherst, Mass., sends $6, and writes: I am trying to take heed to the *sure word* of prophecy, as to a light in this dark, stormy day. I dare not take things second-handed, as I should if I took dear Sister Weaver's advice. These time movements tend to make perilous times more abundant. May God help us all to watch. Amen. Your sister, trusting God, through Jesus Christ, for eternal life.

WM. G. OCOBOCK, Auburn, N. Y., writes: I send $5 to renew my subscription for the "HERALD OF LIFE *and of the Coming Kingdom*," which I believe is very near, and I hope will soon appear, for I have looked for it since 1843 and have not been tired of it yet, for it is the salvation of the church of Christ and the release of you and me from our toil and sorrows of this present evil world: but I feel that I need to be tried by afflictions, of which I can say, as did the Psalmist, it is good. I greatly prize the HERALD.

"ADVICE TO READERS."

FORM the habit of getting to the bottom of a subject. Do not be content with looking on the trunk and branch of the tree, but dig your way down to the very roots of it. See from what the thought springs and grows, and how it is developed. Try to know all about it, from the beginning to the end.

Form the ability of seizing general principles. Carefully trace them through their developments; and guard against the very common error of regarding the mere forms and modes of things, as being in themselves great principles.

Cultivate the habit of looking on all sides of a subject. Do not be satisfied with seeing it in one aspect merely. Narrow thinking is very common, and is mischievous in its effects. Examine things steadily and steadfastly, and be content to go round and round them in thorough investigation.

Get also a readiness in coming to a judgment on proper evidence. Do not be in a hurry to make up your mind on any thing. Patiently wait for data. Suspend your judgment till you obtain evidence for an opinion, and when you have formed one, do not change it without sufficient reason. Try, at the same time, to keep clear of prejudice; but be willing to alter any opinion you may hold, if further light break in upon the mind.

Acquire the practice of thinking consecutively and continually. Do not fear hard thinking. Never mind a little headache occasionally. Use your mind as God intended; and remember hard mental work is the price all have to pay for intelligence and intellectual excellence. Of course you will not expect to do enough in a year for the purpose of a lifetime. Study in a regular way, and lay your plans for life. It is noble to see a man working steadily to the last, keeping abreast or ahead of his times. Cultivate the reason and imagination together. These are the two great powers of the mind. It is not for us here to decide which of the two is the superior faculty; but we may be sure it is safe, wise, and advantageous, to cultivate them both at the same time. Think for yourselves, but respect the thinking of others. Go on quietly, looking with your own eyes, and thinking with your own heads; but do not be perpetually disputing with people about their opinions: you will gain very little by that practice.

Read not only history and travels, and similar productions, but study thoroughly some books that will fully tax your powers. They will do you good as long as you live. Don't be afraid of logical and metaphysical works. If you cannot see through a subject one day, be willing to sleep upon it, and very likely you will master it the next.

The reading of poetry instead of novels will benefit the feelings and imagination. Novels give a false estimate of human affairs, and make people dissatisfied with ordinary life. They excite the passions to excess, and when duty calls, the powers necessary to obey are exhausted.

Search for thought, not for mere amusement. Some books have so little thought in them that you may "run and read," certainly; and if you but skim over them you know all they have to teach. Others you must read slowly and carefully; some, perhaps, a second or third time; and a few you will need to peruse many times. If you have the good fortune to meet with *suggestive* writers, be sure to give close attention to them.

Cultivate the heart as well as the head. You will frequently find that the state of your heart will unconsciously influence your thinking. If you wish a clear mind, seek to possess a morally pure one. Sin blinds the intellect and blunts the moral sensibilities, as well as dims the spiritual perceptions.

Be humble, sincere, teachable. Let your motto be: "The intellect of a man, and the innocence of a child."—*Selected by* H. YOUNG, *Pittsfield, N. H.*

OBITUARY.

DIED, in Westville, Conn., October 8th, of typhoid fever, our sister, H. ELIZABETH UPSON, aged twenty-three years and four days, second daughter of Lomon and Lucy Upson, formerly of Southington, Conn. Words of comfort were spoken by Elder M. S. Chambers, of West Haven, Conn., from Job xiv., 14, "If a man die, shall he live again?" Sorrowing, we laid her to rest, with full assurance that she will *live* again when Christ, who is the believer's life, shall appear. We are comforted with the sure promises of our God, one of which is, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." F. C. U.

SUMMARY OF NEWS.

DOMESTIC.

ELECTIONS were held in Pennsylvania, Ohio, Iowa, and a portion of Indiana, on Tuesday, the 8th instant. The Democratic party have made large gains in all of these States; electing a Legislature in Ohio that will give it a U. S. Senator, although the Republicans carried in their Governor by 3,000 majority. In Pennsylvania the Democrats elected their State ticket by some 1,000, and made gains in Iowa, although the State went largely Republican.

Congress meets on 21st November—time enough these days for many changes of opinion to take place in relation to President Johnson, especially should New York go Democratic, as is most generally expected.

FOREIGN.

There is little of importance from Europe to report this week. The excitement in Italy continues, and many skirmishes have taken place between the Garibaldians and Papal troops, with no decisive result either way. Garibaldi is still held prisoner, but he has appointed his son to fill his place as leader of the revolutionists. There are many reports as to what Napoleon, the Pope, and the King of Italy are to do about the pacification of It[illegible], but nothing is reliable.

NEW PUBLICATIONS.

POPE'S "ESSAY ON MAN." Samuel R. Wells, 389 Broadway, New York, publisher. $1. This is a tastily got-up work, and is illustrated by numerous wood cuts, making altogether the most beautiful edition of this standard work we ever saw. Pope taught some wholesome truths about the nature of man, and we are sorry to see his work marred by notes pandering to the superstitious notions of the popular theology. We wonder what Mr. Wells would think to see a Turkish edition of this great poem, with notes by some ambitious Mussalman explaining the essay to suit the followers of the prophet? Mr. Wells does worse in bolstering up the heathen notion of an immortal soul, contrary to Pope's ideas and that of the Bible.

The same publisher issues "THE GOSPEL AMONG THE ANIMALS; OR, CHRIST WITH THE CATTLE," under which quaint title the Rev. Dr. Samuel Osgood discourses with no little unction on the duties of man toward the lower order of creation. Price 25 cents.

UNITED STATES MUSICAL REVIEW, published in New York, the first of each month, by J. L. Peters, 200 Broadway. It is a general musical paper, embracing matters of interest from all quarters. $1 50 per year.

BUSINESS MATTERS.

One Dollar each from—Wm. Forrester, B. A. Brennan, R. S. Rogers, Charles H. Read, S. T. Brown, A. A. Thatcher, Sarah Gladden.

Two Dollars each from—Wm. B. Wade, Ira Fancher; (the "$5" was received.) Mrs. J. Waid, S. C. Castle, E. H. Glass, Eld. Z. Campbell, Samuel Doughty, Capt. Hancock, D. D. Nash, Solomon Colton, Henry Pennic, John McKay, John Wilkinson, Esq., G. W. Hatter, John Y. Culver, Dr. L. F. Delton.

Three Dollars each from—Horace Bigelow, Caleb Haley, Leonard Cram, S. A. Kemp, Isaac Fondey, Margaret Percival, Mrs. Scott, William Munger, Geo. W. Gorham.

Five Dollars each from—Wm. G. Ocobock, Dr. Lewis Watson, Catharine L. Davis, Daniel Donnelly, Jacob Grim.

Various Sums—T. R. Crocker, $25 on pledge; J. Crosbie, $6; Robert Rau, $1 10; A. Boynton, 50 cents; C. A. Hempsted, $15 on pledge; Mrs. Reel, $2 50; Catharine Blackman, $2 50; Rebecca C. Grim, Susan Grim McFarland, Carrie E. Grim, each $6 on pledges; Clamor Franke, $10 on pledge; Aaron B. Curry, $10.

TRACT FUND OF $500.

Previous Receipts........................ $50
C. A. Hempsted, Brooklyn, N. Y........ 2

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street., at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, No. 25 Chambers street, New York; also, at the store of W. H. & L. C. Thorne & Co., No. 58 White street, and likewise at 37 Park Row, Room 40.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

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Poetry.

Desiring to be Given up to God.

BY REV. A. M. TOPLADY.

O that my heart were right with thee,
And loved thee with a perfect love!
O that my Lord would dwell with me,
And never from his seat remove!
Jesus, remove th' impending load,
And set my soul on fire for God!

Thou seest I dwell in awful night,
Until thou in my heart appear;
Kindle the flame, O Lord, and light
Thine everlasting candle there;
Thy presence puts the shadows by;
If thou art gone, how dark am I!

Ah! Lord, how should thy servant see,
Unless thou give me seeing eyes?
Well may I fall if out of thee;
If out of thee how should I rise?
I wander, Lord, without thy aid,
And lose my way in midnight shade.

Thy bright, unerring light afford,
A light that gives the sinner hope;
And from the house of bondage, Lord,
O bring the weary captive up;
Thine hand alone can set me free,
And reach my pardon out to me.

O let my prayer acceptance find,
And bring the mighty blessing down;
And eye-salve, Lord, anoint the blind,
And seal me thine adopted son;
A fallen, helpless creature take,
An heir of thy salvation make.

Children's Department.

The Great Image; or, The King's Dream.

After Daniel had told the king his dream, he proceeded to tell the interpretation, to this effect: The head of gold represented the kingdom over which Nebuchadnezzar then reigned. After him was to arise another kingdom, inferior to his; and after that a third kingdom, as shown by the brass; and a fourth, which should be strong as iron. As iron breaks in pieces, and subdues all things, so should this kingdom break in pieces and conquer all opposing powers. These were to be universal kingdoms, ruling over all the earth.

The feet and toes of the image were part of iron and part of clay; showing that at the last the kingdom was to be divided, and be partly strong and partly broken. While it was in this divided state, the God of heaven would set up a kingdom which should never be destroyed, but continue forever. This kingdom was to break in pieces and consume all the others, and stand forever. This was represented by a stone which was cut out of the mountain without hands, and which became a great mountain and filled the whole earth.

This dream, Daniel told the king was sent to make known to him what should come to pass hereafter. And "the dream was certain and the interpretation sure."

When the king heard the dream and the interpretation, he fell upon his face and worshipped Daniel, and said, "Of a truth, your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." Then the king gave Daniel many gifts, and bestowed great honor upon him, and made him ruler over the province of Babylon, and chief of the governors over all the wise men of Babylon. None was greater in all the realm except the king himself. Daniel, in his prosperity, did not forget his friends, as many people do; but requested of the king that his three companions, Shadrack, Meshach and Abednego, should be governors under himself over the province of Babylon, which he granted; "but Daniel sat in the gate of the king."

We will now return to the king's dream and see if we can learn anything by it, for, as I told you before, many things were revealed to the prophets for the instruction of the church in these last days in which we live.

We learn from history that nearly the whole of this prophecy has been perfectly fulfilled. The Chaldean empire over which Nebuchadnezzar reigned was one of great wealth and power. Babylon, the capital, was a large city of great splendor. It was perfectly square, with the streets running at right angels. It was surrounded by a massive wall of vast breadth, 350 feet high. The river Euphrates ran through the city from north to south. Among the many objects of interest which the city contained was a temple dedicated to Jupiter Belus, the idol worshipped by the Chaldeans. There were also the famous "hanging gardens," as they were called, which were really a succession of terraces raised on arches of increasing height, till they reached the level of the city wall.

The city was built by Nimrod, the great-grandson of Noah. Belus afterward enlarged it, and finally Nebuchadnezzar did very much to beautify and perfect it. He was truly a mighty king, and as Daniel told him, wheresoever the children of men dwelt, the beasts of the field, and the fowls of heaven, all these had the God of heaven given into his hand, and had made him ruler over them all. Surely he was well represented by the head of gold.

Several years after the death of Nebuchadnezzar, the Medes and Persians came against Babylon, and after a long siege took the city and killed the king, Belshazzar. This empire which succeeded the Chaldean, was called the Medo-Persian, and the first king was Darius, a Median. This kingdom was represented by the breast and arms of silver, and was as inferior to the first, as silver is inferior to gold.

The third kingdom of brass was the Grecian kingdom, governed at the first by Alexander the Great; of whom, no doubt, you have read, and who was said to have wept because there were no more worlds for him to conquer. After his death, the kingdom was divided into four parts, his four generals each governing a certain part. They were finally conquered by the Romans about 30 years before Christ, and then the Roman empire was the great reigning power. After some time the kingdom was divided into two parts, the eastern and the western, and the latter was subdivided afterward into ten parts, or minor kingdoms.

This Roman power was represented in the image by the legs of iron. It was always a mighty and persecuting power. At the time of the Saviour's birth the Jews were tributary to the Romans. Perhaps you will remember how some of the Jews tried to tempt the Saviour in his talk, or find an occasion to complain of him, by asking him if it were lawful to pay tribute to Cæsar or not. But he told them to render to Cæsar the things which were Cæsar's, and to God the things which were God's." Augustus Cæsar was the Roman Emperor when the Saviour was born. Pilate was a Roman governor of Judea. Roman soldiers, at the instigation of the Jews, crucified our Saviour. At that time, and for several hundred years after, Rome was a pagan power and persecuted the Christians fearfully, putting several millions to death. It was under the reign of the wicked Nero that Paul and other of the apostles suffered martyrdom. Finally Rome renounced paganism and became professedly Christian; but it was a Catholic power; and under Papal Rome the saints suffered dreadful persecution for many long, long years. Those were called the dark ages, when the Scriptures were kept from the people and were in the hands of the priests only. This persecution was called the "great tribulation," and lasted twelve hundred and sixty years, during which, over 50,000,000 saints were slaughtered. At one time Daniel himself had a vision, and the four great universal powers were presented to him under the symbols of beasts. Please read Dan. vii. The fourth beast, representing the Roman power, was said to "be dreadful and terrible, and exceedingly strong;" and was different from all the rest. It had ten horns, representing the ten divisions of the empire. Then another horn came up afterward, which had eyes and a mouth like a man in it. This made war with the saints and prevailed against them. This symbolized the union of a civil and eclesiastical power, and the same to which we have referred, which so persecuted the saints of God. But it was not always to continue, but was to be finally destroyed, while "the kingdom and dominion, and greatness of the kingdom, under the whole heaven," should "be given to the people of the saints of the Most High." This will never be taken from them again, and is the heaven or heavenly country for which we look and in which we hope to live forever.

We have reason to be very thankful that we are living so far this side of that time of persecution, and that it will never return again. We know from what we learn from the Bible and history (which is prophecy fulfilled) that we are very near the time when the kingdom of God will be set up. It seems as if every candid person must be convinced of this. We do not know the exact time, but have reason to believe it is very near, and may be within a few months or even weeks. It becomes us all to get ready for that day, if we are not, and keep ready, that when the Lord comes we may be found watching and waiting for him, that he may say to us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

For one, I am glad I ever learned about the king's dream. Aunt Louisa.

Letters and Extracts.

From O. O. Rogers.

Bethel, Vt., Sept. 23, 1867.

Br. Storrs: I greatly wish my paper continued, as it is the source of much comfort to me; being the medium through which I can hear from the friends and lovers of my Lord and Saviour, Jesus Christ. I will pay five dollars as soon as I can. I am glad that our paper is to be continued, as a weekly messenger, to shed light in the land of the living. And if the brethren and sisters will let it, the light of God's truth and his love will shine through them in such a manner that those that walk in darkness shall see the light and be led to glorify God, and be a rejoicing to his saints. So let it be. No paper in the world is free from error; but I thank God we have a paper where we may have a chance to be heard, and are willing to have our views criticised, and thereby gain from each other a better understanding of God's word, and his ways. We are commanded to prove all things and hold fast that which is good; and not receive all that is thrown out, as some seem to think.

I have been much surprised to see Br. Fondey take the position he has on the personality of the devil, as he has before shown so much Bible knowledge. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Now, let us see what the testimony upon this one point of Christ's being led, or driven, into the wilderness by a personal devil, and tempted of him forty days, as taught by Matthew, Mark, and Luke, whose language is figurative, as I look at it. Let us see. John gives us an understanding of this matter more clear. He tells us of his baptism, and the next day, he says, that he stood and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God. John, i. 35, 39. The day following Jesus would go forth into Galilee, 43d verse; and the third day there was a marriage in Cana, of Galilee: and both Jesus and his disciples were called. And here, on this occasion, was his first work; and also, his first temptation, followed by a rebuke. The next that we heard from him, he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they tarried there not many days. Then the Jews' passover was at hand, and Jesus went up to Jerusalem. Here we find him where Br. Fondey says his personal devil set him. John ii., 13, 14–22; and in the 24th, and 25th verses, we find an equivalent to his rebuke to the devil of Br. Fondey. In chapter vi., we find that Jesus went up into a mountain, and there he sat with his disciples. Here we find that the people were intent upon making him king; but he fled from them, not yielding to the temption of Br. Fondey's personal devil. We find (verse 15) that he departed from them. And when they next find him, they tempt him to show them a sign, or to show himself the Messiah, or the king of Israel. Read his rebuke to them, and see if it is not, in substance, what Br. Fondey claims against his personal devil. And in Luke xxii., 28, we find Jesus saying to his disciples, "Ye are they which have continued with me in my temptations." And so he appoints them a kingdom, "as my Father hath appointed unto me."

They go forth and teach us, not of a personal devil, going about to deceive mankind, but we find them teaching us to beware of the lusts that war in our members, and not be overcome with them; for lust bringeth forth sin, and sin, when it is finished, bringeth forth death. Paul tells us, in Heb. iv., 15, that Jesus, our high priest, was tempted in all points like as we are, yet without sin. Now, where or when did any one see a personal devil? Will he who has give us his shape and dimensions? I am no devil-worshipper; but love and adore Jesus, the Saviour of men.

From Edward Kelly.

Hinesburg, Vt., Sept. 27, 1867.

Bro. Storrs: There seems to be a most intense interest taken in the things of this life, even by those from whom we should expect better things. I find quite a number who acknowledge our position to be reasonable, but will not do anything to hold it up: and there are others who profess to love the truth, who are quite modest in speaking of it in certain quarters; at least, if it is likely to bring any cross or retard in worldly matters. But to their own Master they stand or fall. I need not tell you, I love the paper, I rejoice in the truth: am sorry I can do so little to help, but am hoping my neighbours, that are amply able, will do something worthy of the cause they profess to love.

There is a thought on my mind, and for the benefit of some that may not clearly see the matter as it is, I wish, if you please, you would notice in the Herald. We are told, 1 Cor. xv., 26, even death the last enemy will be rendered powerless. In Rev. xxi., 4, we read, And death will be no more. Now, which of the two, the first or the second death is thus destroyed?

To the best of my recollection, our *Crisis* friends have never told us. If indeed it is so, that the sinner has to die twice, and the Bible does not reveal the fact, then those that have detected the error are truly wise in publishing it, even to the earth's remotest bounds.

May the blessing of God rest upon you and yours, and all the brethren and sisters scattered aproad; and may the blessed truth of life only through Christ be published through the columns of the Herald of Life till Jesus comes, is the wish of your striving brother.

Note by the Editor. "Death will be rendered powerless" only to the righteous; and that because Jesus has the "keys" and has pledged himself to "raise him up at the last day" who believeth in him. All others are "holden with the cords of their sins" and "*remain* in the congregation of the dead." Such is the Bible testimony.

From Emeline Wood.

Albany, N. Y., Sept. 24, 1867.

Br. Storrs: I would love to have the tent brought to this wicked city, sometime, to have Life only in Christ preached long enough for every body to hear. Blessed be the Lord, Br. Nichols will talk it. Like Br. Paul, he clears his skirts from the blood of all that hear him. He uses strong language to them, and in such love; and how the Lord blesses him in it. He loves the doctrine, and I often say to him, I wish some of the preachers of the Life views would come here. He says, you would not hear anything more than, Out of Christ you must perish. Oh, he is so faithful to warn the people. He is a dear brother in Christ. My heart is so full of this doctrine that it runs over with love to God; and I bless God that he has raised up in these last days beloved ones to make known such blessed truths as "No life out of Christ." My heart swells with praise to our God for this most glorious light.

Oh, I do bless our dear Father in heaven for opening the way for me to go to the camp-meeting and getting under the "Chestnut tree." Although I could hear but little, yet it made my heart rejoice to see all the happy faces. Jesus seemed to shine through them, and they looked as though they wanted to talk about this glorious light, and like Caleb and Joshua they have another spirit; they are so mild in all they say or do; and if any body says ever so hard things to them, they show the mild and lovely spirit of Jesus. It is this that makes me love them so; and may this blessed cause prosper more, and break out all over the world; and may the people flock to God as clouds, and doves to the windows; and may our dear Herald of Life spread more and more. May every word that may be said, be for the glory of our God. May he accompany our preachers with his power and spirit, so that souls may be saved from this gross error of immortal soulism, and that it may never be named any more.

Oh, how I have praised God for the *Bible Examiner*; yet I think the Herald of Life, much the best: it has so many blessed letters in it from all the dear ones scattered up and down; and all think so much of our blessed paper; and we can hear from each other every week, and how they prosper. May the Lord raise up laborers to do all the good they can; to give to the Lord and he will pay back more than they can ask or think. This is my first business to give all I can to the cause.

From Daniel L. Osborn.

Otto, Ill., Sept. 27, 1867.

Br. Storrs: I have been travelling for a few weeks in company with Br. J. Lewis in Fulton Co., Ill., and in Mason, and we rejoice in believing that our preaching has been by the Spirit of the Most High, and that good has been done in the name of the Lord, the Life-giver, and the great truth of a future life only through the Just One, the Life-giver, with others, is gaining, advancing onward, and through investigation becoming plainer, and the people are becoming more interested, therefore we are encouraged to still let our light shine, and be willing to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season, having respect unto the recompense of the reward. Then we mean to try to stand, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, and stand fast in the liberty wherewith Christ has made us free, and be not again entagled in the yoke of bondage.

From W. H. Whitmann.

Cameron, Ill., Sept. 19, 1867.

Br. Storrs: As I have not written for a long time, I thought I would say a few things to the dear readers of the Herald. I am living, as I have said before, in a hot nest of "Campbellites" and Universalists. The elder of the Campbellite church here used to favor our views, or let on so, but has of late come out positively in favor of endless misery. He seemed to be inclined to the Advent view, but when the question came up, who will live again? he turned back to the mire. Therefore I am expecting to be dealt with for heresy. I am trying to hold up the doctrine of life from the dead to the faithful in Christ, and of his coming kingdom to our dying race, the best I can. Death to the Christian is a discipline. It was the best thing God could do with Abel to let him sleep until Jesus comes to redeem him. If it had not been best for Abel, and all the worthy ancients, to sleep until the resurrection, then God would have done differently with them. All the faithful will be redeemed from death, and go into life at one and the same time, and live forever on the new earth. But the wicked shall not see life, but will remain "in the congregation of the dead." I have no notion of ever abandoning the glorious truths of the Bible. May God help us all to adorn ourselves with a meek and quiet spirit, and be ever ready to give a reason of the hope within us, with meekness and fear.

I wish to be remembered by all God's people everywhere. I feel as though I will always (in this age) be a pilgrim and a stranger in the earth. I never expect to be surrounded with "Life believers," but to be treated as Noah, Lot, Jeremiah, and all God's people have been since the death of Abel.

I want some advice from old brethren that have gone through church trials for heresy. I hope to receive some letters of counsel on the subject. Yours, trying to learn and do God's will, and be saved in the kingdom. Amen.

Workers in the Highways and Byways.

Sister Anna E. Smith has removed her mission from Thirty-third street to No. 14 Laurens street, a few doors above Canal. The expenses of this mission have been borne mainly hitherto, by a benevolent and wealthy Episcopalian. From motives of expediency he required our good sisters to become members of *some* orthodox church in order to have around their shoulders the mantle of respectability. To their credit, thank the Lord, they all refused. The "Doctor" discharged them, or they discharged themselves; not from the work of the Lord Almighty, but from the "Doctor's" almighty stamps. We are rather pleased than otherwise with the turn matters have taken. Our sisters' eyes have been double; they have had to please God and the "Doctor." They may have succeeded heretofore, but we doubt it. If they spake any too plain about our glorious hope; if they probed that old sore of the devil, "ye shall not surely die," a little too deep, spies were ready to carry it to the ear of the "Doctor" who, in turn, "is as fearful of heresy as the devil is of holy water." "How can ye believe that seek honor one of another and seek not that honor which cometh from God only?" We thank the good Lord, and we thank our sisters that in the hour of trial they cast their lot on the Lord's side. When they came to the two ways, they "chose rather to suffer affliction with the people of God than to enjoy the pleasures of" orthodoxy for a season. They have deliberately refused the means to carry on their mission when it could only be obtained by the sacrifice of principle, by allying themselves to a dead carcass. Instead of lashing themselves to an iron bedstead, they have thrown themselves into the arms of our covenant God. "Men of Israel, help." These sisters are in the highways and hedges doing a great work. Shall it stop? In the name of God it must go on. Stewards of the Lord, to the rescue. Come with these self-sacrificing daughters of the Lord Almighty; enter one of the lowest, dirtiest, and most vile sections of our great city, where it is thought that respectable women will not be seen. Do you ask why our loved ones enter such dens? Brother, sister, there are men and women there for whom Christ died: poor, ragged, ignorant, vile heathen. "Go out quickly into the highways and hedges and compel them to come in that my house may be filled," is the command of our Master. Respectable people, so called, will not go. But here are sisters Smith and Boyd going down into that dirty cellar; let us follow. Whew! Horrible! Here we are, six feet under ground, in a room sixteen by twenty; dark, damp, without ventilation, cheerless to the last degree. Here are eight or ten, of all sorts and sizes, huddled together; there is an old table in the centre of the room, a pallet of straw in the corner, three or four chairs, and the picture is complete, if you imagine the rags.

Sister Smith breaks the ice: "We have come to make you a visit and see how you get along." Old folks look nonplussed; the young folks grin. "I should think you would freeze to death this cold day, got no fire, eh? Did you have your breakfast this morning?" "No." "Did you have your supper last night?" "No." Sister goes to the grocery and procures some provision; the food is brought and laid upon the table, and then the eyes begin to sparkle, and the hearts begin to beat afresh; they are all on tip-toe. "Surely these are friends." And then—then what? Why, these dear sisters begin to break the bread of life to this famishing people: to preach to them Christ and him crucified, not forgetting the restitution.

Leaving this place, our sisters enter an old rookery, and ascend the ricketty stairs. There in the garret, without fire, without food, without friends, upon a little straw, lies a sick woman. Her husband is dead; she supported herself by washing; was taken sick; pawned her furniture, piece after piece. Now it is all gone, she has not tasted food for three of four days. Sister Boyd procures a pitcher of soup, the poor woman's eyes flash fire; she seizes the pitcher and drains it to the last drop. The sisters procure a carriage and convey her up town; lodge her comfortably; call in a physician. But O, it is too late; she has been deprived of nourishment so long, he cannot save her; so she dies in great distress both of body and mind.

Dear friends, it would make your heart ache to hear our sisters relate their experience among the poor of our city; and make it swell with delight when they change the picture and tell of the scores of men and women that have been rescued from those vile dens; in whose mouths "the Lord has put a new song; even praise to the righteous." They have followed the example of our Saviour in feeding the hungry, clothing the naked (enabling them to attend church), and paying the rent of those who were about to be turned into the street. Brethren what say you? Shall this work go on? You that have more money than you need, send some along. I will engage for you a large dividend if you invest in God's Poor Joint Stock Company.

To you that have no money that you can spare, I have a suggestion to make. And, by the way, it will preserve your clothes from the moth. First, finish reading this piece. Second, go to your wardrobe, search out such things as are not needed—an old coat, pants, hat, vest, lady's apparel, boots, or quilt; in short, any thing that will keep a poor mortal soul warm. Third: put them in a barrel, head it up good, mark it Anna E. Smith, Star of Hope Mission, No. 14 Laurens street, N. Y. Fourth: ship it. Fifth: thank God that you have the ability, the opportunity, and *disposition* to do so small a favor for Christ's suffering children. You that have neither money nor clothes to give; you that are, doubtless, the richest of all God's dear ones, rich in faith, rich in all the Christian graces, you can help in this matter. Go to the throne of grace, pray for this mission; give it a place in your heart of hearts. So shall God bless not only the object of prayer but your own hearts richly. Be not high-minded, but condescend to men of low estate. "Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it to me."

W. H. Hanford.

New York, Oct. 5, 1867.

The Words of Jesus.

How soothingly, cheeringly, all the loving words of Jesus fall on the ear of every care-worn, weary pilgrim, as he plods his lonely way through this waste howling wilderness of sin and death. But to us none, left on record, have greater power to charm and soothe than these, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

How encouraging the thought, when all the world looks poor, cold, and dark; when we feel we are despised because we love Jesus and his word more than our best friends, to know that he to whom "is given all power in heaven and in earth," condescends to speak such loving words as these to poor, frail, unworthy mortals. All glory to his holy name! Is he so soon coming to take his bride to himself? I wish I could see it as Sr. Maria does. I hope it is even so. My whole being cries, Come Lord Jesus; come quickly. May I be ready, Amen.

I. R. Castle.

Hinesburg, Vt., Oct., 1867.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid*.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* Life-giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs. Price 5 cents.

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No. 5. Moral Depravity; by Geo. Storrs. Price 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letters to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburg, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for 2 cents postage; where that number is called for, we will send them at our own expense. They will be sold at $3 per 100; but in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12mo. Tracts, of 24 pages each:

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price, 5 cents.

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GEORGE STORRS, Box 4,658,
New York.

Macdonald & Swank, Printers, 37 Park Row, New York.

Herald of Life

AND OF THE COMING KINGDOM.

“They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection.”

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 23, 1867. VOLUME V.—NUMBER 4. WHOLE NUMBER 194.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

NO. 37 PARK ROW,

(FIFTH STORY, ROOM 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

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Two Dollars a Year; or, 48 numbers; One Dollar for six months; or, 24 numbers; invariably in *advance*. When served by Carrier in New York City, 48 cents additional.

The Postage on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

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WORSHIP: ITS NATURE AND CHARACTER.

A SERMON BY THE EDITOR.

"AND the devil, taking him up into an high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said unto him, 'All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will give it. If therefore thou wilt worship me, all shall be thine.' And Jesus answered and said unto him, 'Get thee behind me, satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.'" Luke iv., 5–8.

This is a part of the account of our Lord's temptation of forty days in the wilderness. We are told that he was full of the Holy Ghost, and was led by the Spirit, and tempted of the devil. The original word translated "Ghost" is the same as that translated "Spirit," and means the same thing; it is *pneuma*. The Greek word *diabolos*, translated "devil," is the same as that in Hebrew which is translated "Satan." Both words, however, primarily signify *adversary*—one who opposes, or stands in the way. In the Old Testament the term "Satan" is applied to the angel of the LORD. Thus, the angel of the LORD who stood in the way of Balaam, is called *satan*; and the LORD himself is sometimes called satan.

There may be a wide difference of opinion in relation to the nature or personality of "the devil," without detriment to the Christian character of those who entertain such opposite views. The majority, however, agree that there was "something that tempted Christ." Yet some believe that unless the tempter was a personality, Christ must have had evil impulses, and was therefore not "without sin." But Jesus could not have been "tempted in all points like as we are," except he had been *in the flesh*, or placed in a nature like our own; hence, "He took on him flesh and blood," or the "seed of Abraham," and was "made in the likeness of sinful flesh."

We are aware that many vague and vulgar notions on this subject are widely prevalent. Many seem to think that a personal being offered food to Jesus, and used oral language, such as we have just been reading; yet none of us have ever been tempted in that manner—have ever seen a "personal devil," or heard him speak. The apostle James alludes to this subject in the following manner: "Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust is conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James i., 13–15.

It is necessary, for a trial of this nature, that there be an object of temptation which shall address itself to the subject in an assailable point, which if it is gained, "lust hath conceived," and then it "bringeth forth sin," which terminates in death. Now, because "the children were partakers of flesh and blood, Jesus took part of the same"—of the same desires of the flesh which sway humanity. But this does not imply an evil nature in Christ; for none of the natural desires of the flesh are evil in themselves. At the expiration of the "forty days," Jesus must naturally have experienced a strong desire for food, which he might easily have gratified, inasmuch as it was, doubtless, in the power of his hand to have produced it supernaturally. But this would not have been in harmony with the divine mind. In thus appeasing his hunger, without a direct permission or command from the Father, he would have sinned. In withstanding the temptation he developed his character for obedience.

Our main object in selecting this text is that we may speak of worship—its nature and character. To worship any one is to acknowledge dependence on him. It implies submission to, or compliance with, his commands or requirements, and confiding in him. Whatever, then, is our supreme dependence, is our God. If that object is a created one, we are idolaters.

The tempter demanded homage of Jesus, and offered him "all the kingdoms of this world" as a recompense. No one, we presume, will undertake to say that the devil literally presented Christ with a view of all the kingdoms of the world; in the nature of things, that was literally impossible: nor could a mountain have been found sufficiently high to afford such a prospect. Hence it must have been a presentation to his mind. He must have seen with his "mind's eye" the kingdoms of the world, and the glory of them. But "the devil lied," says some one, "he never owned the kingdoms of the world." The devil may be a liar; but does he never speak the truth? Did he not say, "all that a man hath will he give for his life," and is that not true? What manner of being soever it was, therefore, which tempted Christ, it certainly spoke the truth; for if the kingdoms of this world do not appear to be under the direction and the rule of the devil or something equally as bad, we are altogether unable to comprehend the laws of evidence. And such is a necessary consequence of the pride and overweening confidence of the rulers of this world; they have not ruled in the fear of God, nor regarded him as the supreme and controlling power.

The kingdoms of this world are to become the kingdoms of our Lord and of his Christ. God at the outset, we believe, intended to bestow the power, the glory, and the dominion of this world upon the second Adam—Jesus, the anointed. We find repeated testimony on this subject in the Old as well as in the New Testament; and God, foreseeing how men would treat his Son when he came into the world, said, for his encouragement, "Sit thou at my right hand till I make thine enemies thy footstool." If he is rejected of men, God would raise him up from the dead, and seat him on the Father's throne till his enemies should be subdued. Again, he said—"I will set my King upon my holy hill of Zion—rule thou in the midst of thine enemies:" and how many prophecies there are which declare that "His dominion shall be from sea to sea, and from the river to the ends of the earth;" that "all the ends of the earth shall fear him," and that "his kingdom and dominion are to be everlasting, never to pass away or be destroyed."

Let us return to the subject of temptation. The apostle did not err when he said that Christ was tempted in "all points like as we are." Let us, by way of illustration, for a moment suppose that the object of your temptation, lust, or desire, assumes the shape of a farm. There are two ways of obtaining it: one of which is by patient industry and economy to amass the means; and the other, by parsimony or downright dishonesty—lying, cheating and stealing, to accumulate the money more rapidly. In the former instance you will have obtained the object of your desire by a method which God approves; in the latter, by means which he condemns; or, you gave place to temptation to obtain the object desired.

God had promised the kingdoms of this world to his Son; and it entered into his plan to render Christ extremely poor, in order that he might be exposed to those temptations which surround the poorest man on earth—exposed to the scorn and contumely of the world, and at last be ignominiously put to death by wicked hands. So Christ went down to the grave amid the jeers and the contempt of the multitude, to be raised from the dead to a life eternal; and now "death hath no more dominion over him." He sits at the right hand of his Father, where he will remain until the time appointed by the Father for him to take possession of his kingdom in the lawful way—to inherit and "possess it forever and ever."

But Christ might have obtained the kingdoms of this world by a much shorter way—the devil's way, or the way of *the flesh*; for he must have been as fully aware of the honor, pomp, and magnificence of empire, and as capable of meeting its requirements as the greatest monarch that ever lived, else he had not been "tempted in all points like as we are." The trial must have been severe, and the struggle a grand one beyond conception, or he would not have cried out in his anguish—"Father, if it be possible, let this cup pass from me." Picture, if you can, his humiliation, when charged with being in league with the devil—when buffeted, spit upon, scourged and vexed; hissed and hooted at; or the terrible struggle between ambition and duty. "If you are the Son of God," said the tempter, "you may soon render yourself popular. You have only to convince the people of your wondrous ability to perform anything you please—to make them a powerful nation—and you will be elevated to the throne, and all the other nations on earth will do homage to you."

Such is the course pursued by ambitious men of the world—those who seek to become kings, emperors, or presidents; they sacrifice truth, principle, justice—anything for the sake of place and power. Suppose that Jesus had yielded to the temptation—no doubt he might have become great, and the world have resounded with his fame; but he would also have sinned, and consequently, died, and the world lost not merely a great King, but a *Redeemer*. "Yes, come forward; now is your decisive moment;" urged the temptation—"proclaim that you are the Messiah, and have appeared to deliver your people from their trials and tribulations; confound the Scribes and Pharisees with an exhibition of your miraculous power, and the tide of popularity will carry you in what direction soever you may wave your hand." This was the way of the flesh—the devil; but it was not God's way. Then replied Christ, "Get thee behind me, satan"—*adversary:* adversary of my permanent glory and everlasting inheritance—"for it is written, Thou shalt worship" (or do homage to) "the Lord thy God, and him only shalt thou serve."

Where, then, is Christ's acknowledgement of dependence upon others? We have said "worship" implies an act of homage proceeding from an inferior toward a superior; an acknowledgment of dependence upon him, or submission to his commands; and this was what the tempter proposed to Christ as his reward for the kingdoms of the world. But, Christ rejected them; and so should we turn to God from similar allurements, and acknowledge and worship him as above all gods, otherwise we are idolaters.

There is an excellent illustration of this subject, Rom. i., 25, where the apostle, speaking of those who gave themselves up to uncleanness through the lusts of their own hearts, adds:

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever, amen."

The marginal reading is "*rather* than the Creator." The moment that men forsake God and renounce his law and authority, just so soon do they bow to the tempter. They may still faintly recognize God in the recitation of some creed or articles of faith—in some form or fashion of the hour—but they entertain no real and abiding faith in him as their *supreme* benefactor. Saith the apostle—

"Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse: Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Rom. i., 19–22.

Thus, when men obey the law of the flesh, and make that supreme, they become fools: for it is the fool who "hath said in his heart 'there is no God.'" The consequence is what the apostle describes in the following verses:

"And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen." Rom. i., 23–25.

When men abandon the living God, for gods of their own choice, he leaves them to make the experiment and experience the result—to enjoy their "vile affections," and sink deeper and deeper in their iniquity.

As the worship of any person or any thing consists in our dependence upon that person or thing, so in proportion to the fervor and intensity of our worship do we assimilate to the character of the object worshipped. If a man make his talents—even though they be exercised in the dissemination of truth—an object of worship or dependence, he will have erected a god in himself—he becomes a self-worshipper; and so on in a variety of ways. We may worship money, beauty, power, position, and become as idolatrous as those who cried "Oh, Baal, hear us!" If any one worship a theory, even a theory in religion, and make that theory the object of his dependence and reliance, he acts the idolator as truly as any that ever fell down to wood or stone.

We may worship a ruler—that is, do him homage or reverence—without being guilty of sin. For example, it is said, 1 Chron. xxix., 20—"That all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD *and the king*."

That they did not worship the king as supreme, is evident from the context, as well as the very nature of the case. They worshipped the king *as king*, and rendered him homage and obedience as one who was subject to the supreme Ruler of the universe; in thus doing they did not sin. But if they had only worshipped the king and overlooked JEHOVAH, then they had committed idolatry.

There are other circumstances in life in which God requires us to worship our fellow-creatures. For instance, he requires the child to worship his parents—to reverence them, and acknowledge its dependence upon them; also, the wife to worship her husband, or reverence him, as Sarah did Abraham—not *as God*, but as one on whom she is dependent for support and comfort.

Therefore, we may say, that in all the various relations of life where God has made us dependent upon others—who may be above us in the order of his providence—homage and reverence to them, as persons upon whom we are dependent, is in perfect harmony with our worship of God as Supreme. But in all these relations there is a point beyond which we cannot go without sinning. If a parent or a ruler enjoins or commands a child or a subject to do that which God has plainly forbidden, he must not be obeyed. It will avail nothing to urge as an excuse that he has been commanded to do wrong. In such a case, we should exclaim, in the language of our text, "Get thee behind me satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Let us illustrate this subject by reference to the case of Cornelius, in which the circumstances were rather remarkable. When Peter had entered the house of Cornelius, he—Cornelius—fell down and worshipped him; but Peter bade him arise, saying that he was also a man. We do not believe that Cornelius intended to worship Peter as a god; but Peter, who was a worshipper of the living and true God, and a servant of Jesus Christ, was fearful that Cornelius in his admiration of the messenger, might lose sight of the message which he had been sent to deliver; he therefore cautioned him in time. Happy would it be for the Christian world if ministers would do likewise now a days: but alas! many of them are too eager to receive all the homage they can, without reminding the people of their duty to the living God.

The worship, then, which is due to God from us, is an acknowledgment of absolute dependence upon him as the Supreme Being, accompanied with the humiliation which should characterize such inferior and sinful creatures as ourselves. The apostle refers to this subject in Acts xvii., 25.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things."

Can you imagine anything that would better express dependence so complete, so perfect as this? Much need have we, in these days of trouble and trial, to adhere to this principle more strictly and closely than we have ever done before. Let us, then, acknowledge God, and come before him with humiliation and confession, and thanks for his mercies; with prayer and supplication at his footstool. "But," says one, "I am placed in such trying circumstances, sometimes, that I don't know how to be thankful." Well, we can appreciate your perplexity perfectly well. Consider the circumstances of one who had filled a lofty station—whose power was second only to that of the king—but yet whose enemies conspired to cause him to be put to death—in the course of whose administration no corruption had ever been known—whose only fault consisted in loving God more than the king—whose resolution to obey him through good or ill was never shaken—DANIEL; he "prayed and gave *thanks*" after he knew he was to be sent into the lion's den. In that den he prayed to him who is able to save, and he was delivered. We have always abundant cause for giving thanks to God, no matter what may be the circumstances amid which we are placed. Worship him "in spirit and in truth," and, like Daniel, we shall be delivered from the evils that surround us.

THE GOSPEL.

THE OBJECT OF THE GOSPEL IS CHIEFLY FUTURE: LOOKING TO A FUTURE LIFE.

THE object of preaching is to set forth its reasonableness, beauty, loveliness, and perfect adaptation to the end or object sought for.

This is shown or effected in two ways; by doing and undoing; or, presenting truth for reception and exposing error for rejection. Our propositions need not words to defend them; they are obvious to all. We have always been taught that the *great* object of Christianity was to prepare for a future existence and another world. As our great lines of railroad connect distant points of interest, and are laid for this purpose rather than for the way stations on the route, yet have more or less to do with these several stations; so it is with God's great road from and connecting this world or age with the one to come.

The great incentive to correct action in the future. "Seeing ye *look* for such things (things connected with the end of this, and commencement of the next age) what manner of persons ought ye to be in all holy conversation and godliness." The Christian is not only said to stand, and to walk, but to *live* by faith; it being an element as essential to his life as is his breath; his whole life being one of expectancy and desire of things future, or things connected with a future life. Enough under this head. Next, we notice the object of preaching.

To unfold and show the harmony and consequent reasonableness of the divine plan. For we claim, as God has said, "Come and let us *reason* together," his ways are equal, and do commend themselves to every man's conscience in the sight of God as such, and must force every man (when they are understood) to acknowledge them all "*very good*."

The elements of truth always blend in beautiful harmony, and like the sun's rays, each adds force and strength to the other. In this fact is seen the reasonableness of the requirement, "Grow in grace, and in the *knowledge* of the truth."

One important and all-pervading element of the gospel is love. "God is love." By this we understand every exhibition of himself to us is through this medium, as we might say, the sun is light and heat; these being the prevailing elements in its manifestation. This declaration leads us to the following conclusion: That no requirement is made, no burden put upon, and no penalty threatened to his creatures, in fact, nothing transpires in the divine government at any time, or in any way, but what is, when viewed in its connection, always in harmony with this all-prevailing principle and universal law of *love*. If our position is right, then it follows that *every* doctrine of the Bible must harmonize with it; hence, any position conflicting with this universal law must be *wrong*. Examine well our premises, for this is an important point (a good foundation). For ourself, we are satisfied with it, and have no fears of the results growing out of building thereon; for "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

This is why I love the HERALD OF LIFE; light and love seem to compose the leading features of its pages, and it makes one feel richer, stronger, better, after its perusal.

In presenting truth for the purpose of breaking down the strong forts of error, we, I fear, are not careful enough as to the spirit which actuates us. It is not for victory, merely, that we fight. No, no! we wish to captivate and win their hearts, their affections, to the love and *obedience* of truth. Theoretical religion is destroying more than open infidelity; it is like the miser's treasure locked in his vaults; it blesses no one; and in each case the good of *self* sits enthroned in the heart and appropriates all acquisition to its own dear self. And surely it will, unless our teachers melt and dissolve the heart by love's all powerful forces.

Just here I am reminded of the sun and wind's dispute as to which was stronger. A poor traveller was selected to experiment upon. First, the wind tried his force upon him, which only made the man hug his garments the closer about him; but the sun's warm rays soon caused a throwing off, and finally a retreat into the cooling shade. Let us ever remember that love is what wins all that is worth winning, and keeps all that is worth keeping. Were there no other sign than this (the want of the Holy Spirit), I should be satisfied of the near coming of our Redeemer; for where, ah where! do we see the solemn truths which should now occupy men's minds, presented with the holy unction which once attended them? For zeal is manifested it partakes largely of the earthly kind; and its effects are correspondent—transitory. A faith which gives me a future life, also crucifies me to this. Why are we so slow and dull in comprehending these things? One great cause, I fear, is, the apostacy (for such we must call it) of the church in regard to Christian baptism. Becoming carnal, *water* was substituted for the Spirit, and a once washing of the flesh, for the daily, constant immerging or burying of the old man in death (by faith), and living a spiritual, or new life in Christ. O, how beautiful is this subject when sectarianism is removed from our minds. But as much has been said in the HERALD on this topic, we will only give it this brief allusion.

One thing more and we close. The non-living again of the wicked, or of those lacking the quickening principle, the *Spirit;* what a blot it removes from the page of revelation; how it adds to the harmony of the whole; like the last touches of the painter's pencil. This doctrine reconciles one, also, to the general course of mankind; having found a correct cause and object for their end, we see an object or purpose in their life; that God has with them a work to accomplish; that they live not in vain; they are his agents, all helping on the great plan. Instruments of his using should not be lightly esteemed. Life is to them a blessing, and they have blessed the world; they take all the comfort their several delusions can give them, and going down to the grave, there sleep a perpetual sleep as their final portion.

This doctrine, this faith, we can talk, and believe too, concerning our dear friends with satisfaction and joy.

God's ways are equal, just, and right; yea, *every one*.

A. BOYNTON.

West Batavia, N. Y., October, 1867.

THE LAST DECADE.

TEN years of human history! When the Lord, by the hand of Moses, was leading the Israelites from Egypt to Canaan, the history of a decade would comprise comparatively few events. The world then moved slowly. Events of historical value were then of rare occurrence. Rut when the Lord, by the hand of his servant Abraham Lincoln led a nation from the Egypt of slavery to the Canaan of freedom, the history of a decade would fill volumes upon volumes with events of thrilling interest and of inestimable historic worth. The world moves fast now, and events of transcendent interest crowd upon each other so closely that history can scarcely trace the record. And the events of the last decade, in our own land, have a grand moral significance of which we can, perhaps, form no just conception at present.

What progress has been made since the year 1857 in the spread of *the truth* concerning man's nature and destiny? Has this glorious truth kept pace, in any respectable measure, with the moral progress of this period of time? Upon this point I trust some well-posted brother will give us information in the columns of the HERALD OF LIFE. I am tempted to act as *reporter* for this particular latitude and longitude, and to celebrate the tenth year of my conversion to the *life views* by an outlook from this *moral observatory*.

In 1857, while reading a work of Dr. McCullock, of Baltimore, I settled down (as I believe) in the sweet rest of a true faith upon the life view. There had been a great deal of *cultivation* of the soil before the Dr. got hold of me. I had been *ploughed*, and *cultivated*, and *harrowed*, and the seed had been *sown*. The Dr. was the great *roller;* and as the *roller* of his logic went over the field he pulverized the remaining lumps of unbelief, and pressed the seed firmly into the now mellow soil. Thank God for the seed, and for the upspringing blades and stalks. I trust that the dews of grace and the genial sunshine of love will assure the "full corn in the ear."

To apply the figure a little farther. Among farmers there is one utensil for preparing the soil, known as the "cultivator." It has *six* little plough-shaped teeth which stir up the soil wonderfully. In my case I think "Storrs' *Six* Sermons," preached within musket shot of the desk at which I am now writing, was the "cultivator." Of the *stirring up* my recollection is quite clear.

But I am digressing fearfully. During the ten years which have elapsed I have not been indifferent. I have watched with some care, the signs of the times, and noted the changes. There have been changes, and it is of these I would write. Your readers will carry out the thoughts that may be suggested, and make a more thorough application, in their own minds, than the limits of a newspaper article will permit me to do.

A former friend of the writer's used to remark, as he encountered failure in his efforts, "Well! we must first learn how *not* to do it." Skeptical he was, in his religious faith, but eminently sound in this bit of philosophy. And it has seemed to me of late that a great many of the ministers of our leading religious denominations were just now learning how *not to do it*. Some of them, I feel persuaded, have learned this; and let us pray that they may speedily learn *how to do it*—how more efficiently to set forth Christ as the Saviour of *perishing* men.

Let me now give your readers such fragments of testimony as may occur to me, all from clergymen of one denomination. It is by this method I would report the progress I have witnessed during the past ten years.

First, we have the statement of Rev. Mr. M. "I could never, in my own mind, make it seem consistent with my conceptions of the character of God that wicked men should suffer eternally for the sins of a brief probation on earth." Well, Br. M., how can you then believe in eternal suffering? "I reconcile it in this way. Men here form characters with which they go into the other world. There, being beyond the reach of mercy, they continue sinning and suffering in consequence of such sin, to all eternity." That will do, Br. M.; thank you for your testimony. *But your faith has not the slightest foundation in the word of God.*

Perhaps we began too low in the alphabet; let us go back to Br. C., a clergyman of ripe education, commanding talent, and a tender, loving heart. "I would shrink more from preaching the doctrine of the annihilation of the wicked than from the preaching of the doctrine of eternal misery, *as being the more dreadful of the two*." It is well to remember such testimony when we are met, as we often are, by the remark that we take away all the moral force of the penalty by declaring it to be *death*—the destruction of life and being forever in the world to come.

Down the alphabet again, we find the Rev. Mr. P. He is a man who does a great deal of thinking, as we sometimes say, "on his own hook." "I had rather suffer eternal misery, *with what my view of eternal misery is*, than to be annihilated." We will harness these two testimonies together, and with them we will agree to get clear off the track of those who profess to see in annihilation the nullification of the penalty of the law.

Here is the Rev. Mr. H., a man of fine cultivation, extended theological research, and withal a genial, lovable, polished Christian man. He discards the literal fire theory, except, possibly, as it may minister to the *comfort* of the lost. This latter clause is only my inference, and not to be chargeable to him, except by implication. He says, "I am not certain but that there may be *some kind of happiness, even for the lost*, when they shall have adjusted themselves to their new relations and method of existence. Such *floods* of benevolence turned perdition-ward, we may almost be tempted to believe would extinguish the literal fires, upon the hypothesis of their existence. We would thank Br. H. for this testimony, only that we feel it is so heterodox, even from our low stand-point,

that we could not honestly do so. And yet this testimony carries with it great weight. It exhibits the *entire abandonment* of all the Bible proofs of eternal misery; for *not one* of the Scripture proofs usually adduced in support of the doctrine, but that palpably and flatly combats this *fancy* of our good Br. H. We are glad to get his testimony, but we seriously protest against such views of future retribution. Christ Jesus did not die to save men from "some kind of happiness" in the world to come, but to save them from *perishing.*

Rev. Mr. E. is one of our choice friends. Indeed he is so full—so *brimful*—of good feeling that we cannot hold him to even a friendly controversy in private conversation. His testimony is consequently brief, but somewhat suggestive. "It's all a matter of speculation." This may then be taken as about his view. To the great problems, "What am I? Whither am I going? What is the eternal state of the rejected of Christ and the neglecters of salvation?" he who stands upon the walls of Zion as a watchman replies, "It's all speculation."

These testimonies will suffice for our present purpose. This purpose is to show that there has been a *grand secession movement* in theology. The doctrines of eternal suffering and literal fire, *in the old-time acceptation of these terms,* are about seceeding from the union. They may be called the "Extreme South" in theology. Will the "border" suffer? Will *it* join the secession movement? If it does, then the doctrine that "Death is the gate to endless joy" will go out of the union too. And when they have gone (*we* will not fight to keep them in the union) then there must needs be a "reconstruction." And in our heart of hearts we believe that we can "form a more perfect union"—one in closer harmony with God's revealed will. If this result can be attained we shall ever rejoice that we have been standard bearers—have been in the thickest of the fight, holding high aloft the banner of Christ Jesus our great Captain, emblazoned with invitations, and offers of *life* to *perishing souls.*

It must be apparent to any one, who will judiciously and discreetly feel the great throbbing pulse of our Protestant Christianity, that, there is a decided *decided change in the symptoms.* No doctor has ever yet been able to pronounce this patient entirely sound and healthy. True, it has a splendidly built frame, well-knit muscles, and massive brain. But the blood is slightly disordered. There is a taint of impurity still remaining. But it will work out —*is working out.* There shall yet be perfect health in our great and glorious Protestant Christianity. It is God's great sentinel, guarding it and watching the sleeping nations. Give but perfect soundness and health, and it will take the nations in its loving arms and lay them at the feet of Jesus. This health must come by *inoculation,* and not by any process of *depletion.* Let us then, my brethren, take the "Sword of the Spirit," and pierce through the joints of its harness so that we may be able to insert in the wound a few grains of truth; and the life-current shall be made pure, and in all its fair proportions our Protestantism will stand forth in beautiful symmetry, the admiration of angels and the hope of the world.

And I, for one, think the work is going on grandly. The altered tone of the ministry with reference to "the intermediate state" and eternal torment, is an augury of good. It is no uncommon thing to hear them freely concede, in private conversation, that entirely too much has been made of the state of the saints before the resurrection. They are thinking, and we ask no more of any candid mind than that, in the light of all that has been adduced in the support of our view, it will dispassionately and thoroughly review the ground upon which it bases its assent to the current teachings upon the subject of man's nature and destiny.

The testimonies adduced, are not the product of my imagination. I have given them as nearly *verbatim* as possible. They were nearly all given by the parties while attempting to defend the doctrine of eternal suffering. No confidence is violated by their publication. They are given merely to indicate that there is a gradual relaxation of the hold upon what we have denominated the "*old-time acceptation*" of the doctrines in question. We believe there is an almost unconscious letting go of the doctrine of eternal suffering, and that if any belief is to be substituted in its stead (as there certainly must be) it will be the doctrine of the final destruction of the wicked. We are in possession of a mass of evidence confirmatory of this view; but it is in a form so fragmentary and disjointed that it cannot be well-stated in any ordinary newspaper article.

One point more I wish to impress upon the minds of those holding the life views. Not unfrequently a good cause is damaged by the indiscretion of those who espouse and advocate it. I would have Christians everywhere make a determined stand for truth; avow freely and fully their sentiments with reference to these subjects. But it will serve only to depreciate their views in the minds of Christian brethren, if, in order to gain a hearing for them, we bring our "battering rams" to bear against *the churches.* Too often have the churches been assailed with *almost* abuse by some mistaken friend of the truth. We should *honor* the jealousy with which our Christian brethren regard any innovation upon their established faith. And it will be a sad day for Protestant Christianity when its votaries shall spend their time, as did the Athenians in Paul's day, to "either tell or to hear some new thing." All honor to those of the churches who battle for the truth, as they hold it!

And yet, according to *our* conception of it, we are to spread the truth. How *you* are to do it, my brother, it is not for me to say, in specific terms. In general terms however, we believe the most efficient advocacy of these views may be realized by a frank, undisguised avowal of them, backed up by blameless, holy lives. If our views of truth induce a feebler spiritual life in us than is found in those who oppose them, they will, very properly, be regarded with distrust. We believe, most heartily, what a good Presbyterian brother told us only last Sabbath. And this is an added testimony. Said he, "I have often thought that your views of penalty made the Bible and God's government, more harmonious than the ordinary views. There seems to be greater harmony in the Bible with your view of this matter." *So we believe.* We ought then, with clearer light, to live nearer God than those who have not a "like precious faith." The consistent walk and patient faith of our brethren will exert a greater leavening power than volumes of arguments, invaluable as they are. Let our holy living answer the question so often asked, "Suppose what you believe *is* true—what difference will it make?"

Let us not grow impatient. The truth is God's. There are few more pitiable sights among Christian men than a seeming fretfulness at the progress of truth. A perfect *obedience* will lead us to make every effort to honor God by the spread of his truth. A perfect *faith* will lead us to cheerfully leave all the results to Him for whose glory we labor. Let us honor the truth we profess, by the exhibition of that charity which "hopeth all things, endureth all things." There is a vast army of God's elect who are zealously laboring for the salvation of the perishing—making sacrifice—denying self—bringing in the erring and the neglected, and training them for eternal life. In God's own good time, we trust, their eyes will be opened to see the glorious truth in which we rejoice.

JAY.

Albany, N. Y.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 23, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE EDITOR IN BOSTON.—Next Lord's day, the 27th inst., Providence permitting, the EDITOR of this paper will preach in BUMSTEAD HALL, Boston, Mass. He cannot, at present, promise to remain in that city more than one Sabbath; and will be glad to see all the lovers of life only in Christ on the occasion, and any others who wish to hear on that subject.

BACK NUMBERS.

WE can supply new subscribers with all the back numbers of the present volume, for the present. Those who wish to secure the volume perfect should apply soon, as it is not likely we shall long be able to furnish the first numbers. The four that are now issued are worth the subscription price for the year. Soon you cannot get them. Do not, then, delay in applying for them.

THE LAST PAGE.—The "*Miscellaneous Selections*" and "*Useful Receipts,*" on the last page, are not the selections of the Editor, and were placed there without his knowledge. He will, therefore, not be held responsible for their insertion or utility. The same is true of the Poetry.

IT IS ASKED—"Did not Stephen believe in consciousness after death when he called upon the Lord Jesus to receive his spirit?" Acts vii., 59.

We can see no necessary connection between Stephen's request and a belief of consciousness when dead. If we were dying we would utter the same language most fervently, fully believing that all our future life depends upon our Lord Jesus, who has promised to raise up his followers "at the last day." Till then, and in the confidence that Jesus will fulfil his word, to whom should we commit ourselves but unto him whom God hath appointed as the head of the church—the members of Christ's body. But it may be remarked that the original word here translated receive is *dexai,* and signifies also accept. The phrase "my spirit" is only a strong expression for me, or myself. Thus Mary says, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." The plain sense of which is, I myself, Mary in person, do these things. So the sense of Stephen's language is clearly this, "Lord Jesus, receive or accept me." As though he had said—"Lord Jesus, I suffer, I die for thy name, for thy truth—here I am, an offering unto death upon the altar for thy cause—accept *me*—receive this sacrifice of myself." It is then recorded—"When he had said this he fell asleep:" and he will doubtless sleep till the Lord Jesus, who did receive Stephen's offering of himself, shall call him from "the dust of the earth where he now rests."

A QUERY.

DEAR EDITOR: Permit me to ask a few questions. As there is no life out of Christ, what evidence have we that the thief on the cross was *in* Christ? and does "*shalt thou* be with me" mean *thou shalt* be with me? If so how can we harmonize it with Matthew xxvii., 44, and Mark xv. 32? also, with the expression of the Saviour, "Well done, good and faithful servant?" Had he improved on the one talent? Had he been faithful in a little? I cannot harmonize with the above in any other way than in the light of a question asked by the Saviour, "Shalt thou be with me in paradise?" Can it be harmonized any other way?

Give the above an insertion and pass it round for the answer.

Your Brother in Christ,
SAMUEL SMITH CALL.

Newport Centre, Vt.

REMARKS BY THE EDITOR.—"The thief" is truly a great thief; and a very large portion of sinners are "going to heaven" on his back! The service of God is such a burden to them, and the love of this world is so strong, they can't think of a Christian life; with them it is time enough just as they are about to die! Their imaginary God is such an awful hard Master that now his service is intolerable, and they can't think of it with any pleasure! but just as they are about to die their God is converted [though they may not be] and then, all at once, he has become so easy and kind-hearted that all the service he asks, and which he gladly receives, is, one little short prayer, and away they "go to heaven!" Why should they not think so? Did not "the thief" travel this road? and has he not made it a royal highway over which the assumed priesthood conduct nearly every murderer that goes to the gallows? and has not the gallows become almost the sure way to "heaven," seeing that "the thief" and the priesthood have sanctified it as a sure way into "paradise?"

For ourself, though we meet the text as if it were genuine, we have long since given it up as being *doubtful.* We did this twenty years since; but have not insisted on it, lest it give some persons unnecessary offence, or prove a cause of stumbling to a few who cannot bear to hear the genuineness of a single text questioned, especially in favor of an unpopular doctrine. But we do not know that we are justified in withholding an honest conviction for fear of the reproach which arises from bigotry, or even from the honest scruples of others.

There are several considerations which led us to conclude the text is doubtful, as to its genuineness. Its lack of harmony with the account of two other evangelists, who say "the *thieves*"—that is, both of them—reviled Christ; and none of them, except Luke, give any intimation of repentance in either; a circumstance not likely to have been overlooked if it occurred. These facts of themselves stamp the text as of doubtful authority. But further, the case of the thief is never referred to in any sermon or epistle of any apostle, which is singular, if the text is genuine. Still further, the principle involved is in contradiction to the general tenor of scripture, and to some positive declarations thereof. They give no countenance to delay in things of religion, but represent all delays as highly dangerous. In some instances they positively declare those who thus procrastinate shall not be heard when they cry for help. "Because I have called and ye have refused," etc., "I will laugh at your calamity . . . . when your fear cometh as a desolation . . . . when distress and anguish cometh upon you: then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me . . . . therefore shall they eat of the fruit of their own doings," etc. Prov. i. The thief's case, as usually understood, is a flat contradiction of this threatening.

The general tenor of the scriptures harmonizes with this statement in Proverbs; and this meets the case of the thief. He did "revile" Christ after he was nailed to the cross; such is the testimony of Matthew and Mark, which is strong presumptive proof of a hardened state of mind up to near the last hour of life. These circumstances go to make it probable that Luke was misinformed, or never wrote that one thief became a penitent, and hence throws not only a doubt on the genuineness of the text, but makes it highly probable that it is an interpolation.

Some of the early Christian writers regarded the text as spurious; and in a discussion in which several were engaged, on the intermediate state, nearly every text connected with the death of our Lord was used, but none of them used the text relating to the penitence of the thief; which is certainly a strange omission in such a controversy, if the text was then received as genuine.

But lastly, the use made of this text by saints and sinners is presumptive evidence against its being of inspired authority. All classes of sinners make it a hiding place against an immediate attention to the things of religion: "There is time enough yet; the thief found mercy at the last hour, and so will we," is the direct or indirect statement of tens of thousands, and they rush on in sinful habits and pleasures under the influence of "the thief," who is constantly robbing God by encourging sinners to trust to the last remnant of their life as an offering to God, and a passport to "heaven."

As sinners thus build a destroying theory on the supposed case of "the thief," so do many professed Christians. How many parents neglect to urge upon their children an immediate consecration to God and his service under the deceitful idea that the work may all be accomplished on a sick or dying bed; or, at any rate, after they have had all their youthful joys and pleasures—"the thief was saved when dying." Ah, how many children, of professed Christians, have grown up in sin, lived and died in sin, with the delusive idea, fostered by their parents, that there would be no special danger in delay; for, "the thief found salvation on the cross, in the hour of death"! We cannot believe there is any thing in the word of God to countenance such delusions; and from all the circumstances of the case, we come to the irresistible conclusion that the *one* text (for there is only one in the Bible) which countenances such a delusion is an interloper, and does not belong to the Divine testimony.

While we thus speak, we do not wish to be misunderstood. We doubt not that many sincere persons, who have never made a profession of religion, have, in their dying hour received that evidence of their acceptance with God, in Christ, which has enabled them to triumph in the last struggle and to die in great peace. But these persons do not belong to the class of the wicked of whom we have spoken. Their minds have been exercised on the subject, probably, for years; yet some circumstances, unavoidable to them, have prevented their ever receiving a clear sense of their acceptance with God till near the hour of their death; but their lives have been as free from open sin as most of those who had made large professions of devotion to God. Their case is entirely different from those who have lived in the absolute neglect of religion, and whose lives, like "the thief," had been marked with crime. Let all men beware of presuming on the few last hours or days of this life to prepare for life eternal; and especially from resting on the case of "the thief," lest they should find, at last, "it's too late," and the thief has stolen away life eternal from them.

"THE REVELATION ITS OWN INTERPRETER."

"BY JOHN COCHRAN."

THIS work was published by Appleton & Co., in this city, several years since, and we presume is out of print now.

We have read this volume with more interest than any we have ever seen on Revelation. We may not agree with the author in all his items, but his general principles of interpretation, it seems to us, are very near the truth. They may be briefly stated thus—

1. In that book there is *unity of design:*
2. The structure of the prophecy is *Quaternal*; or there are *four principal actors:*
3. The prophecy is *reduplicated;* or is doubled; i. e., the drama is twice presented, like Daniel 2d and 7th; the first presentation being very brief, forming a sort of "*Table of Contents*" for the more full presentation: thus making one part interpret the other.

The work is invaluable; and if not exactly correct in all its parts, will help to a more correct understanding of the Book of Revelation. It is not a commentary, but presents the reader a key, that he may use himself, and by using cannot fail to get light.

The author takes the ground, the less we find of literalism in the language of the prophecy, the more likely we are to find the truth: because to use symbolical language as if it were literal is sure to lead astray. The idea that the *spirit devil* is presented in the Book, at all, the author thinks is a "*guilty* interpretation," making a "meaning diametrically opposed to" the truth, and "opens up an entirely new field for symbols." He seems to have no doubt of a personal *spirit*-devil, but says those who find him in the symbols of this book, have set him to "walking amongst political symbols" doing "as much evil in" them "as he did in paradise." He adds—"However, upon a close examination we shall find the fears naturally resulting from such a conception to be groundless, and that the devil has only got into the prophetical part of the book where alone he can do any harm *symbolically.*"

Sure enough, "the devil has got into the Book of Revelation;" and before it can be understood he must be "*cast out.*" Those who find the "spirit-devil" in the language of that book will never find the spirit and truth of the book itself: but Mr. Cochran will find many devil-believers harder to convert to his ideas on that subject than any other; for along with their ideas of the literal devil in Revelation is their eternally-tormenting hell; and if the first is not there, really, personally, so neither is their fancy hell. We do not think Mr. Cochran had any idea of making such a clean sweep of all this rubbish, which has so long hidden from the minds of men the glorious truth of life only through Christ.

The *plot* developed by the pictures of the seven-sealed book, of chap. v., is the *war* waged by the Kingdom of God against the Roman dominion in three forms, viz.: Imperial, Papal, and Ecclesiastical. This plot is thus developed, in the first version of it, viz.

First Seal, chap. vi., 12, white horse and rider, represents the Kingdom of God.

Second Seal, verses 3 and 4, red horse and rider, represents the Roman Empire.

Third Seal, verses 5 and 6, black horse and rider, represents the Roman Papacy.

Fourth Seal, verses 7 and 8, pale horse and rider, represents the Romish Church.

Fifth Seal, verses 9–11, souls of martyrs under the altar, represents the *oppression of the kingdom of God* for an appointed season, which in the second version is defined to be 1,260 years, and a promise of final vengeance and victory to its down-trodden and persecuted cause.

Sixth Seal, chap. vi., 12—chap. vii., 17: FIRST PART—A violent tempest, symbolizing judgments on the *Roman enemy,* as presented in the second, third and fourth seals. SECOND PART—Sealing the tribes of Israel, symbolizing the security of the kingdom of God during the judgments. THIRD PART—Scene of peace, happiness and glory, symbolizing the triumph of the kingdom of God as the everlasting dominion of earth, when the words of Dan. vii., 27 will be fulfilled.

At this point in the vision, or immediately on the opening of the seventh seal, ends the first version of the prophecy, indicated by the silence in heaven about the space of a half hour.

SECOND VERSION.—The first seal is reduplicated, chap. xii.; the *woman* answering to the kingdom of God. The second seal reduplicated; the *dragon* answering to the Roman Empire. The third seal reduplicated, chap. xiii.; the *ten-horned* beast answering to the Roman Papacy. The fourth seal reduplicated; the *two-horned* beast answering to the Romish Church. The fifth seal reduplicated; the flight of the *woman* into the wilderness, and the prophesying of the two witnesses in sackcloth answering to the oppression of the kingdom of God, and showing it to be for 1260 years.

The sixth seal reduplicated. FIRST PART.—Seven trumpets, chaps. viii.–xi., and seven vials, chap. xvi., being judgments on the Roman dominion, imperial, papal, and ecclesiastical. The ten-horned beast and harlot in the wilderness, chap. xvii.; casting of beast and false prophet into a lake of fire, chap. xix.; casting of dragon into bottomless pit and lake of fire, chap. xx.; fall of Babylon, chap. xviii., indicating the *destruction* of the Roman dominion, imperial, papal, and ecclesiastical. SECOND PART.—Visions of chaps. xiv. and xv.; protection of the woman, chap. xii., 6–14, and of the two witnesses, chap. xi., 4, 5, symbolizing the security of the church of God. THIRD PART.—The new heaven, and new earth, and the new Jerusalem, chaps. xxi. and xxii., symbolizing the final triumph and establishment of the kingdom of God on earth.

The work, though somewhat prolix, is worth a careful reading; especially at this time, when the time is evidently at hand for the final overthrow of the Roman power, civil and ecclesiastical. Louis Napoleon is, seemingly, wrapping himself in his death shroud, preparatory to going into the "perdition" which awaits the carrier of the harlot woman, which he, as the "scarlet colored beast," has been doing for the past seventeen years. Now is especially the time for all Christians to *watch.* The signs of the times clearly mark the point where Papacy, Mohammedanism, and Rome Imperial—or Napoleonism, the last phase of that power—are all to sink together into "the lake of fire, prepared for the" Apocalyptic "devil and his angels"—messengers: all whose hands have been put forth to uphold those anti-christian powers. "Let them go down quick into hell"—i. e., utter destruction.

CONSCIOUSNESS AFTER DEATH.

"THE spirits of men do retain their identity and consciousness after death. Peter says, referring to sinners, 1 Pet. iv., 5, 6, 'Who shall give account to him who is ready to judge the quick and the read. For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.' The doctrine of this text is, that those who are dead had the gospel preached to them during their day of probation, and are thus, although now dead, the subjects of judgment or trial. That although dead as men, they live according to, or in the same manner as, God in spirit. In that spiritual form they will be judged in the same manner as men in the flesh. We regard this as an incontrovertible evidence of the existence in consciousness of the spirits of men after death."—*Josiah Litch.*

Your reliance upon this text to prove the consciousness of the spirits of dead men, shows how difficult it is to prove the theory you advocate, a text confessedly, by nearly all commentators, of difficult explication; but of all the doubtful interpretations, yours is one of the most so. If it be the true interpretation, it follows that men to whom the gospel has not been preached, will *not* "live in the same manner as God in *spirit;*" that is, in a separate state from the body: for the apostle says, "For *this cause* was the gospel preached to them that are dead, that they . . . . *might live* according to God in the spirit." If that means that they might live in the same manner as God in spirit, i. e., in a separate state of consciousness, then, if the gospel had not been preached to them, they would not so live; and, of course, that spiritual existence is not and was not in themselves, but is an effect from a "cause," viz., "the gospel;" and so all who have not had the gospel preached to them will not so live whatever others do; and this is "incontrovertible evidence" that "the spirits of men after death" are *not* "in consciousness" from any inherent principle, as your theory maintains. The text from Peter, then, is clearly against you. The Roman Catholics claim this text to prove their purgatory; and the Resurrectionists to prove their theory; and we cannot see but either of them has quite as good a claim to it as you have to prove yours; all three of you are in error, and your claims without foundation. As to the real meaning of the text we may speak at another time; it is sufficient now that it is shown not to warrant the construction you put upon it.

WHAT IS UNDERSTOOD BY THE GOSPEL?

IN our last number, we left man in his animal condition under the natural law of death, in a perishing condition, with here and there a glimmer of light until God sent Noah, a preacher of righteousness, and through him condemned the old world, and it perished. Then we find the Lord making certain promises to Noah and his family, which we will not stop to consider at the present time. But to Abraham we find that God began the Gospel promise, that through his seed (Christ) all the nations of the earth should be blessed. But the world was not in a condition then to receive the blessing. God placed Abraham's seed under a law, or covenant of works, because of the hardness of their hearts, until the fulness of time when the promised seed should come. It is not our purpose to follow the seed of Abraham through their covenant of works; but to take up the Gospel as revealed unto us through Jesus and his Apostles. We find John, at the termination and failure of this law, or covenant of works, announcing the glorious truth, "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." For God sent not his Son into the world to condemn the world, but that the world through him might be saved (have life). He that believeth on him is not condemned: but he that believeth not is condemned already.

In this text, John makes the contrast between perish, on the one hand, and everlasting life, on the other. In other words, the conditions by which men might escape from the doom or condemnation, which is death, or to perish, is believing on the son of God; as out side of him there is no life for the world. We take also the words of Jesus, in the controversy with the Jews, John vi 18; and onward at the 38th v. "And ye have not his words abiding in you: for whom he hath sent him ye believe not. Search the Scriptures for in them ye *think* ye have *eternal life:* and they are they which testify of me." (And what do they testify of him? He is the only way by which ye may have life.) "And ye will not come to me that ye might have life." Some persons suppose they have inherent immortality, and hence they do not want life, only happiness. The Jews did as Jesus commanded them, went and searched their Scriptures, and they come to him again and renew their contest, vi., 28. Then said they unto him, "What shall we do that, we might work the works of God?" Jesus repeats what he had told them before. "Believe on him whom he hath ent." Just like some of the immortal soulists in our days, "They said unto him, What sign showest thou then?" Are we not Abraham's children? do not our Scriptures teach us that we have life through him? "Our fathers did eat manna in the desert: as is written, He gave them bread from heaven to eat." Said Jesus, "Moses gave you not the true bread: but my Father giveth you true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth *life* unto the world." Now, if ever in the mission of Jesus to the world, an opportunity presented itself to state plainly what that mission was. Here was the time and the occasion. Does he inform them that it was to give them an escape from eternal torment? No. "But I am the bread of *Life.*" Here he brings up bread, the staff of life, by the eating of which we live. So says Jesus, "I am the bread of life." He now takes up their own argument, "Your fathers did eat manna in the wilderness and are dead." What did it benefit them? it was not the true bread: Moses had not that to give. "They are dead." "This is the bread which cometh down from heaven that a man may eat thereof and not die." That is, in the sense your fathers died. The bread that Moses gave you had no life principle in it, and your fathers perished, died and are dead. But, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for-

ever; and the bread that I will give is my flesh, which I will give for the life of the world." Which will introduce us to Jesus, the Gospel Tree of Life, or how men may and will be saved through the Gospel.

JACOB GRIM.

WESTWARD BOUND.

BOSTON, Oct. 21, 1867.

DEAR EDITOR: When I saw you last, at your desk two weeks ago to-day, I expected to see you again the next day, but, as I unexpectedly started for home that evening, was denied the privilege. And the purpose I then formed, of taking New York on my contemplated trip to Albany and the far West, being now abandoned for the sake of saving a day and perhaps some expense, this hasty lead pencilling must be in lieu of a personal leave-taking. I solicit an interest in your prayers, and those of my Christian friends, that I may be graciously blessed with life and health to complete the tour entered upon at 2 1-2 o'clock this afternoon, and that my labors for the spread of the doctrine of life only in Jesus Christ may be watered with the divine blessing. I trust that the Lord will continue to sustain you in discharging the arduous and useful responsibilities of your post, and that you may not have just cause to complain of a lack of co-operation on the part of those brethren and sisters among us who have been gifted with the ability to write acceptably for the paper.

We must not—I am sure that *you do not*—lose sight of the fact, that we should *all* be at work in our Master's vineyard—each seeking to know in what department of effort he or she can do most to glorify God and bless dying men. For myself, I have a clear conviction that *my* principal work lies in the direction of doing all in my power, by voice and pen, to tear down and uproot the enormous error of inherent immortality. Multitudes of earnest and faithful Christians believe and teach that doctrine, but its appalling falsity is not thereby lessened in the least. We *know* that the Bible is against it, and we also know that its ablest advocates display the helplessness of children whenever they attempt to controvert our leading arguments. By agitating the subject, they may help us to much light on the true interpretation of the Holy Word, but they must inevitably remain shorn of power to a most lamentable degree, until they recede from their fundamental assumptions on the main question. Having obtained help of God, we will battle away at their strongholds, and thus emancipate the minds of our fellow-men from a thraldom a thousand-fold more galling than any yoke of servitude which mortal has ever yet put upon the neck of mortal. Our hatred of the eternal torment dogma must not be of a spasmodic character; on the contrary, we should labor to deserve the reputation of being—as some good men, who do not see with us, say we are—"*tremendously in earnest.*"

While I am penning this note, at the desk of Br. Moses H. Piper. in a wide-awake book-store, Bro. P. tells me of a Congregational brother who has become interested in the meetings at Lowell street Chapel, and who recently had the promise of the gift of a three-dollar Bible, from an orthodox deacon of his own church who had heard him state his views before a church meeting, if he would prove from the Scriptures that man is not inherently immortal! He *did* prove it to the satisfaction of the deacon, and the latter, true to his promise, has given him the Bible.

But I see I am writing a letter, instead of the intended note to apprise you that I have started. It has not been possible for me to get away from home sooner, and I therefore indulge no vain regrets that I have not had the use of this late fine weather to labor in the West. Duty does not require one to be in two places at once.

Please send me an early copy of this week's paper to Detroit, where I expect to spend next Sabbath. Letters up to then will reach me at the same place. After that, they will find me, until I direct otherwise, at Lake City, Minn. I extend my gratitude in advance to all who will write to me while I am away, and take their pay in such of my letters to the office as your judgment shall assign a place in the paper. My hope is that *this* may get into the compositor's hands to-morrow, and so appear this week; but you will do what is best with it.

I have sundry subscription moneys to send you, but will retain them until I write again.

My most affectionate regards to Br. Macdonald and other loved brethren who are at your elbow nearly every day. And to all those among whom it has been my privilege to labor during the past few months, I send my greeting. My precious brother Wolcott is remembered with an affection which words do not easily express. I know he will daily lift his heart heavenward in my behalf. Beloved brother Storrs, farewell.

R. W.

THE AGE TO COME.

WE became convinced in the Winter of '42 and '43 that the view held by Mr. Miller and his adherents that this age would close with the conflagration of the globe and the cutting off of all men not then prepared for immortality, and that the next age would open with the new heaven and the new earth, with none inhabiting it but the immortal ones, was an error; an error, too, calculated to make thinking men, who were governed more by reason than excitement, reject the idea of the speedy advent of Christ altogether. They saw that much remained to be fulfilled on *this* earth, and that if the conflagration of the globe was to take place at the second advent of Christ that event could not be near. We became satisfied in February or March '43 that their objection to Mr. Miller's theory, in that respect, was good and immovable; and we yielded to that conviction. We have since advocated the doctrine that the advent of Christ as King, to reign on the throne of his father David, is an event *nigh at hand*—that it will be ushered in with a great and terrible destruction of his enemies, especially among those who have heard the gospel and rejected it; but that there will be "left of the nations," in the flesh, who will become subjects of the government of Christ and his immortal saints, who shall then rule the nations on this earth, having the seat of empire in Jerusalem, and on mount Zion, from whence "the law shall go forth" to all "left of the nations." That under this administration "justice and judgment would be executed in the earth," and "the whole earth be filled with the glory of God," according to his own oath and promise, often repeated in the Bible. That this period or age of the personal reign of Christ and his immortal saints on *this* earth, is the true millennium, which may be a thousand years; or, possibly, a much longer period; but its exact duration we have not pretended to define.

THE ANGEL OF REV. XXII., 8, 9.

BR. STORRS: While reading your "Response to Kronos," in the HERALD, of Sept. 16, we noticed the following suggestion: "The man who showed John the things which were in the future, though his 'fellow servant, and of his brethren the prophets,' might have been Enoch or Elijah."

The expression "The *man* who showed John these things" is a quotation from "Kronos;" for he says "The *man* who showed John these things was his fellow servant, and of his brethren the prophets." He calls himself a "man" to agree with his interpretation of the text, while the record calls him an angel. So that your only remark is, "This angel might have been Enoch or Elijah."

Now we propose to give such an exposition of Rev. xxii., 8, 9 as shall show that the one who showed John these things was not a "*man*," and never was; for we cannot believe that men ever turn into angels, though they may sometimes be called such, meaning messengers, or servants.

We think it is the want of careful study of this 9th verse that has caused us to miss its true meaning. Dr. Peabody, in giving an exposition of this text says, "This was an earth-born angel; trained by arduous toil and stern conflict to fill this exalted position in heaven." And all the expositors we have seen give about the same meaning to the text.

Now, this angel is one of seven which are introduced to us at chap. xv., 1. "And I saw another sign in heaven; great and marvellous, seven angels having the seven last plagues," etc. v. 6. "And the seven angels came out of the temple having the seven plagues." v. 7. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God."

And at chap. xxi., we read, "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me," etc. This is the angel who showed John the things mentioned in the rest of chap. xxi.; and in chap. xxii., and at v. 8, John says, "And I John saw these things, and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things." "Then saith he to me, see thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God."

Now, the question is, Why was John inclined to worship this angel? why did he fall down and attempt to do him homage? We answer, It was because John mistook his character, because he wanted information such as the angel is about to give him. But shall we say that in order to prevent John from worshipping him, he must be told that he was once a man like John? or his brethren the prophets? that he was *of*, and so like all "who keep the sayings of this book?" We think not. What then was the instruction he needed? What was the instruction given? These questions bring us to the strict examination of the language following the word "*for*," in the 9th verse. "I am thy fellow servant;" as if he had said, Thou, John art a servant of God, and so am I; and this makes us *fellows*—fellow servants. And of thy brethren the prophets." As if he had said, Thy brethren the prophets were servants of the same God that I am, and this makes the prophets and myself *fellows*—"fellow servants, and of them which keep the sayings of this book." This last takes in every servant of God from first to last; and makes us *fellows* with this angel, because we all serve the same Being he serves.

This language may also be understood to speak of service done by this angel, for God, to the prophets, to John, and to all "who keep the sayings of this book;" for the pouring out of the vials of wrath surely was a service done by God's command, and for the good of his servants, for they were poured upon their foes, and thus their wrongs would be "redressed;" so that this angel might truly say, with some apostles, "we are your servants for Jesus sake:" i. e., this angel might say, "God has commissioned me with my six fellows to do service for him and for you; in this, we are servants of God and of you." All Christians are servants or each other in this sense; but must not *worship* each other: they must be fellow worshippers of one God.

H. YOUNG.

Pittsfield, N. H., Oct. 12, 1867.

Letters and Extracts.

FROM AN AGED PILGRIM.

EAST DUNHAM, C. E., Oct. 1, 1867.

BR. STORRS: I have had it impressed on my mind for some months to write you a few lines, but want of a steady hand, and other infirmities, have caused me to delay. I have been a member of the Methodist church 24 years, but never felt clear in my mind on certain points of doctrine. About six years ago, infirmities had rendered me unable to labor. I then took my Bible and studied it for four years, faithfully, and noting every text respecting the threatening of the wicked and their doom, and the promises to the righteous; and I had got along with all the texts but three. My son, S. S. Call, came here with your book, "LIFE ONLY IN CHRIST," and I purchased it, last September, and I must say, I never met with book that gave me such light and understanding of the Bible; and I would not part with it for three times its worth. It gave me to see the folly of the preaching of the present day. I thank God that I ever heard there was such a paper printed as the HERALD OF LIFE. I want my paper continued.

I am 76 years old this month, and am broken down with the rheumatism, and other infirmities. I have lost the sight of one eye and the hearing of one ear, but as long as I can hear with one ear and see with one eye, I want your paper; it is all the preaching we get. We have fire and torment preaching on all sides, and no other. I would gladly contribute something for the support of the cause but I have not the means—I can't labor to get means.

If you think this notice will encourage any lowly brother or sister, you can publish it. I am many miles away from any brother or sister of like precious faith. I have tried to get some subscribers for your paper, but they are as afraid of them as if they were charged with deadly poison. I have no one to cheer me on the road of life only my wife; but it cheers me to hear from brothers and sisters though far away. Yours truly, in the gospel hope.

NATHAN CALL.

FROM S. S. CALL.

NEWPORT CENTRE, Vt., Oct. 12, 1867.

BR. STORRS, and the dear ones scattered abroad, *Greeting*. Grace, mercy and peace be unto you. On Saturday last, Oct. 5, I went to East Dunham, C. E., to preach the word; the weather was very rainy, yet the house was filled to hear the word. I endeavored to show to them that man was mortal, a created being, and that by being shut out of Paradise, access to the tree of life was cut off, and man was compelled to yield to the sentence of death, it being the penalty attached to the law for sin. The notion that all men had immortal souls was a fable received by tradition from the elders; the phrase *immortal soul* was not found in the word of God; but we find *man*, formed of the dust of the ground, became a living soul; there was no record of a soul being being breathed into man.

The Methodist minister on the charge was terribly stirred up, and exhorted the people to go home and stay there, not pay any attention to what the good brother said. He told them that I said man had not got any soul; and that he was no better than a dog. "Man has got a soul, and we all believe it, and that is enough." He was very free with slander and misrepresentation; but was very careful not to bring Scripture proof. He claimed, all die in Adam, both good and bad; and all shall be made alive in Christ, both good and bad. I showed them the difference was this: Being in Adam or being in Christ: in the one, *Adam*, the promise is death: in the other, CHRIST, the promise is life. The conditions are presented for our choice. Now, which will we be in, Adam or Christ? The one is death, the other life. The minister had quite an influence over the people; their laughing and cheering brought to my mind the following saying: "The world will not persecute those that are like them; but hold them as one of their own."

Sunday Br. Hope came; and we went over to cheer Br. Lynn. Had a good time; stopped for refreshment and returned to father Call's. Truly darkness covers the land, and gross darkness the people.

God help us to be faithful till Jesus comes. Your brother in Christ.

FROM THOMAS JOHNSON.

NEWARK, N. J., Oct. 16, 1867.

BR. STORRS: I am more and more satisfied with the glorious theme of Life only in Christ our LIFE-GIVER, and in the ripening prospects of his soon coming to give his people rest. I have no set time for his advent, but as the signs bespeak his coming near, I see how paramountly important it is for me to be constantly girt about with truth, and have that indwelling Spirit, without which there is no future life of any kind.

I had the privilege of attending the tent meeting on Staten Island, two weeks ago last Sunday, and was struck with the remarkable attention and willingness of the people to hear of these (so-called) new doctrines. The arguments of the brethren Wendell, Wolcott, Welsh, and others, were weighty, powerful and pointed, and well calculated to arrest and rivet the attention of honest seekers after truth.

I am well pleased with the opening numbers of the new volume; especially the first articles in each. I had often wished to have a copy of the last discourse I had the privilege of listening to from your lips when in Newark, and its production in the first number of the new volume gave me untold gratification. I hope you will continue that feature in the paper, and give us a short sermon every week, for it is very seldom that, in this city of churches, we can find a place where unadulterated truth is preached. Yours, looking for the soon coming of the LIFE-GIVER.

THEODORE LANGREHR, Philadelphia writes: It is not quite two years since I became convinced that there is no hope out of Christ, and to be numbered among those who shall meet him at his coming; for which time I am anxiously waiting; although I cannot believe in the definite time theory. I am heartily pleased that the HERALD OF LIFE is to be continued; verily, we can hardly do without it; the reading of it is a great blessing to me. May the Lord preserve you, that you may be able to give us through the HERALD such blessed words of comfort and good news.

OBITUARY.

FELL ASLEEP IN JESUS, in New York City, Sunday morning, Oct. 13, SAMUEL CURRY, in the sixty-second year of his age.

Br. Curry was forty years a follower of him by whose sufferings, death and resurrection, the grand redemption scheme was perfected. He embraced the view of the soon coming of Christ under the preaching of Eld. Wm. Miller, but continued to labor in the Methodist connection until about ten years since, when with others of the same faith, he withdrew from the church in Sixteenth Street, of which he was then pastor, and established the church in Twenty-fourth Street, to which he principally confined his labors until some year and a half ago, when, thinking he would be more useful as an evangelist, he gave his efforts a more extended range. He was some months since attacked with cancer on the tongue, which soon became so sore and swollen as almost to deprive him of the power of speech, and compelled him to the simplest diet. Throughout the whole period of his illness, during a portion of which time his physical sufferings were great, he was soothed and comforted by that tender care and generous gratification of wishes which a faithful, loving wife, and kind, considerate children are so ready to exercise. Advent friends, everywhere, who were acquainted with him, either personally or by reputation, will feel that by his decease a great loss is sustained; for a true friend and earnest, diligent fellow-servant has fallen. The funeral took place at his late residence, No. 4 Lamartine place, and was largely attended. The discourse upon the occasion was preached by our beloved Editor from the words "God is love;" and notwithstanding many of those present were strangers to the doctrines presented, a deep interest in the remarks was manifested by all hearers. Although a presentation of the outlines of truth is the most that can well be accomplished upon such occasions, so prominent and attractive was the beauty and symplicity of the gospel made to appear, it is not too much to hope that no inconsiderable dissipation of prejudice was effected, and consequently, good done to the glory of God and the honor of Christ.

Our deceased brother's spiritual experience throughout the affliction which resulted in death was one unbroken trust in Jesus, the "LIFE-GIVER," and unclouded confidence in the timely fulfilment of the promises of God. The great enemy of all the living has secured a victory, but as its deadly sting, sin, was withdrawn, that victory will be but temporary, for the Lord of life and of glory remembers them that are his, and will ere long, come to gather them unto himself.

Rest thee in thy grave, brother; thou art safe from all harm. Death has put forth his rude hand and snatched thee away, but soon a stronger than he will compel him to relent. Thou didst have dwelling in thee "the Spirit of him that raised up Jesus from the dead," hence wilt thou be brought forth to glory and honor in due season. Sleep thee, then, in quiet. The winds of opposition to those truths thou didst hold so dear, and labored to exalt, may howl and sweep angrily over thee; the boisterous storms of persecution may rage and beat; the biting, piercing cold of the world's scorn may increase until withering and blight shall mark its pathway, but none of these shall harm thee. The great conflict between truth and error will go on; the struggle may wax hot and terrible; enemies of our Lord may oppress and slay the faithful, and tread rudely above thee, but thou shalt hear not until the voice of Almighty power shall bid thee rise from thy narrow bed and robe thyself in those bright garments of beauty and perfection which our Master will give unto all his people. Some who now walk in wisdom's ways may yield to temptation, fall by the way, and fail to obtain salvation, but thy work is finished, thy journey is ended, thy account is closed, a crown of life awaits thee.

L. C. T.

PRIDE AND HUMILITY.

WE proud? of what? Of our ancestors? They were driven out of paradise. Of our patrimony? "Sad inheritance!" Of our wisdom? Hath not God made it foolishness? Of our wealth? It is not current beyond the grave. Of one earthly honors? They die in their birth-place. Of our virtues? They cannot atone for our sin. Of our mansions? They point to a cold grave. Of our relatives? "I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister." Of our power? Death laughs at it.

But look at humility. It adorns humanity; it dignifies its possessor; it ennobles his intellect; it blesses his heart, and makes him a blessing to all with whom he associates. Is he intellectually gifted? His fellow men approach him with confidence, and sit around him with composure while his lips feed many. Are his graces conspicuous? They shine upon others, that many may be benefitted. Has he been intrusted with wealth? He feels that he is a steward, and that he must occupy till the Master come; and he relieves the necessitous, clothes the naked, feeds the hungry, and causes the widow's heart to sing for joy. Is he poor among men? There is a treasure laid up for him in heaven, of which he has heard by that gospel which tells him that he that humbleth himself shall be exalted. Has he few companions on earth? He has communion with the Father, and with his Son Jesus Christ. Is he a solitary wanderer to his Father's house? The angels are sent forth to minister unto him. Is he despised by the proud? His body is a temple of the Holy Ghost, and Christ reigns in his heart. Does he serve for a piece of bread? He is Christ's free man, and his name is written in heaven! Happy disciple? Enviable lot! Who would not lie low in the dust, and humble himself before the high God, if that be the appropriate condition and necessary characteristic of the man of whom these things are predicated?—*Selected.*

METHODISM—OLD AND NEW STYLE.

JOHN WESLEY, the founder of Methodism, taught in his day the doctrines now held as Adventism—that Christ would come again to this earth, purify it, and make it the abode of the righteous forever; and he believed also, that it was not incompatible with the goodness of God that the brute creation should participate therein.

His brother Charles sang his faith in the same doctrines in many of the most beautiful hymns extant, often sung by Methodists at this day—like the Jews read their prophecies of Christ without perceiving their clear and simple import. In Wesley's hymns page 18 we find this verse:

"Quick as the darted lighting flies,
  Flashing at once throughout the skies,
Saviour, thou wilt on earth appear,
  To 'stablish thy dominion here.
Before the final, general doom,
  We know thou wilt to judgment come,
Thy foes *destroy*, thy friends maintain,
  And glorious with thine ancients reign."

Watts also sang a similar faith in hymns no less popular. John Fletcher, another of their most eminent ministers, and colaborer of Wesley, not only taught the Advent faith, but believed, as did Wesley himself, that the judgment day would most certainly come before the third generation was swept away—a period at which we have now arrived. Thomas Coke, LL. D., also an associate of Wesley, said, one hundred years ago, "Near, even at the door, is the great day of judgment." But he also taught this remarkable fact which Methodists should ponder over, "At the coming of Christ to avenge and deliver his faithful people, the faith of his coming will in a great measure be lost." This we may unhesitatingly say was the almost universal belief of the Methodist church in its day of purity and strong faith.

Now a days who ever hears such Bible doctrines taught in the Methodist church? His followers, while they build monuments to commemorate his name, stone those who agree with him in regard to the Advent faith. The resurrection is made of no account by reason of the new and more popular plan of sending saints to heaven immediately at death, and the wicked to hell; and they now ridicule those who believe with Wesley and those old saints who struggled and suffered to found a church on pure Bible doctrines. It is not unusual to hear one of our modern Methodists, in quoting Scripture passages referring to the coming of Christ, say that he is not a "Millerite," or make some like apology, fearing he might be understood as believing it near, as though that were a heinous sin. That the Methodist church is completely turned around, and holds different views about the Advent of Christ and the saints' inheritance admits of no dispute. Only a few weeks ago, a Methodist minister refused to receive two members of his congregation into his church because they believed as Wesley did about the Advent. Because they were exemplary Christians he went to them and desired them to join his church. They consented, provided he would admit them to fellowship, holding this belief. After a week's consideration he asked them if they insisted on their condition in relation to their belief in the coming of Christ; and on receiving an affirmative reply, he refused them membership. This was in Mount Vernon, Westchester County, N. Y. This was not the first instance, either in which not only members of the congregation but of the church, also, have been proscribed on account of their belief, even while the most unbounded confidence in their christian character was assured them. We very well know that there are exceptions to our charge against the Methodists in respect to the Advent doctrine; but they are only exceptions, and testimonies of like import to the fact cited above, could be given from hundreds of others, showing the same opposition to Wesley's teachings in relation to these important Bible subjects. When this can be said of the Methodist church, how much more does it imply against the rest of the popular churches. Well did the Apostle know our need of admonition when he wrote, "In the last day perilous times shall come."

W. M.

Children's Department.

THE POCKET-BIBLE.

IN a small village in the north of England, there lived some years ago a widow with six children, all of whom were Sabbath-school scholars. Their father was an officer in the British navy when he died, and left his wife with the care of this little flock. The eldest son proved to be a great trial to his parents on account of his wicked conduct. He heeded not the instruction of parents or teacher, but sought the most wicked and dissolute youths for his companions, and after his father's death gave himself up to excesses of wickedness and riot.

The poor mother wept and prayed over her reckless boy; but he finally became so ungovernable that she resolved to send him to sea, painful though it was to her; but she hoped the severe discipline of the ship might humble his proud spirit and lead him to reform. It was accordingly decided, and preparations were made for his departure. Unknown to the youth, his mother slipped a pocket-Bible into his chest, with a secret hope that it might be the means of leading him back to ways of virtue and holiness. With many prayers for his safety and salvation, that mother bade adieu to her first-born and well-beloved son.

Many years passed, but the wanderer did not return. The ship in which he sailed was lost at sea, and the widow mourned her son as dead.

One stormy night in midwinter, while she and her remaining children sat beside their cheerful fire, they were startled by a rap at the door. Upon opening it, they discovered a worn and weather-beaten sailor standing there, who begged a shelter for the night. He was cordially invited within, and soon told his sad story of shipwreck and suffering. They were out in a violent gale, he said, when the ship went ashore and was dashed to pieces. All the crew were lost but himself and one companion. They were thrown upon a beach; but his friend died soon after, leaving him alone.

"He was a good fellow," he continued. "Once he had been the terror of the ship for his extreme wickedness; but he became a serious, praying man as remarkable for piety as he was for vice before.

"While lying on the beach, just before he died, he drew a Bible from his bosom and pressed it to his lips; for it was that blessed book, he said, that led him to change his way of life. Looking over his chest one day, he chanced to find it, and seeing his mother's writing, he examined it. This brought the teachings and instructions of that mother so vividly to mind that it led him to see himself as a sinner. and he found no more peace till he found it in the Saviour.

"While lying there upon the beach," continued the sailor, "he told me this story, gave me his Bible, and requested me to keep it for his sake. Then, falling back upon the sand, he expired with a prayer upon his lips."

"Have you that Bible with you?" inquired that anxious mother.

"Yes, madam;" and he drew it carefully from his bosom and gave it to her.

Tremblingly she seized it, and turning to the blank page, there was her son's name in her own handwriting!

"'Tis he! 'tis he! My son! my son!" she exclaimed.

Her prayers had been answered. That little Bible had led her wayward boy to the cross and to heaven.—*Bible Society Record.*

BUSINESS MATTERS.

One Dollar each from—Wm. C. Dodge, Harrison Price, G. G. Bickley, LaFayette Norris, J. D. Bryant, Deborah Hunt, John Barnard, Jacob Hallam.

Two Dollars each from—Joseph Wood, Wm. T. Littell, Johanna Gordon, Frederick Winans, John R. Scott, Theodore Langrehr, Mrs. M. A. Couillard, James C. Sweet, A. D. Baker, Elizabeth Smith, Paul D. Salter, Lucy Ann Salter, David Henry, David H. Carpenter, John O'Connor, Aaron Kimball, Henry Dunbar.

Three Dollars each from—Henry Hayward, Daniel Putnam, Chas. A. Hastings.

Five Dollars each from—D. Sage, Mrs. Catharine C. Williams.

Various Sums—W. S. Olmsted, $12 on pledge; D. B. Salter, $25 on pledge; Chas. A. Hastings, $10 on pledge.

TRACT FUND OF $500.

Previous Receipts....................	$58
Henry Hayward, Brighton, N. Y........	2
"A Friend," Philadelphia............	1
W. S. Olmstead, Hartford, Conn.......	5
Chas. A. Hastings, Springfield, Mass.....	2

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street., at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, No. 25 Chambers street, New York; also, at the store of W. H. & L. C. Thorne & Co., No. 58 White street, and likewise at 37 Park Row, Room 40

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

Poetry.

PERSEVERE.

Oh! say not Hope's a foolish dream,
A passing of the breath—
A bubble on the living stream,
Evanishing in death:
For it bears a deeper meaning to the virtuously brave,
Whose earthly leaning-staff is hope—a hope beyond the grave.

Ho! ye who sweat the livelong day,
And half the livelong night,
Move cheerly on your rugged way,
And work with main and might;
Trudge on—trudge on, while yet ye may—
Oh! struggle onward to the fray,
And God will crown the right:
Tho' lowly be your present task—keep heart, and never fear:
The loom of time can wonders weave—keep heart and persevere!
With faith and truth for guiding stars, with kingdoms ye may cope,
Then let your earnest motto be—"While there is life there's hope."

Ho! ye who by affliction's side,
Wear out the sleepless hour,
And watch the mouldering of pride,
The pride of youthful flower—
Watch on—watch on, whate'er betide;
The very dying have not died,
When lost to human power.
Then let not frowning aspects daunt—watch on and never fear;
True-hearted hope will never flag—watch on and persevere;
Unfearing, not a moment stay, to sigh, or weep, or mope,
But let your earnest motto be—"While there is life there's hope."

Ho! ye who 'neath oppression bend,
Bow'd by a chastening rod;
Ho! ye without an earthly friend,
Contemn'd, despis'd, bestrod—
Hope on—hope on, and well depend,
Ye'll be befriended in the end,
If ye but hope in God.
Then onward wend your weary path—hope on and never fear,
A breath is all of worldly wrath—hope on and persevere;
Tho' bow'd and bent your worldly way ye stumbling have to grope,
The triumph will be yours at last, if ye but live in hope!

Then say not hope's a foolish dream,
A passing of the breath—
A bubble on the living stream,
Evanishing in death;
For it bears a deeper meaning to the virtuously brave,
Whose earthly guiding star is hope—a hope beyond the grave!

ATCH.

"What I say unto you, I say unto all, watch." This language of the Saviour embraces all the family of God, from the time it was spoken to the end of the world. Some of the disciples asked him privately concerning the signs that should precede his coming, and after answering their questions, he tells them plainly, that they knew not the time but instructs them to *watch*.

There is no doubt that the idea was conveyed to their minds that his kingdom should be established in their day; hence the question after his resurrection, "Wilt thou at this time restore again the kingdom to Israel?" Their own writings also show that they looked for tke Lord, although they became aware that there were certain prophecies to be fulfilled before that event; yet they knew not but that they should be fulfilled immediately; and hence the many exhortations upon the ground that the coming of the Lord draweth nigh. And from that day to this there have been watchmen who have kept their eye upon this great truth, in momentary expectancy of its fulfilment. Shall we say, they were any of them unwise in looking for the Lord in their day? No; rather that they were wise in giving heed to the words of their Saviour: As I have said to your fathers, so say I to you, watch. And as the prophecies have one after another had their fulfilment, God's watching, waiting ones have watched more closely, believing that the opening skies must soon reveal the Son of God. Taking heed to those things they watch, not knowing when the time is; but are determined not to be found sleeping, and thus be overtaken as a their overtakes his victim. Many of them have fallen asleep, seeing in vision, the Son of God emerging from the clouds of heaven, surrounded by his angels, robed in glory, and have gone into death almost as into heaven itself. Tell us not that they were foolish in looking for the Lord in their day; rather tell us that they were wise, and wise for themselves. Yes, thank the Lord, they will soon awake, not to visions, but to the blessed realities themselves; not now to believe and watch and wait, but to enjoy the privileges of angels, no more to die. Brethren and Sisters, where are we? Watching and waiting? That implies holiness at heart; which insures us from being overtaken as a thief. The thief comes to steal, to kill, and to destroy. He tells us not the hour of his approach; but will come upon us unawares. If the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken up. Now the idea is this, that as we do not know when the Lord will come, we should be constantly on the watch. If the good man had known that the thief would come on Friday night, there would be no need of watching on Monday night; and he that would take that course would take an unnecessary precaution. Therefore, let us receive the instruction dictated by our own good sense, and be benefitted by the figure that is given us. We do not believe the Lord delays or is ever slack concerning his promises, but is longsuffering, not willing that any should perish: watch ye therefore, Peter and James and John and Andrew for *ye* know not when the time is. What I say unto you, I say unto *all*, Watch.

Poquag, N. Y. Chas. Gardner.

"Confusion Confounded."

Br. Jacob Grim, of Philadelphia, has sent us a religious notice, published by Wm. Morris, M. D., and some of his associates in that city, which exceeds in sectarianism and confusion any human production we have lately seen. We have not room for it entire, and if we had, such muddy water may as well run into its own channel as to pollute another's. Br. Grim's brief notice of some things in it—given below—will help our readers to see the general run of these "Brethren in the Lord," as they style themselves. The reader will carefully observe Br. Grim's quotations from their manifesto.

"It is firmly believed and constantly taught among us that eternal life is the special gift of God to the objects of his grace, and that the immortality of the saints is consequent on redemption and regeneration; and so, on vital union with the risen Christ."

If it require the *vital* union with the risen Christ to regenerate the saints, will Prof. Morris please tell us what union brings up, regenerates, or, as the word signifies, reproduces the wicked dead?

"Moreover, it is truly believed and is incidentally taught among us, that the revealed and final penalty of sin is *death*." Why not stop there? Why add, "the second death," consequent on the last judgment, even eternal destruction under the wrath of God? "But, be it understood, that we as truly believe the *immaterial personality* of the human soul, and the accountability of the human race," etc.

Now, D. Ds. may understand what the immaterial personality of the human soul is, but I confess that the common people cannot comprehend it. Worcester says, "It does not possess the properties of matter; void of matter; spirtual." Now, be it understood, this anguage of Prof. Morris is when speaking of the wicked. Does the Prof. believe them to be spiritual?

"No." "For it is firmly believed among us that," that "is the special gift of God to his saints." And "moreover it is truly believed among us that the penalty of sin is *death*." So speak Dr. Morris & Co.

What is all this ado, then, about? "But be it remembered or understood that we truly believe the immaterial personality of the human soul!" Were the Doctor and his associates afraid that some of the readers might understand that when they said, that "eternal life is the special gift of God," they meant it? and "that the immortality of the saints is consequent on redemption;" or, in other words, on resurrection, and that resurrection dependent upon vital union with Christ; so that in plain English their advertisement would, or should read, "that immortality and eternal life are the special gift of God to objects of his grace, or favor, and this is consequent upon a resurrection from the dead; and this resurrection depends upon a vital union with Christ." But what will become of the wicked then? They are left just where their advertisement leaves them, without the vital union with Christ; and consequently without the regenerating principle in them, and under the penalty of sin, which they say they firmly believe is "death." In death they leave them.

In Dr. Morris' pamphlet, published in England, some twenty years ago, he says:

"In the Old Testament Scriptures ... the resurrection of the wicked is passed over in silence, excepting in one instance (Dan. xii., 2);" also, "The resurrection of the righteous was emphatically the promise," and "the hope of the promise made unto the fathers. Acts xxvi., 6."—Page 28. Again he said, "The resurrection of the wicked was left unnoticed by our Lord, when (according to the sixth chapter of John) he inculcated th edoctrine of eternal life, and spoke of the resurrection at the last day. (John vi.. 27–28 particularly 39, 40)."—P. 29.

"The resurrection of the wicked is also passed over in silence, by the apostle Paul, in his argumentative discourse on the resurrection of the dead, 1 Cor. xv."—Page 29.

Perhaps the Doctor's mind ran back to the time when his own mind realized a glimmering of the truth as published in that work of his, and for fear the public might understand from the published card that a vital union with Christ is necessary in order to live again by a resurrection from the dead, therefore, "Be it understood that we as truly believe the immaterial personality of the human soul, and the accountability of the human race .... and that the souls of the ungodly," [that means the immaterial personality of the souls of the wicked] "after death are not extinct." Well, Professor, what do you mean by saying "It is truly believed and taught among us that the revealed and *final* penalty of sin is *death;*" and yet the wicked "after death are not extinct?" Truly, Professor, much learning in this card has made confusion. Again the Doctor & Co. say,

"In true accordance with Protestant witnesses to the truth in the sixteenth century, we maintain .... the vicarious atonement of Christ." [That means that Christ died in our room and stead]. "Therefore, as it is truly believed, and is incidentally taught among us, that the revealed and final penalty of sin is *death*, the second death, consequent on the last judgment: even eternal destruction under the wrath of God."

Therefore, the society publishing the above card believe Jesus Christ died "the second death, and was eternally destroyed under the wrath of God!" It follows, as a legitimate conclusion, if he suffered in the room and stead of the sinner, he must have paid the penalty.

"We disown all sectarian terms of communion," say they. But they can only receive into their fellowship those subscribing to their articles of belief! Liberal, *very!*

Jacob Grim.

Note by the Editor.—Dr. Morris and his associates say explicitly,

"We cannot receive any one into our fellowship who is known to deny the personal Deity of the Lord Jesus, and thus to deny the Triune God-head—the Father, and the Son, and the Holy Ghost."

We regard this exclusion as the very climax of the blackest sectarianism. By this "shibboleth" this same people, some years since, refused to let the late Eld. Henry Grew, of Philadelphia, come to the "Lord's table" with them. Though we disagreed with Eld. Grew on some points, and especially in his imitation of Trinitarians, i. e., an attempt to define exactly "who the Son" of God is, yet a purer-minded man, and one manifesting a more Christian spirit we seldom ever met. Yet, "Stand by thyself. I am holier than thou," was the practical language of these "Brethren in the Lord" to Eld. Grew. Sectarianism dies hard; but die it must.

From Charles C. Tuck.

Bangor, Me., Oct., 13, 1867.

Br. Storrs: The more I read the Herald of Life, the higher I prize it. Not only do I prize it for the great fundamental truth of life only through Christ, which it promulgates, but also, and principally, I prize it for the Christian charity and liberality which characterize its columns. In that respect the Herald of Life takes the lead of all other Advent papers. There seems to be a spirit manifested by many in their acts, which does not correspond in the least with their professions. They will talk a great deal about charity, and say they have no test of fellowship but Christian character; but if one of their brethren comes along who differs with them in his views, and wishes to preach, he finds the doors shut against him. Do not the actions of such people speak louder than their words?

The same thing is being acted out every day by men professing Christianity, and even by Adventists, who, of all people, should be the last to condemn one another on account of difference of religious views and interpretations of Scripture. The very thing which drove them out from the nominal churches, and made them a separate people, is now splitting them asunder, and sowing discord and disunion among them as a body. *Intolerance* is the thing. How much they have complained, and justly, too, of the intolerance manifested toward them by their former brethren in the different churches, in consequence of embracing truths taught in the word of God, but which, until then, had been buried in the dust of ages. God forbid that I should turn the cold shoulder to one of God's dear children, merely because he does not see everything in the same light that I do.

But notwithstanding the discord and division which is caused by this lack of charity, certain temperaments will still take upon themselves the responsibility of purging the church from heresies; and thus the breach, instead of being healed, grows wider and wider. But honest seekers after truth will not be hindered by such proceedings, nor will the truth be bound by any popish bulls. What a pity it is that there are people among us with *so little* Christian charity that they cannot hear their brethren advance anything outside of their ideas of truth, without showing a cold, and unfriendly feeling toward them! Such people ought never to use the word charity, for it does not belong to them.

How often, within a few years, have I seen this unfriendly spirit manifested toward those believing in the non-resurrection of the wicked. Here in Bangor, and in other places in this region, that doctrine has taken deep and lasting root, notwithstanding the great effort that has been made by some to prevent it, by bringing unreasonable and unscriptural arguments to their aid. That great Scripture doctrine of no future life for the wicked dead was first believed and taught in this region by my father, who first embraced it on reading your book entitled "Life from the dead; or, *the Righteous only will live again*," about the time it was issued, in 1857. Since then the doctrine has made rapid progress in this vicinity, and will continue to spread, till the end of time.

Salvation does not consist so much in the *fact* of holding the truth, as it does in the *manner* of holding it; for "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Necromancers of Old.—The raising of ghosts was a favorite exploit of the necromancers of old; the fame of Torralva, the Spanish magician, has been immortalized in Don Quixote. The demons that the celebrated Italian artiste, Benvenuto Cellini, describes as having seen when he got within the conjuror's circle, and which amazement magnified into several legions, are now believed to have been merely figures produced by a magic lantern; and their appearing in an atmosphere of perfumes is accounted for by the burning of odoriferous woods, in order to dim the vision of the spectators. When the Emperor Charles the Fourth was married to the Bavarian Princess Sophian, in the city of Prague, the father of the tribe brought with him a wagon load of magicians to assist in the festivities. Two of the chief proficients in the part—Zytho, the Bohemian sorcerer, and Guion, the Bavarian—appeared as rivals in an extraordinary trial before an exalted assembly. After superhuman efforts to astonish, Zytho opened his jaws from ear to ear, and swallowed his companion until his teeth touched his shoes, which he spat out because he said they had not been cleaned. The admiration of the audience was succeeded by feelings of horror, but Zytho calmed their apprehensions by restoring the vanquished Guion in his perfect corporeal proportions to life—a triumph of art inexplicable.

Miscellaneous Selections.

A court-house may be defined as the place where a cent's worth of justice is purchased with a dollar's worth of law. There is only one thing less profitable than sueing people, and that is, going their security.

How to Shake off Trouble.—Set about doing good to somebody. Put on your hat, and go and visit the poor; inquire into their wants, and minister to them. I have often tried this method, and have always found it to be the best medicine for a heavy heart.

Envy.—Envy is strongly characteristic of littleness of mind; a truly noble and generous man feels no enmity toward a successful rival. It is related of an Arabian king, that when his architect had finished for him a structure of surpassing magnificence and beauty, he ordered him to be thrown from its highest tower, for fear that he might build a palace of equal or superior beauty for some rival king.

Good Humor.—Good humor is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapors in his passage. 'Tis the most exquisite beauty of a fine face; a redeeming grace in a homely one. It is like the green in the landscape, harmonizing with every color, mellowing the glories of the bright, and softening the hue of the dark; or like a flute in full concert of instruments, a sound, not at first discovered by the ear, yet filling up the breaks in the concord with its deep melody.

Affection.—In the intercourse of social life, it is by little acts of watchful kindness, recurring daily and hourly, and opportunities of doing kindnesses, if sought for, that are forever starting up—it is by words, by tones, by gestures, by looks—that affection is won and preserved. He who neglects these trifles, yet boasts that whenever a great sacrifice is called for he shall be ready to make it, will rarely be loved. The likelihood is, that he will not make it; and, if he does, it will be much rather for his own sake than for his neighbor's.

Life and its End.—Remember for what purpose you were born, and through the whole of life, look at its end. Consider when that comes, in what you will put your trust. Not in the bubble of wordly vanity—it will be broken: not in wordly pleasures—they will be gone: not in great connexions—they cannot serve you: not in wealth—you cannot carry it with you: not in rank—in the grave there is no distinction: not in the recollection of life spent in a giddy conformity to the silly fashions of a thoughtless and wicked world; but in that of a life spent soberly, righteously and wisely, in this present world.

Truth.—Adhere always rigidly and undeviatingly to truth; but while you express what is true, express it in a pleasing manner. Truth is the picture—the manner is the frame that displays it to advantage. If a man blends his angry passions with his search after truth, become his superior by suppressing yours, and attend only to the justness and force of his reasoning. Truth, conveyed in austere and acrimonious language, seldom has a salutary effect, since we reject the truth, because we are prejudiced against the mode of communication. The heart must be won before the intellect can be informed. A man may betray the cause of truth by his unreasonable zeal, as he destroys its salutary effects by the acrimony of his manner. Whoever would be a successful instructor must become a mild and affectionate friend.

The Speculator.—His wealth is imaginary, and nowhere. He contracts debts, and calculates on miracles to pay them. He trusts everybody, and everybody trust him, while the ball can be kept up; and when it falls to the ground, they all roll away and perish together. The idea of owing more than he can ever reasonably expect to pay, does not rob him of a wink of sleep, or disturb his repose for a moment. "Eat, drink, and be merry, for to-morrow we die," is his maxim; he lives as if the world were at his command; he despises the sordid maxim of cutting his coat according to his cloth, for the cloth belongs to others; he goes the way of all flesh, and when his books are examined by the assignees, it is found that, though he has lived like a prince, and spent his hundreds of thousands, there never was a time when he would have had a farthing left after his debts were paid.

Inexhaustible Ivory.—New Siberia and the Isle of Lakon are, for the most part, only an agglomeration of sand, ice, and elephants' teeth. At every tempest the sea casts ashore fresh heaps of mammoths' tusks, and the inhabitants are able to drive a profitable trade in the fossil ivory thrown up by the waves. During the Summer, innumerable fishermen's barks direct their course to this isle of bones; and in Winter immense caravans take the same route, all the convoys drawn by dogs, returning charged with the tusks of the mammoth, weighing each from 150 to 200 pounds. The fossil ivory thus obtained from the frozen North is imported into China and Europe, where it is employed for the same purposes as ordinary ivory, which is furnished, as we know, by the elephant and hippopotamus of Africa and Asia. The isle of bones has served as a quarry of this valuable material for export to China for five hundred years; and it has been exported to Europe for upward of one hundred years. But the supply from these strange mines remains undiminished. What a number of accumulated generations does not this profusion of bones and tusks imply?

All About Dimples.—Dimples are the perpetual smiles of Nature—the very cunningest device and lurking place of love. When earth is dimpled by hills and valleys, it always seems to laugh; when the ocean is dimpled by the breeze, it sparkles with joy beneath the sunshine of heaven. We cannot look for frowns on a dimpled face; frowns and dimples will not associate together. How soft, how roguish, how beautiful are the dimples in the elbows and shoulders, the pretty hands and the feet of the rosy babe. Mothers dote upon those darling dimples, and delight to kiss them. But perfectly enchanting dimples, at least to the eye of an enthusiastic young man, are those which come peeping out of the cheeks around the mouth of "sweet seventeen," when sweet seventeen essays some arch, provoking sally, peeping out and flying away the moment after, coming and going with the most bewitching coquetry.

The Agricultural Ant.—Every one has heard of the domestic economy of many of the ant tribe. We know that many of them have the ugly habit of fighting for the purpose of making slaves of some of their race. We have heard of their keeping aphides like cows, and milking them of their sweet honey-dew; but few, perhaps, have ever heard of the agricultural ant. This ant is a native of Texas, and constructs a city in a mound of earth raised fifteen or twenty inches from the ground, to avoid the inconvenience of rain, though the structure may be made on dry earth. Round its city it clears the ground for the space of three or four feet. This space is leveled, smoothed, and freed from every living herb. When this suburban field is so prepared, it is sown with a single species of grain-bearing grass. When the crop appears it is carefully weeded. The cultivated grass grows luxuriantly, and produces a heavy crop of small, white, flinty seeds, which, under the microscope, very closely resembles ordinary rice. When ripe, it is carefully harvested and carried by the workers, chaff and all, into the granary cells, where it is divested of the chaff and packed away. The chaff is taken out and thrown beyond the limits of the paved area. During protracted wet weather, it sometimes happens the provision stores become damp, and are liable to sprout and spoil. In this case, on the first fine day, the ants bring out the damp and damaged grain, and expose it to the sun till it is dry, when they carry it back and pack away all the sound seed, leaving those that had sprouted to waste.

The priests of paganism in all ages have encouraged a belief in omens. As the professed interpreters of such "signs" as they choose to invest with an occult or supernatural meaning, they have always maintained a powerful influence over the ignorant rank and file of the barbarian and semi-civilized nations. In heathan lands the priesthood is, and ever has been, a mysterious order, claiming unborn gifts and powers unknown to the laity, and exercising through the instrumentality of deception and humbug an immense influence over the uninitiated masses. The maxim that "knowledge is power" has been strikingly illustrated in the history of pagan priestcraft from the earliest ages to the present day. The diviners, soothsayers, and augurs of ancient Egypt, Greece and Rome were far in advance of the people in intelligence and acquirements. It was their interest to withhold from all other classes an insight into the philosophy of their predictions, and they kept their secrets well, gaining new light themselves from research and experiment as time wore on, and doing their best to thicken the darkness in which their dupes were enveloped. Where the ignorance to be practised upon is profound, a little knowledge goes a great way. With a smattering of some of the arts and sciences, the flamens of old Rome held the citizens in awe; and by means of such meteorological information as they have derived from long and careful observation, the rain-doctors of Central Africa predict the termination of a drought with a degree of certainty which seems supernatural to their stolid worshippers. To lead the multitude by the nose has been a passion with bright scoundrels from time immemorial; and the willingness, not to say eagerness, with which the obtuse and thickheaded submit their noses to the fingers of chicane seems to justify the dictum of the author of "Hudibras," that

—"The pleasure is as great
In being cheated as to cheat."

Heathenism bequeathed to Christianity a large legacy of superstitions, many of which still exist in spite of the teachings of revealed religion and the demonstrations of physical science. Christian men and women in this era of intelligence continue to consult fortune-tellers and to give credence to the predictions of clairvoyants. Thousands of otherwise sensible people would hesitate to commence any important enterprise on a Friday, thus subscribing to a heathen dogma as old as the Scandinavian gods. The Emperor Louis Napoleon is said to believe in astrology, and to rely on the influence of his "natal star;" and two-thirds of the civilized world would regard an intangible something which they deify under the name of luck as the power that "shapes our ends, rough hew them how we will." Impostors who pretend to see "things invisible to mortal sight" find disciples even among the highly educated; and "omens" which science readily traces to natural causes are still viewed with terror by the untaught and credulous. As the light of intelligence spreads and strengthens, let us hope that delusions so unchristian and so unphilosophic will fade before it and ultimately disappear; that a rational dependence on Providence will everywhere supersede a superstitious faith in "luck," and that all men will one day recognize, as the only sure prognostics of success, the energy and perseverence necessary to achieve it.

Useful Receipts.

Oak Varnish.—Clear pale resin, three pounds and a half, dissolved in one gallon of turpentine.

Simple Cosmetic.—Melt one pound of soft soap over a slow fire, with half a pint of sweet oil, and add a teacupful of fine sand. Stir the mixture together until cold.

To Take Stains from Silk.—Mix together in a phial two ounces of essence of lemon, and one ounce of oil of turpentine. Grease and other spots in silks are to be rubbed gently with a linen rag dipped in this mixture.

Beef Cakes.—Pound some beef that is underdone with a little fat bacon or ham; season with pepper, salt, and a little shalot or garlic; mix them well, and make into small cakes, three inches long, and half as wide and thick. Fry them a light brown, and serve them in a good thick gravy.

To Clean Silk.—Take a quarter of a pound of soft soap, a teaspoonful of brandy, and a pint of gin; mix all well together, and strain through a cloth. With a sponge or flannel spread the mixture on each side of the silk without creasing it; wash it in two or three waters, and iron it on the wong side; it will look as good as new, and the process will not injure silks of even the most delicate colors.

Lemon Dumplings.—With ten ounces of fine bread crumbs mix one large tablespoonful of flour, half a pound of finely-chopped beef suet, the grated rinds of two small lemons, four ounces of powdered sug r, three large eggs, beaten and strained; and, last of all, the juice of two lemons, also strained. Divide the mixture into four dumplings, tie them in well-floured cloths, and let them boil for an hour.

To Take Grease out of Cloths.—To sixteen ounces of rectified spirits of wine add ten grains of carbonate of potash (pure), half an ounce of essential oil of bergamot, and one ounce of sulphuric ether; mix and keep in a glass-stoppered bottle. Apply with a piece of sponge, soaking the cloth thoroughly when the grease is not recent. The mixture emits a peculiarly fragrant odor, and, being a fluid soap, chemically composed, will be found a perfect solvent of oily matter.

Veal Pottage.—Take off a knuckle of veal all the meat that can be made into cutlets, etc., and set the remainder on to stew four or five hours at least, with an onion, a bunch of herbs, a blade of mace, some whole pepper, and five pints of water; cover it close. Strain it, and set it by till next day; take the fat and sediment from the jelly, and simmer it with either turnips, celery, sea-kale, and Jerusalem artichokes, or some of each, cut into small dice, till tender, seasoning it with salt and pepper, and butter the size of a walnut. Before serving, rub half a spoonful of flour with half a pint of good cream; boil it a few minutes. Let a small roll simmer in the soup, to be served with it. The pottage may be thickened with rice or pearl-barley; or the veal may be minced, and served up in the tureen.

To Clean Kid Gloves.—Put the gloves on your hands and wish them, as if you were washing your hands, in some spirits of turpentine, until quite clean; then hang them up in a warm place, or where there is a current of air, and all smell of the turpentine will be removed. Or else wash them with soap and water, then stretch them on wooden hands, or pull them into shape without wringing them: next rub them with pipe-clay, or yellow ochre, or a mixture of the two in any required shade, made into a paste with beer; let them dry gradually, and, when about half dry, rub them well, so as to smooth them, and put them into shape; then dry them, brush out the superfluous colour, cover them with paper, and smooth them with a warm iron. Other colors may be employed to mix with the pipe-clay beside yellow-ochre. To dry clean gloves, lay them out flat; then rub into them a mixture of finely-powered fuller's-earth and alum; sweep it off with a brush, sprinkle them with dry bran and whiting; lastly, dust them well. This will not do if they are very dirty.

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

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Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

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George Storrs, Box 4,658,
New York.

Macdonald & Swane, Printers, 51 Park Row, New York.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

NO. 37 PARK ROW,

(FIFTH STORY, ROOM 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 30, 1867. VOLUME V.—NUMBER 5. WHOLE NUMBER 195.

TERMS OF THE HERALD OF LIFE.

Two Dollars a Year; or, 48 numbers; One Dollar for six months; or, 24 numbers; invariably in *advance*. When served by Carrier in New York City, 48 cents additional.

The Postage on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

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LIFE AND DEATH.

A SERMON BY THE EDITOR.

"FOR God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii., 16.

IN nearly every age of the world, Christians have been compelled, like the workmen of Nehemiah, when rebuilding the walls of Jerusalem, after the Babylonish captivity, to remove the rubbish of the former structure, in order to lay the foundations of a new building. Such labor is not the most progressive and pleasant in the world; but it is necessary to overthrow error before truth can be established in its stead. There has been so much perversion of the meaning of the scriptural terms *life* and *death*, that it becomes necessary for us to attempt to explain their ordinary and uniform signification by their self-evident relation to circumstances.

The word life, it is said, means happiness, bliss, enjoyment; and death, not the cessation of life, but misery, wretchedness, woe. Now, all these ideas or conditions of the mind are much better expressed by their own appropriate terms than by the use of those which imply something altogether different: hence, there is no necessity for employing the word *death*, when that to which life is essential is meant. True, the words life and death are sometimes used figuratively; but never thus when denoting rewards promised or punishments threatened.

Much labor has been expended to prove that death does not mean the cessation of life when spoken of in reference to the wicked, but "a state of unhappiness—a futurity of woe—a miserable hereafter, etc.;" but a proper understanding in regard to these two terms will enable us to comprehend the condition of the world, apart from the provision contained in the gospel, as well as the final state of those who reject Christ. Let us trace the word perish through the New Testament and see whether it is susceptible of a different construction. In the the first place, we find it occurring in Matt. viii., 25.

"And when he was entered into a ship his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him and awoke him, saying, Lord, save us, we *perish*."

What is the meaning of the word perish in this verse? "Death by drowning," is the natural response. Certainly, no one can infer that the disciples were apprehensive lest they should be hurried into the place called "hell," or be tormented. On the contrary, they thought death by drowning would be their fate unless Christ saved them: such is the obvious interpretation of the text.

In Matt. ix., 17, we read: "Neither do men put new wine into old bottles: else the bottles break and the wine runneth out, and the bottles *perish*." Here, the bottles cease to be; when they are broken, and the wine escapes, they are no longer bottles: they cease; they perish. Also in Matt. xxvi., 52, "Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall *perish* with the sword." What does the term "perish" in this verse mean? Evidently to die, to lose existence by means of the sword. In Luke xiii., Jesus, in reply to some who had told him of the Galileans, whose blood Pilate had mingled with their sacrifices, said:

"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay; but except ye repent, ye shall all likewise *perish*." What "thing" had those Galileans suffered? Why, death; and the mingling of their blood with their sacrifices. "Or those eighteen, upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay; but except ye repent ye shall all likewise *perish*.

In the one instance it is very clear that the Galileans were slain by Pilate; in the other that those upon whom the tower fell were crushed to death; and Christ, evidently availing himself of the circumstances, impressed upon the minds of the Jews, who regarded that form of death with horror, that unless they should repent, a similar fate awaited them. But he did not remind them that those Jews who had perished, had gone to a place of torment: there was not the slightest allusion to any such consequence. The Jews as a nation did not repent, and, accordingly, they suffered as Jesus had foretold. Their temple was thrown down, their towers fell; they were burned and slain—they *perished* "in like manner:" and the very site of their city was ploughed up.

Those who endeavor to give these texts a forced application to a state of torment in the other world, pervert the language of Jesus, and destroy the harmony and simplicity of the gospel. In the 33d verse of the same chapter we find the following: "Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Here Christ obviously meant that he would lose his life, or be put to death. In Luke xiii., we read; "From the blood of Abel unto the blood of Zacharias, which *perished* between the altar and the temple: verily, I say unto you, it shall be required of this generation." Also, in the case of the prodigal son—Luke xv., 17. "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"

Did the prodigal son, in this instance, mean that he would "perish" after the manner described by theologians; namely, be tormented forever? Unquestionably, no. He meant precisely what he said; that he was dying of hunger—perishing for the want of food. On one occasion, while endeavoring to convince his disciples of the loving providence of his Father, Jesus told them that not a hair of their head should perish. The word was evidently used in its figurative sense to illustrate the extreme solicitude on the part of God for the welfare of his children, and not to indicate a mode of punishment.

In John xi., 50, it is written—"Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." From the reference which Caiaphas makes to the prophecy concerning Christ's death, no one can mistake his meaning—the cessation of national life.

In Acts v., 37, we have a part of Gamaliel's advice to the Sadducees who were about to lay violent hands upon the apostles. He says:

"After this man rose up Judas of Galilee in the days of taxing, and drew away much people after him: he also perished: and all, even as many as obeyed him, were dispersed." The "Judas" to whom he refers must have been slain, else there had been but little force in the example. He had probably encountered violent opposition, and perished (lost his life) in the tumult.

Again in chapter viii., 20, Peter replies to Simon the sorcerer, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Did Peter mean that his money should be tormented? In 2 Cor. iv., 16, the following language is employed: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." Does Paul say, "though our outward man be tormented?" We cannot discover it. He means that our physical structure is corruptible, and perishes day by day according to the laws of our material nature. Some might here take occasion to say that Paul believes in an "inward man"—so do we. We believe that the "inward man" is by the implantation of the Divine Spirit of God in the heart of the believer. But Paul does not affirm an "inward man" of the sinner; for it is a gift bestowed upon the child of God.

Turning to Heb. xi., 31, we find: "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." The Old Testament informs us that in consequence of her faith Rahab was not slain with her countrymen in the sack of their city, but escaped with her life. Peter, in his second epistle, iii., 6, says: "Whereby the world that then was being overflowed with water, perished." That is to say, simply, the inhabitants of the earth's surface were drowned, or lost their lives in the overwhelming flood. Jude in the 11th verse of his epistle, says: "Woe unto them, for they have gone into the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Now, what was the manner of Korah's death? The earth opened and swallowed him up with all his company. So, you perceive, that in all the passages I have cited, where the term perish occurs, it implies, merely, the loss of life, under varieties of circumstances and by various means, or the extinction of being.

We will now endeavor to determine the meaning of the term "perish" in its relation to the final state. Turning to Matt. xviii., 14, we read: "Even so it is not the will of your Father which is in heaven that one of these little ones should *perish*." Here, in allusion to their final state, the word is used in the sense of dying. Again, in John x., 27, 28: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish."

Paul, in Acts xiii., 41, says to the blaspheming Jews: "Behold, ye despisers, and wonder, and perish." If Paul had meant eternal torment instead of perish, he would in all probability have spoken accordingly; but inasmuch as he did not, his language is susceptible of but one construction, namely, that if the Jews persisted in unbelief, despising the works of God and the proffered redemption through Jesus Christ, they should perish, lose their lives eternally. 1 Cor. xv., 17, 18: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they, also, which are fallen asleep in Christ, are perished." Their final state is here spoken of. They are dead, he argues; and if there be no resurrection of the dead, they are perished beyond recovery. Again: 2 Cor. iii., 15, 16: "For we are unto God a sweet savor of Christ in them that are saved, and in them that perish."

Thus we have noticed a sufficient number of texts in which the word perish occurs in the New Testament, to demonstrate its uniform meaning to be death or extinction of life, irrespective of the moral character of those of whom it is affirmed; but as respects the *final* state, it has reference only to the wicked, and will bear no other construction than that of eternal death, or extinction of life.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*"—mark the contrast —"but have everlasting life."

Here to perish is contrasted with everlasting life, the antithesis of which is everlasting death. The world was fast sinking into oblivion—eternal death—without a ray of light to illumine the darkness of futurity. Men were returning to the dust from whence they had sprung, without God and without hope; but God so loved them—not that they so loved God—that he gave his "only begotten Son" as a propitiation for their sins. The gospel proclamation is *Life—Life* from the *dead*, through Jesus Christ, the second Adam, the head of the new creation, who came to reveal the foundation of life, that men might live forever; that they might possess immortality, incorruptibility. The gospel does not come to us with a curse, but with a blessing; and we had almost exclaimed with the apostle, "If any man preach any other gospel than this, let him be accursed!" Can you imagine that the angels of the Lord who appeared to the shepherds on the dawn of that day which ushered Christ into the world, gave utterance to a lie? "The angel said unto them, Fear not; for behold, I bring you good tidings of *great joy*, which shall be to all people." And the heavenly host praised God, saying, "Glory to God in the highest, and on earth peace, good will toward men."

Now, let any one point out the curse contained in the gospel, or anything that resembles a curse. On the contrary, it is full of love and life, and offers an eternal life through faith in the Son of God, who said, "This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day."

If men neglect this great salvation there is no hope for them—no escape; Christ will profit them nothing. To our mind, this fact is as clear as the sun in the noonday sky, when there is not a cloud to be seen. God has pledged his word to those who believe in him, that he will give them eternal life by means of the resurrection at the *last day*—will clothe them with honor, glory, and immortality. When our Adamic life is gone, unless we have believed in Jesus, there is no hope for us; but by believing in him, we obtain a new and divine life, which emanates from him who is the head of the new creation. If we have no connection with Christ there is no power to bring us up from the dead, and we remain there forever. Then, dying friends, will you not accept the proffered gift of a new life by embracing Christ as the LIFE-GIVER? For he has said in loving terms, "He that cometh unto me, I will in no wise cast out."

Whatever our sins may have been, he is ready to be gracious and to blot them from his memory, and enrol our names in the "Lamb's Book of Life."

If we sleep in the dust of the earth when Jesus appears again, we shall awake to life eternal; or if we be alive on that great day, we shall "be changed—in a moment—in the twinkling of an eye." "For the trumpet shall sound, and the dead" *in* Christ "shall be raised in incorruptibility." They shall be raised by the *Spirit* of God, to live no more by flesh and *blood;* and their life shall be as eternal as the Spirit of God itself.

DESTRUCTION OF MYSTIC BABYLON.

WE extract the following from "Thoughts on the Coming and Kingdom of our Lord Jesus Christ—by JOHN COX, minister of the Gospel, Woolwich," published some years since. The extract is taken from his thoughts on events to occur previous to the setting up of the kingdom of Christ He says:

Great and beneficial changes are generally introduced by great and dreadful commotions. This chiefly arises from the opposition made by the old state of things about to be superseded. An eminent writer observes, "In every new development of his plan of mercy and salvation to the human race, it has hitherto pleased God that mercy and judgment should as it were go hand in hand. The calling of Abraham and the birth of Isaac were nearly coeval with the destruction of Sodom and Gomorrah by fire from heaven. The exodus from Egypt was associated with the desolation of that kingdom by the ten plagues, and the destruction of Pharaoh and his host in the Red Sea. The establishment of Israel in the land of Canaan was effected by the extirpation of a great part of the aboriginal inhabitants. The settlement of the crown of Israel in the person and family of David, was accompanied with dreadful wars. The return of Judah from the Babylonish captivity was preceded by the fall of the empire of Assyria. That dispensation, whereby the Gentiles were brought into the church in the room of the Jews, was followed by the destruction of Jerusalem, with circumstances of so awful a nature, as made it a fit type and emblem of the judgments of the last days. In concluding, therefore, that the glorious inauguration of our Lord in his millennial kingdom, which is to be ushered by his second advent, with the clouds of heaven, shall likewise be signalized by the most terrific displays of the Divine wrath against an unbelieving world, we not only are guided by the unerring testimony of prophecy, but we might even, *à priori*, without any express assurances to that effect, have been led to form similar expectations, from an attentive study of the dispensations of Providence in past ages."

We now come to consider some of the great events, which must transpire in the world before the glorious kingdom of Christ is set up in it. This, if rightly understood, is an awful and alarming subject, a subject which the prophecies speak frequently and largely upon. Nations will be reckoned with, long arrears of vengeance will be paid off, thrones and kingdoms will be overturned, all false religions fall, and oppressors feel the weight of God's wrath. These and like things will make way for him whose right it is to reign. This is the judgment of the quick or living, which is to precede the judgment of the dead, both of whom Christ will judge at his appearing and kingdom, 2 Tim. iv., 1. The nature, progress, and design of these judgments, will be best understood by a diligent search of Ps. ii., 8–12; xlvi., 6–10; Isa. xxiv., 18–22; xxxiv., 1–8; Jer. xxv., 27–33; Dan. vii., 9–12; Rev. xi., 15–19; xiv., 18–20; xvi., 13–21; and xix., 11–21, with many other passages too numerons to cite, to some of which we shall have ocasion to refer.

But to particularize; 1. Before the establishment of Christ's reign, *Popery must be entirely destroyed.* The kingdom of Christ and that of Antichrist, cannot be dominant on this earth at the same time. The Papacy has been termed Satan's masterpiece, and the Pope, Satan's Melchisedec; and some have considered that the whole system of Popery is an infernal mimicry, or rather anticipation of that kingdom Christ is to set up in the world; something of which Satan might learn from the word of God; and some were foolish enough to prophesy in the days of Constantine (Zedekiah-like) that the glorious era described Rev. 21, was about to be introduced, when, alas! the building of mystical Babylon was going rapidly on. It is imposible to declare the whole truth concerning this *horrible delusion*, which is alike opposed to reason and revelation, to civil and religious liberty, to the interests of man for eternity, and to his happiness in time; it is a "strong delusion," and "a mystery of iniquity;" and it is a most astounding fact, which is a proof of the power of the devil, and the wickedness and folly of man, that satan should be able to palm such a system upon the world under the name of Christianity, yea, and retain some of the essential doctrines of our most holy faith therein. The characteristics of Christianity are knowledge, holiness, and love; it is most simple, most beneficial, most beneficent; but the characteristics of Popery are ignorance, sin, and cruelty; is a religion of pomp, of darkness, and of blood. Well might John "wonder with great admiration," Rev. xvii., 6; as Mr. Fry observes, "Wonderful indeed must it have appeared in the age of John, that the apostate church should one day possess in sovereign state, the capital of the Roman Empire, and should from the seven hills deal out her spiritual corruptions, to intoxicate and subdue the same world that the legions of the imperial city had conquered by the sword. But now we must shut our eyes indeed if we refuse to recognize, in this emblem of "the woman sitting on the scarlet beast," the vaunted apostolic see of Rome. "Mystery, Babylon the great, the mother of harlots," as the churches in the Roman Catholic communion remarkably express themselves when they speak of the Romish church, "Rome, MOTHER AND MISTRESS."

The Papacy did not spring into being and muturity at once; it was slowly matured, until it reached a height of despotic power before unequalled. It is not our province at any length to trace its growth, or rehearse its deeds of blood. The professing church was Judaized, and philosophized, before the time of Constantine, but then it became paganized, and shortly after satanized. This mystery of iniquity worked in the apostles' days, and during the second and third centuries every kind of heresy was promulgated, ceremonies and forms were introduced, and spirituality displaced by superstition. The materials for Popery were thus prepared, and by the union of the church with the Roman state, its foundation was openly laid, and the building rapidly carried on. An orator at Constantinople, in the reign of Jovian, 50 years after the accession of Constantine to the Roman purple, says, "In the recent changes (he is adverting to Julian the apostate) both religions, pagan, and Christian, have been alternately disgraced by the seeming acquisition of worthless proselytes of those votaries of the reigning purple, who could pass without a reason and without a blush, from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians." Surely such religionists as these must be just such tools as satan wished for. Thus did the enemy of man mould the professing church of Christ, until it exhibited his own image, and wrought the desires of his cruel and malicious heart.

A few facts recalled to mind will show that these heavy charges are not without foundation. Look at its image worship, and other hundred senseless, mischievous mummeries, both for the dead and living. Think how it takes away the book of life, the lamp of eternity. Consider how it exalts saints and angels, and degrades the Redeemer. Behold its course traced in blood. Who can unfold the horrors of the Inquisition, or number the thousands of the Waldenses, Lollards, and Protestants it hath butchered? What tablet records how many millions of Indians, Spain, now so degraded by her ill-gotten gold, sent into eternity? But there is no end to this tale of woe; France, Spain, England, Ireland, has each furnished hecatombs of victims. But we are told that Popery is changed, and that these things should not *now* be mentioned; but because I believe it is *unchanged* and *unchangable*, I have hinted at these things. I believe Popery as a system, to be like sin; both may, yea, shall, be annihilated, but neither can be changed: while they live they will retain their nature, and restlessly follow up their grand object, which in both is—DOMINION.

In Rev. xiii., there is mention made of two beasts; the former (ver. 1–10,) describes the Roman Empire, the second (ver. 11–18,) describes the Papacy. The description is similar to that of Daniel's little horn. The same power is alluded to by the term of false prophet, Rev. xix., 20. But we hasten on to Rev. xvii., in which the destruction of this enemy to God and man is foretold. Yes, the word is gone out of Jehovah's mouth in righteousness, that Babylon shall sit low in the dust; yea, be debased to the depths of hell: as a millstone is overwhelmed by the ocean, when cast into it, so shall Babylon be overwhelmed by the long treasured-up vengeance of God.

In Rev. xviii., one of the seven vial angels said to John, "Come hither, I will shew thee the judgment of the great whore, that sitteth [upon many waters." John was then shown this apostate church, under the figure of a woman sitting on a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. There appears to me good reason to conclude that this beast is the Roman Empire in its last form of infidelity. As pagan, its symbol was a great red dragon, Rev. vii., 3. As, under the influence of Popery, it is called a beast rising out of the sea, Rev. xiii., 1–10. But *this* beast is said to rise out of the bottomless pit, or abyss, Rev. xi., 7; xvii., 8; and to be full of names of blasphemy. Another reason for considering this beast to be the Roman Empire in its infidel form is, the office assigned to it, "to hate the whore, make her desolate and naked, and eat her flesh, and burn her with fire," ver. 16; (none but an infidel power could do this), and after having done so, make war with the Lamb, which this beast doth, ver. 14. But it may be asked, does not the vision represent the great whore as riding upon this beast of infidelity? Yes: and this seems to say, that between infidelity and popery there will be, for a time, a coalition; that the latter will owe its support to the former; but that after awile, having gained that which it wished by its alliance with popery, and, perhaps, having both joined together to persecute the church of God, the beast, or infidel power, to whom the ten kings shall give their power, shall destroy the whore by the agency of these kings.

We have had some foreshowing of this in the French revolution and its effects.* Popery has already suffered much from infidelity; and notwithstanding their apparent agreement in these liberal days, it must suffer still more from its iron hand. But still it is plain from the word of God that however the ten kings may waste the whore, there is to be some signal and finishing act of vengeance, which will complete the work of destruction. This is set forth by the angel's throwing the millstone into the sea; and Rev. xviii., 8, her plagues are said to come in one day; the false prophet perishes finally with the beast, and the kings of the earth, Rev. xix., 19, 20. The strong hand of Zion's avenger will hurl her down from her eminence, drag her out of all her fastnesses, and give her an eternal portion in the lake which burneth with fire and brimstone, together with the beast on which she rode, even all who helped foward her deeds of of idolatry, superstition, and blood.

There is one consideration connected with this subject which claims our most serious attention. How wide, how searching will those judgments be by which Babylon shall be destroyed! Where is the church that hath not been contaminated by her posionous breath, that doth not manifest somewhat of her spirit and conduct? Persecution, pharisaism, heresy, formality, outward show, crying up of the creature, are but too manifest among professors—in some, one anti-Christian feature is exhibited; and in some another—but are any wholly free? Instead, then, of one sect quarrelling with another—had we not better be found praying, both for ourselves and them, that God would give us all humility to unlearn what is wrong, and honesty to avow it? Surely all classes of religious professors need much purification. "And behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave neither *root* nor *branch*." Isa. xiv., 22, 24; Mal. iv., 1. It is easy to cut down a tree, however great and lofty; this may be done without much disquieting the soil around, but in order to pull up every root and fibre of an ancient tree, the ground all around must be moved and separated. Thus will the whole of Christendom be shaken by the rooting up of Babylon; nothing but pure truth will escape; God will deliver all beside over to infidelity, and the fire of wrath. That beast of hell will, doubtless, seek to devour truth likewise, and to destroy those who love it; but truth is immortal—the teeth of time, the rage of hell, and the violence of infidelity cannot destroy it, nor ultimately injure its honest professors; for he who sitteth above the water-floods hath said, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. iii., 10.

* France contained, before the revolution, 1793, upward of 366,000 secular and regular clergy, beside an immense number of nuns. About 24,000 priests were butchered during the revolution.

In the whole of Christendom, there were no less than 225,444 monasteries, about 150 years ago; 3,180 were suppressed by Henry VIII., and his predecessors, in England; there were 50,000 persons in them.—*Simpson's Plea.*

THOUGHTS FOR TRIED ONES.

THE path of the just is as the shining light, that shineth more and more unto the perfect day. Human life is as the journey of a day. It has its morning, noon and night. So religious life has its night of weeping, its morning of joy, and its noontide of glory and bliss. Divine care and love have cast up a highway across the desert of a sinful world for faithful pilgrims. It is called the way of holiness. The redeemed only can walk there. And upon this heavenly road, sometimes rough and wearisome, and anon paved with jasper and sapphire from the celestial quarry, the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. It is this figure of a wayfarer, flying from his doomed birthplace to the celestial city that constitutes the thread of gold upon which the genius and piety of Bunyan have strung his wonderful allegory.

There are frequent instances in the natural world in which dark and misty clouds shut us in all the day long. We have cherished and pressing plans before us, but they cannot be carried out. We watch the encircling vapors in vain for a single gleam of sunlight. At last, when the shades of night seem gathering hopelessly around us, the dense curtain is slowly upraised, and through the crystal prism stretched across the western sky the wealth of a thousand intermingling colors is strown over the whole canopy of heaven. In like manner the religious life of some poor wanderers, down to its very closing hour, is involved in clouds and darkness. Every forward step is taken with fear and trembling. It takes all the help and patience of guides and companions to cheer them on. *Their* dawn is delayed till sunset. And yet kind Heaven is sure to grant them one vision of bliss before the closing hour. As nature sometimes retains all her morning splendors to gild the close of a gloomy day, so often these weary, fainting pilgrims take their departure from earth amidst the blended glories of a heavenly dawn and sunset. This sad and doubting band of travellers in the way of life are pictured by Bunyan with the same fidelity and genius that have made all his characters authentic and immortal. In his wonderful descriptions of the passage of the pilgrims one by one over the dark river, he speaks of the departure of Mr. Despondency and his daughter Muchafraid. As the pilgrims were receiving, one after another, the summons to cross the river, this message was brought to Mr. Despondency: These are to summon thee to be ready with the King by next Lord's day, to shout for joy for thy deliverance from all thy doubtings. Now his daughter, when she heard what was done, said she would go with her father. When the time was come for them to depart, they went to the brink of the river. The last words of Mr. Despondency were, Farewell,

night, welcome day. His daughter went through the river singing, but none could understand what things she said.

Over this highway, thrown up by the toils and sufferings of prophets and martyrs, many worthy and faithful pilgrims are pursuing their heavenly course. There are aged pilgrims, long travelled in the ways of God, that still keep up their feeble march; and when compelled to halt, faint and weary, leaning upon the top of their staves, they wait and watch for their deliverance. There are little pilgrims, on whom rest the smile and blessing of the dear Jesus, whose happy, bounding feet are treading this heavenly pathway. These are the little angels of our lives; but alas! too often their angel wings outstrip our slow and toilsome pace. There are some—too few—who give to this spiritual pilgrimage the hope and bloom of youth, the strength and glory of manhood. Why will any wander, lost and benighted, when it may be theirs to bathe in the white radiance of eternity?—*Selected*

Consider it Well.

Have you attentively considered the great crowning truth, that Jesus is soon coming? Are you prepared for the great and terrible events which are about to transpire? Are you a half-hearted professor? If so your Christianity will soon fail you. It is the pure in heart that shall see God; the meek that shall inherit the earth; the willing and obedient that shall eat the good of the land and none others. God grant that you may not reap the fearful consequences of this lukewarmness in the service of God, but that you may lay all upon the altar, and become wholly consecrated to his cause.

Are you one that trembles at the thought of God's approaching day of wrath? See! there is Christ, who died for you. Confess your guilt, turn from the error of your ways, throw yourself upon his mercy, and trust to him alone for salvation. He will in no wise cast you out. Fear not, confess him now before the world, and he will confess you before the Father and the angels. O, make haste; delay not a moment, lest thou be destroyed with the ungodly; for their destruction is certain and inevitable. Come and be reconciled to God while it is an acceptable time and a day of salvation.

O, prepare to meet thy God! The great and notable day of the Lord is at hand. This generation must witness the coming of our Saviour: the signs of his coming have taken place, and at any moment he may appear. Is the bride prepared to receive him? Consider it well, O, man! O, woman! Consider it well. —*Selected.*

Dr. Beecher's Sermon to One Hearer.

Dr. Beecher once engaged to preach for a country minister on exchange, and the Sabbath proved to be one excessively stormy, cold, and uncomfortable. It was in mid-Winter, and the snow was piled all along the roads, so as to make the passage very difficult. Still, the minister urged his horse through the drifts, put the animal into a shed, and went in. As yet, there was no person in the house, and, after looking about, the old gentleman—then young—took his seat in the pulpit. Soon the door opened, and a single individual walked up the aisle, looked about, and took a seat. The hour came for commencing service, but no more hearers. Whether to preach to such an audience, was a question; and it was one that Lyman Beecher was not long deciding. He felt that he had a duty to perform, and he had no right to refuse to do it because only one man could reap the benefit of it; and accordingly he went through all the services, praying, singing, preaching, and the benediction, with only one hearer. And when all was over, he hastened down from the desk to speak to the congregation, but he had departed.

A circumstance so rare was referred to occasionally, but twenty years after, it was brought to the doctor's mind quite strangely. Travelling somewhere in Ohio, the doctor alighted from the stage one day in a pleasant village, when a gentleman stepped up and spoke to him, familiarly calling him by name. "I do not remember you," said the doctor. "I suppose not," said the stranger; "but we once spent two hours together in a house alone in a storm." "I do not recall it, sir," said the old man; "pray, when was it?" "Do you remember preaching, twenty years ago, in such a place, to a single person?" "Yes, yes," said the doctor, grasping his hand, "I do, indeed, and if you are the man, I have been wishing to see you ever since." "I am the man, sir; and that sermon was the means of my salvation, made a minister of me, and yonder is my church! The converts of that sermon, sir, are all over Ohio."—*Selected.*

Wise Words from John Wesley.—We may die without the knowledge of many truths, and be carried to Abraham's bosom; but if we die without love, what will knowledge avail us? Just as much as it avails the devil and his angels. I will not quarrel with you about any opinion; only see that your hearts be right toward God—that you love the Lord Jesus Christ—that you love your neighbor—walk as your Master walked, and I desire no more. I am sick of *opinions;* I am weary to hear them—my soul loathes their frothy food. Give me a humble lover of God and man—a man full of mercy and good fruits—a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with such Christians, wheresoever they are, and whatsoever opinions they may hold. "He that doeth the will of my Father in heaven, the same is my brother, and my sister, and my mother."

THE HERALD OF LIFE.

NEW YORK, OCTOBER 30, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Editor has not returned from Boston, and may possibly remain there over the next Sabbath. He preached last Sabbath morning and afternoon in the lower Musical Hall, called "Bumstead Hall," to good and attentive audiences, and trusts the seed sown will take root in some minds: indeed, it was evident it was not laboring in vain, for some of the fruit immediately appeared in the earnest attention and personal interview sought by hearers. The things spoken were new to many who heard, but a disposition was manifested not to despise them on that account. We trust the divine blessing will cause much good to come of this visit to Boston.

Dying Twice: Is it a Bible Doctrine?

"All men are equally subject to the first, or Adamic death, regardless of what they have done or can do; hence to receive the wages of personal sins there must be a temporary life from the dead for the wicked, in order that they may suffer the wages of sin by dying a second time."

Such is the strong argument of the advocates of future misery for the wicked. They seem to overlook the clear distinction of death as a penalty, and death as a disciplinary administration. They also combine the idea of suffering with death, as if that, and not death itself, were the penalty; or, at least, they think suffering is an essential part of it. Both of these positions we regard as erroneous.

1. No man dies the death to which Adam was subjected, except for his own personal sins. Adam's death was a penal infliction: that is, it was the penalty of the law under which he was placed; which law made no provision for deliverance from death's power. None of his posterity were ever under the penalty of such a law, unless they became so by their own personal act. They were "made subject to vanity"—or, to a life brief in duration, ending in death—"not willingly"—or, not for personal sins, but as a part of a system of discipline to which God subjected Adam's posterity, making their trial one of more severity than Adam's, and their deliverance from death possible. Hence the "subjection was made in hope." In this subjection to suffering and death all Adam's descendants participate: but only those of them "which have the first fruits of the Spirit" ever will have the hope realized, or receive "the adoption, to wit, the redemption of our body." That is the hope of the gospel: it is deliverance from death, or from "vanity." Whoever is delivered from this, is "delivered from the bondage of corruption into the glorious liberty of the children of God." All others remain under the bondage of corruption for their own personal sins in not improving their day of discipline: their sins were not remitted, and they reap eternal bondage to corruption, or death.

2. The idea that suffering must be combined with death to make the penalty complete, we regard as a pure assumption, entirely without foundation in the Bible, and as the offspring of the eternal misery theory. No reason can be assigned for the temporary revival to life of the wicked dead, to torment and kill again, which is not just as good for eternal torment. Both are without any manifest object to Adam's race. Each system demands torment—so far as any reason appears—without any design of benefitting the saved or lost. Beside this, suffering is no expressed part of the penalty for sin. "The wages of sin is death."

That the law given Israel, under the Mosaic dispensation, threatened sufferings and tribulations of various kinds and degrees, is admitted: but not a word in that law extended those sufferings beyond this life. There is not a word therein of a life after death to a wicked man, or suffering in a life beyond the present.

Let it be distinctly marked, then, that dying a second time is no expressed penalty of any law God has ever placed man under, either Adam or his posterity. There was *one* trial for Adam, and but one, so far as revelation is our guide. His posterity have but *one* trial; but theirs is far more severe than his; yet this is in mercy to them; for though subjected to death as a part of their disciplinary state—thus keeping them constantly in mind of what sin deserves—yet they were bid hope in a Deliverer, who should bring them up from death's dominion, if they would *believe* in him, or rely on him for such deliverance. Their reception or rejection of this promised Deliverer was that which should determine their final state, whether to be delivered from death or to have it *confirmed* on them as the penalty of incorrigible unbelief and sin. "This is the will of him that sent me," saith Jesus, "that every one that seeth the Son and believeth on him may have everlasting life; and I will raise *him* up at the last day." "He that believeth *not* the Son shall *not* see life, but the wrath of God *abideth* on him!" Such is the utterance of eternal truth; and none will escape death's eternal dominion, who once come under it, if they have refused to accept Christ as their Life-giver: their *one* death is confirmed as penal, "at the last day," by the reliving of the righteous dead, while the wicked dead remain under the "condemnation" of death eternal, and do "not see life;" or, if alive at the last day, are "punished with everlasting destruction," and live no more. See 2 Thess. i., 9. They do not die twice; but their death is irrevocable, and may therefore be called the second death, because subjected to death's eternal dominion for their personal sins, which were unremitted.

Remarks on Acts xxiv., 15.

This text is one of the main forts of the advocates of the reliving of the wicked dead. It is claimed as positive testimony that all the wicked dead will be made alive. They say, Paul saith, "I have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and the unjust."

The text would have great weight on the question, if there were no opposing considerations. The apostle elsewhere has spoken of the resurrection as a peculiar *favor*, for the attainment of which he labored and suffered, "*if* by any means I might attain unto the resurrection of the dead:" Phil. iii., 11. The resurrection of which Paul speaks, Acts xxiv., is an object of hope. Hope is made up of desire and expectation. If the apostle *expected* the wicked would be made alive again, he could hardly *desire* it. Could it be an object of desire to see all the wicked in one vast company, weeping, wailing, crying for mercy, and mercy deaf to all their sorrows, anguish and despair? Could he *desire* to listen to the curses and blasphemies, and witness the rolling sea of wickedness that would pour forth from the revived sinners and blasphemers of all sorts? This could not be an object of hope; but the apostle's relation to the resurrection of which he speaks is that of hope—"having *hope* toward God . . . . that there shall be a resurrection of the dead;" as God hath *promised* to our fathers who believed in him; and why do the *Jews*, my accusers, find fault with me? for they "allow" my *hope* by maintaining "there shall be a resurrection of the dead, *both* of the just and the unjust;" for this they did maintain.

The idea of the apostle is clearly this—The Jews by holding to a resurrection of both classes, in fact, admitted Paul's hope, which hope embraced only the just; the Jews' doctrine covered Paul's ground, but went beyond it. Insomuch, therefore, as *the whole* includes *the parts*, the Jews "allowed" what Paul contended for, and thus proved their complaint against him to be groundless.

Paul's hope was based upon a *promise;* for he saith, ch. xxvi., "I stand and am judged for *the hope of the promise* made of God unto our fathers . . . . for which hope's sake . . . . I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" When or where did a "promise of God to the fathers" embrace the resurrection of the unjust? Or where is a threatening to them of a resurrection? Clearly, nowhere. But the promise did embrace the just, and them only, as Jesus shows in appealing to Moses in proof of the fact in his discourse with the Sadducees, Luke xx., and parallel texts.

But if the Jews allowed Paul's hope, why did they accuse him? "Because he preached unto them Jesus and the resurrection." Acts xvii., 18. He proclaimed life from the dead only through Jesus, and to those "*in* Christ;" making the resurrection *peculiar to believers*, while the wicked had no part in it.

Thus the oft-repeated assertion that "Paul said, There shall be a resurrection of the dead both of the just and the unjust," is without foundation in truth. If not said by him in this text as his faith, there is not an instance of his ever saying it in all his preaching and epistles.

A Question.

Mr. Editor: In Luke xii., 28, it is written, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and *all* the prophets in the kingdom of God and you yourselves thrust out." I have always had the opinion that there were but two classes of the human family, the righteous and the wicked. If the wicked are not raised from death, who are these that are weeping and gnashing their teeth, and are seeing Abraham, Isaac, and Jacob, and *all* the prophets in the kingdom of God, and they themselves thrust out? Where, and by whom, and at what time, or event, are these things to to take place?

An answer in the Herald of Life, if thought best would oblige.

Yours, truly, H. B.

Greenwich, N. Y., Oct. 2, 1867.

Response.—We answer this inquiry in the same manner we do the declaration of our Lord, when he said to his disciples, "When *ye* shall see these things [the signs of his coming, of which he had spoken] come to pass, know that it is nigh even at the doors." It is a *class* of persons; of whom, those spoken to, are the representatives. No one, who believes the advent is future, and who believes "the dead know not anything," supposes the Saviour intended these words for the identical persons to whom they were spoken; but they were a representative class; the same class of men, who would be alive near or at the time of his second advent, would witness the things spoken of in both cases. Such we regard as the sense of our Lord's words in each case.

What is Understood by the Gospel?

In our last article we introduced Jesus as the bread of life to a perishing world. In the language of the Psalmist, "Thou takest away their breath, they die, and return to their dust." This was the condition of the world when the Gospel came. It found mankind in this helpless, perishing condition. And in the language of the Apostle, God's purpose and favor is made manifest in giving us his Son, through whose appearing, he "Hath abolished death, and brought life and immortality to light through the Gospel." 2 Tim. i., 10.

This then is the mission of the gospel, to make known to man the way of life: the plan by which this may be accomplished and secured.

Paul says the gospel was made known to him by revelation; and he informs us it consists of a few simple facts.

First among them is, "Christ died for our sins according to the Scriptures." Here we might write a long article of what the Scriptures say of the manner of Christ's death, and how he died for our sins, and for whose sins he died, etc.

But our articles are for those who are not so well posted with the great Bible truths, and hence we wish to make the subject as simple as the nature of the case will allow. Second, "He was buried." Upon this second fact there is not so much of importance attached, only as proof of his being dead. Third fact, "And that he rose again the third day according to the Scriptures." "So we preached, and so ye believed. . . . . And if Christ be not raised (from the dead) then is our preaching vain, and your faith is also vain. . . . . And if Christ be not raised (from the dead), your faith is vain, ye are yet in your sins. Then they also (as well as Christ) which are fallen asleep in Christ are perished. [Now what is it to perish? or what is the meaning of the word as understood by the Apostle? In the first place, it does not mean eternal torment; because it would in that case leave Jesus Christ in eternal torment; which is not the apostle's argument. There is but one thing that it can mean, by any fair interpretation of the context. Jesus died and was buried. And according to the apostle's argument, if he is not risen from this dead state; he still remains dead. And as Christ, the head, is not risen all those who have died in hope of a resurrection, through him, have perished with him. To perish, then, signifies to remain in a state of death. Now then, God loved the world, the workmanship of his own hand, to such an extent, that he was not willing it should perish; or that the whole family of mankind should return to the dust, hence, he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. The Gospel then is not condemnation, but it is a proclamation of good news; and that good news is life through the only begotten Son of God. We have the definition of Jesus concerning this proclamation, and the meaning of the word perish. "And as Moses lifted up the serpent in the wilderness, even so (in like manner) must the Son of Man be lifted up: that whosoever believeth on him should not perish but have everlasting life."

Those bitten by the serpent in the camp of Israel became poisoned and soon died. God told Moses to raise upon a pole a brazen serpent, and by the simple act of looking upon the serpent they should live.

Now, in order to be benefitted by the brazen serpent two things were necessary; first, a simple act of faith, or belief that the serpent contained the power to heal; or in other words, it was God's only method for the cure of the disease. And the second was, complying with the simple conditions that God laid upon them, viz., looking upon the serpent. Some might stop to say, there was no virtue in the serpent: it was only a piece of brass, or something brazed over, to represent a serpent; and in and of itself could have no virtue in it; and could not heal. We answer, there was virtue in the serpent, brass or brazen though it was; for it was God's method of healing; and it was the only way made known to the children of Israel to save them from perishing, and, therefore, there was virtue in the act. So also in the gospel. It is God's present method of giving life through his Son. And this life is made known through the Gospel. "He that hath the Son of God, hath life; he that hath not the Son hath not life; but the wrath of God abideth on him." How then may we have the Son of God in order that we may have life? The gospel proclamation is, "He that believeth on the Son of God hath life; and he that believeth not the Son of God hath no life." Again the question is asked, What is it to believe on the son of God? First, it is necessary to know our condition. The children of Israel knew they were bitten by the serpent, and knew they must perish unless a remedy was at hand; hence, they felt the need of the remedy, and when it came felt willing to accept of it. So with the sinner. He must feel or know his condition; that he has been poisoned by the virus, sin; and is going back to the dust from whence he was taken; and that his doom or condemnation is to perish, unless some remedy is provided. Second, it is necessary to have faith or believe that the present or only method of justification to life, is through Jesus Christ, by a resurrection from the dead. And as this is the only way that God has made known in the Gospel, we must believe it, and accept of life through Jesus Christ, as the only way of life. Hence as the Apostle says in 1 Cor xv., "Unless we believe that Jesus died and arose again," we believe in vain. We will next meet some of the objections. Jacob Grim.

Philadelphia, Oct., 1867.

The Power of Truth.

A few years ago there dwelt in a large town a young man over whose head had passed something more than twenty Summers. Sixteen years had he been carefully trained by pious parents when with their consent he left the paternal abode, and, glowing with youth's ambition, went out into the world to court the smiles of fortune. Like most children he had had the idea of inherent immortality instilled into his mind from such early childhood that he might have thought, had he thought anything about it, that the soul itself assured him of its existence, and its certainty of being eternally tormented should he die in his sins.

Belief in the possibility of being brought into such a terrible condition produced in his mind that dread which in maturer years not unfrequently fosters distrust, and finally ripens into open infidelity. When, in advanced boyhood, he yielded obedience to those promptings of the Spirit which to inexperienced youth are so novel and mysterious, construing them into a warning to flee from woe, rather than an invitation to love, and serve, and be blessed, he determined to be a follower of Jesus. Unacquainted as he of course was with the ways of life, almost a stranger to himself, he was confident of his ability to resist any temptation that might offer; so easy did it then seem to be good. But guarding, as so many do, against attack from an enemy without, he was ignorant of the real adversary, self; and ere fully aware of his position, he had fallen, ensnared, as is always the case, by the desires of the animal; "led away of" his "own lusts, and enticed." Let us notice, somewhat, his moral condition at that period referred to in the beginning of these remarks.

He is intensely devoted to business, for that is the medium through which he expects to secure the object of his ambition, worldly enjoyment. Do you see that brilliantly lighted hall, and that gay and thoughtless company of fashionably attired persons whirling through the giddy mazes of the dance to the time of joy-inspiring, care-dispel'ing music? He is there, and of that heedless throng is one of the most heedless. He is often there, and delights to thus rob nature of her requisite and heaven-appointed rest. Look into yonder secluded apartment. By the subdued light, you see in the centre a table around which are gathered a few individuals, the nature of whose amusement is revealed by the cards they hold, and at which they intently gaze. Near by, within easy reach, is placed the intoxicating draught, and frequently are its ministrations sought. As the game progresses, and the chances for success point first to this side, then to that, profane ejaculations of disappointment are heard above rude expressions of exultation. That young man is there. No lips press the cup oftener than his, and his voice is heard amid the confusion. But we need not follow him throughout his continual round. You may find him at the theatre, in halls of pleasure, at the shrine of Bacchus, in short, having much to bestow upon self, and nothing to devote to others, or to God, you may trace him into many of those dark corners of society where none but the ungodly are seen. And thus is it always with him: self first, self last, self continually.

But see again. A publication which a friend has kindly laid in his way attracts his attention. He takes it up and reads, "Bible Examiner. . . . No immortality nor endless life except through Jesus Christ alone. Geo. Storrs, Editor." And now we will quote his own words: "Well, thought I, it is sometimes said, 'There is nothing new under the sun,' but this is something new, surely. I have, like everbody else, and as everybody knows, an immortal soul, and, consequently, already possess immortality and eternal life, all of which this presumptuous editor undertakes to disprove by Scripture testimony. Some theological fanatic, no doubt, who wants to create a stir with his new-fangled notions." I laid the pamphlet down, as I did several times subsequently, not, however, without having taken it up in the meantimes, but somehow the thing would not stay laid, for I kept constantly feeling more and more curious to know about that singular doctrine, I finally determined to enter into such an examination of the subject as I was capable, and proceeded to do so, frequently conversing with the friend who first introduced the book to my notice, and sometimes with the supposed theological fanatic himself, to whom I was about this time introduced. The more immediate result was, that within a year after commencing the examination, I became fully convinced that the popular doctrine of immortality, together with its attendants, are wretched delusions, deriving no just support from the word of God; while the mortality of man, his unconsciousness in death, the second coming of Christ to give life to his saints, etc., are truths. Although, as yet, I cared little for truth, and had no conception of its glory and power, yet thoughts upon the subject would throng on me. I saw that it is not true that mankind are exposed to eternal torment. That it was not to save man from such an incomprehensibly horrible condition that God introduced the redemption scheme. Then understood I the meaning of those precious words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I began then to comprehend the fact that such a gift merely to save men from going back forever into that nothingness of dust from whence they were taken, could only be prompted by unbounded goodness and mercy. Every vestige of that element with which the torment theory invests the character of God was utterly swept away, and in its stead stood infinite, matchless love. I could now see in the ministrations, the labors, the sufferings of Jesus, and in his great sacrifice on Calvary, exhibitions of love, pure and measureless. A contemplation of such an eternal sovereign of the universe soon brought me to the throne of grace. I could indulge the lusts of the flesh, live at enmity against God, revel in sin, while a theological hell with all its terrors yawned before me, and heed it not. I could behold, unmoved, my ungodly fellow beings stricken down by disease, and dropping, as I believed, one by one, into that awful abyss, but I could not continue to rebel against such a Being as, by the light of truth, I saw God to be. I asked for forgiveness; it was not denied me. I prayed for strength, it was graciously given. Having transferred his affections from things temporal to things spiritual, that young man has now something to devote to others and to God. He loves the society of them who love righteousness and truth, and his daily prayer is that he may be continued in the service of the Lord in some capacity, humble though it be.

Is this the only case of its kind? There are many such now, and there *would* be myriads were God better known. It is *because* he is not better known that he is not better loved. He is so completely misrepresented by popular theology that it is as if theologians had set up a false god and called upon men to bow down and worship him. By attributing to the Creator qualities proved by all the revelations of his word to be so many libels, they defame him and debase him before men. As no stream can rise higher than its fountain, so the love of mankind for the God they worship cannot exceed their appreciation of his character. What an awakening and turning of sinners unto Christ would take place were the truth proclaimed instead of those gross errors that are constantly being taught, the dark shadows of whose uncomely forms sicken and repel many noble minds that need only a proper conception of the divine character and dealings with the race to win them in penitence and faithfulness to the cross. This, however, will not be. Christ will come to a sleeping church. The great body of professing Christians neither look for nor desire the Saviour's appearing; and so fondly do they love the delusions they have accepted instead, that few of them may be induced to withdraw their affections. But let us raise high the true gospel banner, and multitudes who are now in ignorance and sin, more than else by reason of the inconsistencies of theology, will be enabled to behold the beauty and the glory of truth, and thus be led, like the young man of whom we have written, to love and serve its Almighty, good, eternal Author. But that our efforts in this direction may be blessed with liberal success, we must ever evince a recognition of the great necessity of a constant exercise of Christ-like humility, kindness and love; so that while we proclaim the truth we may not also repel by our manner of presenting it. If these graces are permitted to adorn our daily lives and shine out in the richness of their beauty in our presentations of truth, its loveliness will surely attract many of the impenitent, and, finding lodgment in their hearts, will lead them to the fountain of life and finally into the kingdom "of our Lord and of his Christ." L. C. T.

The Second Death.

The phrase second death conveys to the mind of most persons, especially those who have been so educated, the idea of dying twice. Now if we can find that the penalty for sin, is to die twice, let us bow to the authority of Scripture, as every honest seeker after truth will: but if no such penalty is announced, shall we add to the Scriptures a penalty which is not threatened?

It has been truthfully said that punishment cannot exceed the threatening without injustice to the guilty party. If the law of the country condemns a guilty man to the punishment of the prison for ten years or a fine of one hundred dollars, it certainly would be unjust to *double* the penalty of either fine or imprisonment. The man is sentenced to imprisonment for ten years—he serves out the time. Can it be consistent with the penalty of the law to imprison him again another ten years for the same offence? Manifestly it would be unjust. Why? Because the punishment exceeds the penalty of the law. Again—would it harmonize with justice to inflict any portion of the penalty before trial, conviction and sentence? Certainly not. How then can it be seen to be consistent with justice (to say nothing of mercy) to send men to a place of torment for perhaps hundreds of

years, and then bring them up from their hell of torment for a trial? And would it be any more reasonable to suppose that God will bring the wicked dead to life again for trial? They are now under the penalty, which is death: to bring them to life again for trial, would seem to imply that possibly there had been a mistake. To our mind it seems more in harmony with reason as well as with revelation that men are having their trial in this life—every day we are making up our account—we are on trial, and at the close of life the account is fully made up—the man has had his trial all along through life and his final condition is determined at death. If in Christ, he *sleeps*—if out of Christ, he is "CONDEMNED ALREADY;" and consequently has perished—he is dead, and there is no threatening that he shall come to life again to die a second time. Why is it said of the righteous dead, that they sleep? It is because they had a hope of awaking or coming to life again; just as a man who lays down at night to sleep; he hopes or expects to awake in the morning. In the former case it is certain to the Christian, because he has the sure word or promise. Whereas in the latter, he has no promise that he shall awake from his natural sleep.

In the case of wicked—there being no threatening of a second death, nor any of another temporary life and not being in Christ—not having the Spirit which raised Christ from the dead—it is difficult to see how he can be raised to life again to die a second time without a repetition of the penalty.

How then are we to understand the Scriptural phrase "the second death"? Rev, xx., 14 reads, "and death and hell were cast into the lake of fire. This is the second death." The Syriac reads thus, "This (namely) this lake of fire is the second death." Here then is the idea of the second death—not dying *twice*, but the lake of fire is the second death. The old world was visited with a universal judgment, *viz:* the flood, which drowned all its inhabitants then living, except Noah and his family, eight persons in all, who were saved in the ark. This was the *first* general judgment upon the world and was by water. This was the first death. The second general executive judgment upon the world of the ungodly will be by fire—"This (namely) the lake of fire is the *second* death." All who are in Christ at that time, and all who sleep in Jesus in the dust of the earth will be saved by being in Christ, the antitype of the ark which saved Noah and his family. This same idea of the first and the second death is conveyed in 2 Pet. iii., 5–7, "By the word of God the heavens were of old, and the earth standing out of the water and in the water whereby the the world that then was, being overflowed with water, *perished:* But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and PERDITION of ungodly men."

The word perished must of course apply to the inhabitants of the world that then was—for the world itself did not perish—and seems to convey the same meaning as the word perdition, as applied to the ungodly of this world. See Webster [except his theological definition]. Perished, *decayed; wasted away; destroyed:* Perdition, *Entire loss or ruin; utter destruction,* O.

LOVE AND FEAR.

RELIGIONISTS, as a class if we may judge from the style of very many of their efforts when the conversion of sinners is the object sought to be accomplished, well nigh fail to comprehend the respective characters of these two emotions of mind, love and fear. They seem to regard fear as the key that most effectually unlocks the door of love. That they have only to excite that passion to a certain intensity of action and it will immediately awaken love and cause it to unfold in splendor. But this they do only when they seek to make God the supreme object of this affection, love. Suppose a man has a very dear friend who had done him many kindnesses, and lavished upon him munificent gifts. He has a brother whom he desires should become acquainted with this generous friend and to love him as he loves him. Do you think that man would, as the most sure way of attaining the desired end, go to his brother and represent the good friend as vindictive, and thus excite fear of the man? No sane man, barbarous, or civilized, could be induced to pursue so absurd a course. And yet, ministers of the gospel, professing an ardent desire to bring sinners into an acquaintance with God, will go before the people, week after week, and year after year, throughout their period of ministration, ever representing that God will do certain very dreadful things (not found in Scripture testimony) to all who do not come to him; thus arousing a sort of dread of him. Now a mere abject, slavish submission may be compelled, on the part of some individuals, by appealing to the passion of fear, but willing, hearty obedience can only be secured through the influence of love. Cowardly people are sometimes frightened into cold conformity to divine requirements; but if, when the excitement of mind is allayed, they do not return like the sow, "to her wallowing in the mire" to that course from which their love was never really withdrawn, it is because some favoring circumstances enable them to look through the dark, repulsive cloud in which fear enveloped them, and see beyond it some beauty in the Lord that they should desire him.

The utter futility of all attempts at scaring people into effectual obedience has sometimes been painfully apparent even to those who practice them. It is said of a celebrated preacher that once, in a sermon to a crowded audience, he described the terrors of the last judgment and of hell, with such eloquence, pathos, and force of action, that some of his listeners burst into tears and sent forth piercing cries, as if the judge himself had been present, and was about to pass upon them their final sentence. In the height of this commotion, the preacher proposed to them to dry their tears and cease their cries as he was about to add something still more awful and astonishing than anything he had yet delivered to them. Silence being attained he with solemn voice and apparently agitated countenance said: "In one quarter of an hour from this time, the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations, or sinful pleasures, with your usual avidity, and you will treat all that you have heard, as a tale that is told." Few, perhaps, of all the things that preacher said upon the occasion alluded to, were as true as his language just quoted. And well for the glory of God upon the earth that it is so. When men are not content to preach the truths of revelation, counting them too mild and kind to serve their purposes, but fall back upon human invention, ransacking heathen philosophy, for assistance, and calling to their aid the vilest errors of tradition, it is neither strange nor lamentable that sinners should forget what they hear and "treat it as a tale that is told." It were well could they forget all the theological nonsense that is constantly being presented to them under the guise of truth. Had the reverend gentleman pointed out to his hearers the two conditions, life and death; showed them that one is inevitable unless they accepted the gift of the other, upon the terms proposed, and extolled the infinite goodness displayed in redemption; his utterances might have been enshrined in their memories, as "thoughts that breathe and words that burn."

Dr. Adam Clark writes: "He who is ever preaching the terrors of the law and representing God as a vindictive judge, will never bring sinners to him. They are afraid of this terrible God." We agree with the learned Doctor as to the folly of representing God as a vindictive judge, but deny that preaching what terrors there are in the law repels sinners, for, as the law was given in love, a proper understanding of it will enable us to realize the extent of our necessities and thus serve to lead us to Christ. Of course, the Doctor believed that eternal torment is an ingredient in the "terrors of the law" but the fact that that doctrine *does* excite in the minds of the impenitent a dread of him whom they are taught to regard as its author is one of the strongest proofs of its falsity to be found outside of revelation. But what shall we say of the judgment and faithfulness of that man who, believing men to be exposed to endless misery, allows considerations of policy to restrain him from proclaiming it? If any seriously believe the doctrine, they ought to go into the crowded thoroughfares and cry it aloud to all passers-by, as were the fearful judgments threatened upon Nineveh.

Love and fear are directly opposite in their effects. The former always attracts, the latter always repels. So, as God is love, no doctrine in which his goodness is not incorporated, can have any connection with the gospel message, for that is all glad tidings, good news. Love is an affection of the mind, excited by worth of any kind, or by those qualities of an object which communicate pleasure. Thus, love of God is awakened by just views of his attributes, or recognition of the excellencies of his character. He, by revelation, brings these within the scope of our comprehension, and teaches us to know ourselves, that, finding our need of redemption, we may no longer trust in ourselves, but hasten to lay hold on the hope which he has set before us in the gospel. One of the most potent reasons, perhaps, why so many people evince carelessness and unconcern respecting their future is found in the fact that modern theology has inspired them with false hopes. Hence, effectual and successful preaching consists in showing men, from the inspired word, what they are, what their nature, whither inevitably tending, and the means of escape. Informed in these particulars, their false reliances dissipated, they will bow to the will of God, gladly accept the offer extended in illimitable love, fly to him who has become the "author of eternal salvation," and at his hand drink of the sweet waters of life from the boundless ocean of infinite mercy. If the truths of the gospel are preached, they will carry with them convictions of the excellencies of divine attributes, and excite in the minds of hearers a love toward God strong enough to draw them to the throne of grace.

L. C. T.

WILL NAPOLEON FIGHT?

BISMARCK is uniting South Germany with the great Confederation, and with quiet determination seizing what would be in the case of war a great military position in the South.

One of those mysterious pamphlets "by a great personage," which have several times made their appearance before the occurrence of important events, has added to the political confusion in France within the month. In this pamphlet, called "The Final War," the writer asserts that France must acquire Belgium and the Rhine boundary; war, he thinks, is inevitable:

"Thus the alliance or the return of Belgium to France and the restoration of the Rhine provinces are the conditions of universal peace; otherwise war—and war soon—but it will be the last—is inevitable. To those who doubt it, it will suffice to put this question—Can the Emperor Napoleon, with his name, his antecedents, his writings, his words deliberately uttered, tranquilly witness Prussia absorbing all the old states of Germany, and keeping in her hands the keys of France? Could any other government, save his, undergo that humiliation, and would the country, were the question put to it, give its assent? On the other hand, can it be believed that Prussia is disposed to kindly give us back our national limits—Prussia, which contemplates taking from us Lorraine and Alsace? But, if things are to be so, is it not evident that war is one of the necessities of the situation? What will be the pretext, or who shall strike the first blow? Pretexts are never wanting to two people facing each other and determined to fight. Were there no Luxemburg question there are those of Schleswig and the southern states. A simple movement of troops or a change of garrison on the frontier suffices. Then the cannons go off themselves, and often on both sides at once. What is clear is that the present situation is not tenable, either as regards commercial affairs or policy, and that on both banks of the Rhine will soon be heard the fatal cry, 'It must be put an end to!'"

Bismarck, evidently, does not mean to fight unless he is attacked—he can accomplish all he desires without war; and therein he has a great advantage. But in Germany, as in France, it seems men expect war. An intelligent correspondent of the *Spectator*, writing from Frankfort on "South German public opinion," remarks: "I have spoken with many persons in South Germany, but have not met with one who ventured to hope that war would be long delayed." It is pretty certain, however, that, if it begins, it will find the Prussians prepared, and far stronger than they were a year ago.

Does Napoleon any longer control events in Europe? Is he not rather like a boy trying to steer a boat floating down the rapids? He jerks the bow one way and another, and turns her head now up stream, now across the current; but he does not alter the drift—he can neither stop her headway nor change her course. It would seem that Napoleon is at last as helpless as this in Europe. What can he do, except create a panic among the stock-jobbers? If he makes himself the guardian of the Pope, he commits an absurdity which even he must know will only place him in a false and ridiculous position; if he fights Prussia, he begins a war which he cannot stop as he did the Italian war after Solferino; if he stands still and lets other nations take care of themselves, the French will become discontented.—*Selected.*

HOW TO GIVE.

AT a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon:

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give cheerfully.

As soon as the meeting was over, a leading negro took his seat at a table, with pen and ink, to put down what each came to give. Many came forward and gave, some more, and some less. Among those that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money, "dat may be according to de first resolution, but is not according to de second." The rich old man, accordingly took it up, and hobbled back to his seat again in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money upon the table, saying, "Dare; take dat!" It was a valuable piece of gold; but it was given so ill-temperedly, that the negro answered again, "No! dat won't do yet! It may be according to de first and second resolution, but it is not according to de last:" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly, gave a large sum to the treasurer. "Very well," said the negro, "dat will do; dat according to all de resolutions."—*Selected.*

WORK OF THE SPIRIT.

THE mightiest forces in the universe are silent forces. Who ever heard the budding of an oak? Who was ever deafened by the falling of the dew? Who was ever stunned by a solar eclipse? So it is with the august phenomenon of a change of heart. So far as we know, it is the most radical change a human being can experience in this life. It is a revolutionary change. Still a change of heart is not an unnatural change. It is not necessarily even destruction of self-possession. God employs in it an instrument exquisitely adjusted to the mind of man as an intelligent and free being. Truth may act in it with an equipoise of forces as tranquil as that of gravitation in the orbits of the stars.

No, it is not of necessity a tumultuous experience to which God calls us, when he invites us to be saved. By what emblem has the Bible expressed the presence of the Holy Spirit. Is it an eagle? "And John bare record, saying, I saw the Spirit descending like a dove." "Come," is the select language of inspiration; "come, and I will give you"—what? a shock, the rack, a swoon? No; "I will give you—rest." "Come, and ye shall find"—what? struggle, terror, torture? No; "ye shall find—peace." "Come ye"—come who? "Let him that is athirst come: And whosoever will, let him take the water of life freely."

SELECTED.

Letters and Extracts.

FROM CLAMOR FRANKE.

CINCINNATI, OHIO, Oct. 21, 1867.

BR. STORRS: I send herewith $6; for which send me Tracts, as herein named.

I feel aroused more than ever, in view of the ignorance that prevails among Christians with regard to our views, to distribute among them our publications. The glorious doctrine of "*Life only in Christ*," must not be hidden under a bushel in this city. It deserves to be made prominent, and to this end I intend, with the help of God, to devote some of my time and means in the future. I shall commence with the Ministers, of the different Christian denominations, first. Many of them have already been the recipients of my tracts and papers, but as far as I know they have studiously avoided all reference to the views therein set forth. I shall call their attention again to this subject, and then go to work among their church members to distribute our tracts. I want to prepare the way for our dear Brother Wendell, and lay out some work for him to do here when he visits us this coming Winter. He must not pass us by in his travels out West. Cincinnati is not without bigots and sinners, and they too have need to be enlightened, and to be instructedin the way of life.

I shall only be too happy to extend a cordial welcome to this dear brother, and so able a defender of the Life Gospel.

He may rest assured that we will do all we can to make him comfortable while he stays among us; and if something *more* is needed, we shall not be behind in that either.

FROM MRS. M. A. COUILLARD.

SWANVILLE, ME., October 13, 1867.

BRETHREN AND SISTERS: I am still trying to do my Master's will, and longing for that rest that remains for the people of God. The Lord has truly been good to me, and I will praise his blessed name. I have passed through some severe trials, but thank God, I have found his grace sufficient thus far, and I always expect to, as long as I am walking in the straight and narrow way, and I can say with the poet:

When friends that once I love! so well,
Leave me alone to sigh,
This hope bids me rejoice and sing,
For my redemption's nigh.

Blessed thought! Our trials and afflictions are almost over, and we shall soon exchange the cross for the crown. Let us gird on the armor anew and fight the good fight of faith, that we may lay hold on eternal life. The Master is soon coming, and what we do we must do quickly. God grant that we who profess to be looking for the Lord may be separate from the world and its fashions; for we must be unspotted from the world. I care not what the world may say or think of me, if I can only know that my ways please God; for, if we live godly we shall suffer persecution, and I am willing to; and if we suffer with him we shall also reign with him; but if we deny him he will also deny us. Let us also stand up boldly for Jesus, and show to the world that we are not ashamed of him who has done so much for us, who has suffered and died that we might live eternally in the kingdom soon to be given to all the faithful ones.

My longing heart cries out, O come!
Creation groans for thee;
The weary pilgrim sighs, O come!
Bring immortality!

This is the language of my heart. There is no true happiness in this life but in the service of God. Truly, if in this life only we have hope, we are of all men most miserable. But we have hope beyond this vale of tears; for Jesus is soon coming to make up his jewels and gather all his children home, and we shall be made like Jesus, and our bodies fashioned like his glorious body; then we shall reign on the new earth forever, then we shall behold all those dear loved ones who have so long been sleeping in the cold ground. Lord help me to live in constant readiness, so that when he who is our life shall appear, I may appear with him in glory. Your sister in Christ.

FROM WILLIAM MUNGER.

SPRINGFIELD, MASS, Oct. 19, 1867.

BR. STORRS: Allow me, with others, to give expression to the thankfulness which I feel for the weekly visits of the HERALD OF LIFE. To say nothing of the doctrines so ably presented and clearly set forth, how my poor heart is cheered and comforted while I read the letters written by the dear ones who are scattered all over the land. It seems to me, while reading these letters, as though the brethren and sisters were even here present with me, although so many miles intervene between the writers and readers of those precious letters. What a blessing that such a paper is published, especially to those who love the doctrine of Life only in Christ, and have no other preacher. I think when I read their letters, all of which express so much love for the blessed doctrine, which to me is the finishing touch to all Christian experience. How I wish those dear brethren could sit under that kind of preaching, as it is my privilege to do from week to week; and that too in the Methodist church, strange as it may appear to many of the readers of the HERALD. Thank the Lord, there is one man who is not so trammelled as to fear to preach it.

D. J. ELLSWORTH, Windsor, Conn., writes: I am getting to like your paper very much. I tell my friends if non-resurrection of the wicked is truth, it is the dearest truth that has been proclaimed since Christ was on the earth.

CATHERINE C. WILLIAMS, Butler, Mo., writes: I am glad to see the respectable array of names and pledges for sustaining the HERALD OF LIFE. O that all from the least to the greatest might so *rise* as to comprehend the import of these simple words, "Herald of Life," and then, better still, *live* the meaning of them. I am sure there is a good degree of realization of it, or such figures would not appear attached to so many names, among whom I noticed my aged mother, C. Colver, of Alford, Mass. It is not to a view of worldly gain that the investment is made, I am sure; though I have no doubt it will pay better than most others, in the end; and no doubt it was done with an eye to the riches in store gained by him who became so poor, to secure them to those who should be wise enough to accept them. May their number increase.

W. S. OLMSTED, Hartford, Conn., writes: The Tract Fund grows so slowly, I feel impelled to send another $5 for that object.

NOTE BY THE EDITOR.—We would be glad if our friends all felt the importance of "that object" We must, of necessity, be cramped in our labor in that cause unless the matter is taken more thoroughly in hand. We know, of course, that the friends have put forth a strong exertion to sustain the paper; but are there not others who can bring up the Tract Fund, so as to have the amount filled, as was that for the HERALD? We trust it soon will be.

BARNET MATTHIAS, Armonk, N. Y., asks: Would it not be a good measure to send the HERALD OF LIFE to as many as a thousand preachers of the sects, gratuitously, for six months? I will aid in the matter. That suggestion to advertise is a capital one. I will gladly do what I can to help in this matter.

REMARKS BY THE EDITOR.—We would be glad to have the paper sent to any minister who would pay the postage and read it; but if many should accept the offer we should need more funds than are yet pledged; yet we would willingly make a beginning with any ministers who would do as we have suggested. Let it not be sent to any who do not wish it; for that is only to annoy them and subject us to trouble. As to advertising, we conclude the idea is not acceptable to our friends, as only two have responded to it, and neither of them with funds.

CHARLES H. SUTTON, Manayunk, Pa., writes: The paper improves both in matter and appearance. If it continues as it has begun (which I think it will), we will find no fault with a "narrow margin."

NOTE BY EDITOR.—We are still obliged to use the "narrow margin," though with continued regret.

THE COMING CRISIS.

WHAT, still another crisis? many will say. Yes dear reader, nothing can be more sure than still another crisis, and such an one as will throw all that has gone before in our world's history quite in the shade. Verily this is the very thing of which "God has spoken by the mouth of all his holy prophets since the world began." . . .

There is, at the present time, a host of the wise and good, scattered over the whole world, who are earnest students of prophecy, learned, humble, and honest persons, who claim that we are now living in the "time of the end," when, according to the word of God, by the mouth of the prophet Daniel, there shall be such light on what was before "closed up and sealed," that the wise should understand when these things should come to pass, even the completion, when the blessed shall come to the thousand three hundred five and thirty days, when Daniel will stand in his lot with them. Yes, a host of watching, praying ones, believe that we are very nearly there, and that the next great event in our world's history will be the coming and kingdom of our Lord, when the righteous dead shall be quickened, and the living changed in a moment and "caught up to meet the Lord in the air." Surely none who are prepared can object, and those who are not prepared, as in the days of Noah and Lot, have grave objections, for they are not ready. But what if he does not come? Still watch and wait, as when some dear and most valuable earthly friend did not come just when expected; let the desire become more intense, as with the bride expecting her lord; surely in his return is our only hope. Long and weary ages have proved this true.

What a world ours still is—how abortive are human efforts when put forth to regulate and cure its evils. We need no revelation to teach us that the curse rests upon it. The power of evil is everywhere in the ascendant. The pestilence walks abroad at noon and night. Earth's history is still written in blood and tears—its constant dirge, wails, sighs and groans. Mildew blights, and the insect makes the avails of the tiller's toil precarious. Perishing in want, and neglected, many lie down and die. The dominion of man has long since departed, and the beast rises up in rebellion against his former ruler. Everywhere we see where lie the dead, and death sways his sceptre over the universal empire. Indeed it would seem that all with one accord should ever pray, "Even so come, Lord Jesus."—*Northern Independent.*

POVERTY OF SPIRIT.—A man must be emptied of himself, in order that he may be filled with the blessing of the gospel. He must become poor in spirit, in order that he may become rich in faith, and a partaker of the kingdom of Heaven. Blessed, therefore, is the man who thinks meanly of himself, and highly of his Maker and Redeemer. Blessed is the man who walks humbly with his God and is also humble toward his fellow creatures. Blessed is the man who both feels and manifests this poverty of spirit. This temper may not exalt him in the eye of the world, but it is the temper befitting his condition—it is a temper honorable to God, and truly beneficial to his fellow-creatures. It is the temper which Christ has pronounced to be characteristic of the Christian.—*Thornton.*

THE late Prof. Moses Stuart, a learned Biblical scholar and critic, gave this testimony to the general correctness of our version of the Scripture: "Out of some eight hundred thousand various readings of the Bible that have been collated, about seven hundred and ninety-five thousand are of just about as much importance to the sense of the Greek and Hebrew Scriptures, as the question in English orthography is, whether the English word *honour* shall be spelled with a *u* or without it. Of the remainder some change the sense of particular passages or expressions, or omit particular words or phrases, but no one doctrine of religion is changed, not one precept is taken away, not one important fact is altered by the whole of the various readings collectively taken."

WOULD to God that all the *party names* and *unscriptural phrases* and *forms which have divided* the Christian world *were* forgotten; and that we might *all agree to sit down together* as humble, loving disciples at the *feet* of our common Master, to *hear his word, imbibe his spirit*, and to *transcribe his life in our own.*—*John Wesley.*

AVERSION TO SIN.—I want you to have a holy aversion to sin. Do you know what I mean by aversion? Suppose any one of you were to put your hand in your pocket and feel a *toad* there, you would draw it out instantly, from your aversion to the animal. Now my desire is, that when conscious of sin, you should have just such an aversion as this to it—a hatred of it, and disgust at its horrid nature.—*Rowland Hill.*

TRIALS IN THE CHRISTIAN LIFE.—The more difficulties one has to encounter, within and without, the more significant and the higher in inspiration his life will be. The very troubles that others look on with pity, as if he had taken up a kind of piety more perilous and burdensome than was necessary, will be his fields of victory, and his course of life will be just as much happier as it is more consciously heroic. He has something great to live for, nay, something worthy even to die for, if he must—that which makes it glorious to live, and not less glorious to die.—*Dr. Bushnell.*

SUMMARY OF NEWS.

Mr. Andrew Johnson recommends that the American people set apart and observe Thursday, Nov. 28, as a day of National Thanksgiving.

The Italian Government, it seems, has shrunk from the responsibility of again arresting Garibaldi. At least, while his movements toward Rome were so well known that they were, day by day, announced by the telegraph all through Europe, the Government this time seems to have preferred to ignore them. Thus, the old hero has marched at the head of new bands of volunteers into the Papal States, where his presence seems to have at once produced a great change. In two lines—it seems, from the north and from the center—the volunteers have advanced upon Rome, pushing back before them the Papal troops. They have recaptured Bagnorea, where, some days ago, the hottest battle of this revolution was fought. Garibaldi himself has reached Monte Rotondo, which is only a few miles from Rome. Alarmed at the new turn of things, Louis Napoleon has ordered the French fleet to embark for the Papal States. The next few days must now bring the solution.

The Government of China seems again to be endangered by the progress of rebellion. The formidable insurrection of the Taepings, which had been devastating China for more than ten years, was almost ended by the capture of Nanking and the death of its chief, in 1865; but other rebellions, and especially that of the Nein-pei, or Northern rebels, have, with varying success, ever since been going on. A Cable dispatch informs us that these rebels have just gained a great victory over the Imperialist troops, and that Pekin is considered in danger. The capture of Pekin might lead to great changes in the administration, or even to a division of the vast empire, but would hardly affect the commercial relations which have of late been established between China and foreign nations.

BUSINESS MATTERS.

One Dollar each from—Caroline M. Jaques, Alvah Libby, Geo. H. Fisher, Francis Babcock, Madison Weaver, Geo. W. Gompf.

Two Dollars each from—Persis O. Ingalls, D. J. Ellsworth, Cicero Roberts, Hannah Webster, Joseph Howland.

Various Sums—Benjamin Mellor, $10 on pledge; James Carles, $5 (the difference in *exchange* pays for the pamphlets and tracts); Chas. H. Sutton, $5 on pledge; John Westover, $3 50; Wm. Delano, $5; Geo. Adams, Jr., and Eld. Henry Perkins, each $3.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

Poetry.

Trust in God, and do the Right.

Courage, brother, do not stumble,
 Though thy path be dark as night;
There's a star to guide the humble:
 "Trust in God and do the right."

Let the road be rough and dreary,
 And its end far out of sight,
Foot it bravely, strong or weary,
 "Trust in God and do the right."

Perish, policy and cunning!
 Perish, all that fears the light!
Whether losing, whether winning,
 "Trust in God and do the right."

Trust no party, sect, or faction;
 Trust no leaders in t e fight;
But in every word and action,
 "Trust in God, and do the right."

Trust no lovely forms of passion:
 Fiends may look like angels bright;
Trust no custom, school, or fashion,
 "Trust in God, and do the right,"

Simple rule, and safest guiding,
 Inward peace and inward might,
Star upon our path abiding,
 "Trust in God, and do the right."

Some will hate thee, some will love thee,
 Some will flatter, some will slight;
Cease from man, and look above thee,
 "Trust in God, and do the right."

—*Norman Macleod.*

Children's Department.

A Nice hiding-Place.

A TRUE STORY.

One morning I went to my pleasant school-room, and found many vacant seats. Two little scholars who had been with us a few days before now lay cold in death, and others were very sick. The diphtheria had entered our village and our school. The children were weeping bitterly as I went in, and some of them ran quickly to me, saying: "O teacher! Minnie and Georgie are dead. What shall we do? Do you think *we* shall be sick and die?"

I touched the bell gently as a signal for the opening of the school, and when they had all taken their seats, I said:

"Children, you are all alarmed at the approach of this terrible disease. You sorrow for the death of your mates, and fear that you too may be taken. Many of you have asked me: '*What* shall we do?" I know of but one way to escape this trouble, and that is to *hide* from it. If you will listen, I will read you of a hiding-place."

All listened eagerly, while I read the ninety-first Psalm. I made no comments, but in a few words asked that the Comforter would carry his message to their hearts. They all seemed hushed by the sweet words of the Psalmist, and the morning lessons went on as usual.

At noon, a sweet little girl named Lizzie, came to me, and said: "Teacher, are you not afraid of the diphtheria?" "No," I answered. "Well, wouldn't you, if you thought you would be sick and die?" "No, dear, I trust not." Lizzie stopped her questioning, and looked me full in the face for some minutes, with thoughtful, wondering eyes, then her face brightened a little. "Oh! I know now," she said. "I know why you are not afraid. You are hiding under God's wings. Oh! what a nice place to hide! I thought of that as you read the chapter. I wish I could hide there too: then I should not be afraid of the diphtheria or anything else. Is there room for *me* too!"

"Yes, Lizzie," I said, "room for you and for every one who wishes to come. Oh! he longs so much more than you can think to *hide* you in his arms, to clasp you to his heart, to wash out your sins in his own blood. Used as he is to the music of heaven, with its choirs of ten thousand of thousands, yet it will be far sweeter in his ears to hear your childish voice whispering: 'Jesus, thou art my hiding-place.' Will you not say with your whole heart those precious words?" A soft "*I will*" was her only answer; but I trust at that glad hour Lizzie sought and found the shelter of her Saviour's wing.—*Central Presbyterian.*

Knocking Away Props.

"See, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers, which are now finished."

God often takes away our earthly props that we may rest more firmly upon him. God sometimes takes away a man's health, that he may rest upon him for his daily bread. Before his health failed, though he perhaps repeated daily the words "Give us this day our daily bread," he looked to his own industry for that which he asked of God. That prop being taken away, he rests wholly upon God's bounty. When he receives his bread he receives it as the gift of God.

God takes away our friends that we may look to him for sympathy. When our affections were exercised upon objects around us, when we rejoiced in their abundant sympathy, we did not feel the need of divine sympathy. But when they were taken away, we felt our need of God's sympathy and support. We were brought to realize that he alone could give support, and form an adequate portion for the soul. Thus are our earthly props removed, that we may rest firmly and wholly upon God.

Judge Halsted and his Devil.

In the Herald of Life for June 12, we are given, by Judge Halsted, a most unique derivation of the word "devil." A. G. M. has entered his caveat, and now the Judge deigns to grant a three-column reply.

Let us notice the invention which the Judge seeks to patent. "Devil is a mongrel word compounded from the Latin and Italian *de*, of, and the English word *evil.* The Italian mode of expressing *of evil* would be *de'evil*, of the evil; but two vowels here come together; let one be struck out; also strike out the apostrophe, and you have *devil*, devil." This we believe is a plain, concise and just statement of his *claim.*

But others have laid claims to inventions of the derivation or etymology of this word *devil.* A. G. M. gives its derivation as from the Latin *diabolus*; whereupon the Judge says, "Nay, there is no such Latin word as *diabolus.*"

At this point let us take up the Judge's *denial* and subsequently his *affirmation.* "Ye shall know the truth, and the truth shall make you free." John viii., 32.

I. The *Denial.* "There is no such Latin word as *diabolus*, and accordingly, *diabolus* is not given in Ainsworth's Latin and English dictionary." [First page, 21 lines from the bottom of the first column.]

We accept the statement with respect to *his* dictionary, but on page 254 of *our* Freund's Leverett's Lexicon we find "*Diabolos* (*diabolus*), i. m. the devil." And, with respect to its being a Latin word, were we not astonished at his denial when, on taking up our Latin Bible, we opened to Matt. xiii., 39, and read "Inimicus autem, qui seminavit ea, est *diabolus?*" (E. V.) "The enemy that sowed them is the devil." Again Luke viii., 12, "Deinde venit *diabolus*, et tollit verbum de corde eorum, ne credentes salvi fiant." (E. V.) "Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." Again 1 Peter v., 8, "Adversarius vester *diabolus* tamquam leo rugiens circuit, quaerens quem devoret." (E. V.) "Your adversary the *devil*, as a roaring lion, walketh about, seeking whom he may devour." Also *diabolus* occurs, *with this form*, in John vi., 70, xiii., 2, 1 John iii., 8, Rev. ii., 10, xii., 9–12, xx., 2. Specially notice that it is *diabolus*, in Rev. xii., 9, which deceiveth the whole world: "diabolus, qui seducit universum orbem."

With these quotations before him, if Judge Halsted can say, "There is no such Latin word as *diabolus*," he can say with equal propriety, "there is no such thing as a Latin word." My quotations are taken from "Biblia Sacra, vulgatæ editionis, Sixti v. et Clementis viii.," and not from the many other Latin versions. To the Judge, I have no doubt, the Vulgate will be "good authority."

But I anticipate an objection of the Judge, in saying that *diabolus* is an *adopted* word for the Greek *diabolos.* But, your honor, is not "theater" an *English* word though it is *adopted* from the French "theatre?" And is "glacier" less an English word because we *took* it from the French "glaciere?" I trow not.

A. Gill has given *devil* a derivation from diabolus, and diabolus from the Greek diabolos. But, says our learned Judge, "Will A. Gill tell us from what *original* root *devil* is derived;" not from any medial root, for this will not satisfy him. We *must go down* to the very *beginnings* of things; and therefore says, very complacently, "I *presume* we are to go to the *Hebrew*, the original—for the original root." Right here our learned friend strikes his great error. He makes a presumption which he has no right to make. Why should he claim that we must go back to the Hebrew? and why should he claim for *devil* any more than for *pig* that we must seek a *Hebrew* origin? No! we go back to the Greek and that is far enough. Here then we rest. Diaballein, diabolos, diabolus, (Goth.) diabulus, (Sw.) diefwul, (Old High Ger.) diufal, tiufal, (New High Ger.) teufel, (Dan.) diavel, (A. S.) deofl, deofol, deoful, divell, devil. There are other cognate words, or words springing from the same source: (Icel.) diofull, difill, (Fr.) diable, (Sp.) diablo, (It.) diavolo, (Pg.) diabo, (Provencal) diabol, etc., etc.

We find Chaucer giving the word *devil* with the same meaning now applied to it by the orthodox.

> Yet women woll her bodies sell,
> Soch soules goeth to the devill of helle.
> *Romaunt of the Rose.*

And Wiclif says, "Ye ben of the fadir the *deuel.*"

II. We come secondly to the Judge's affirmation concerning the word *devil.* Let us notice his "constituent elements" of this "mongrel word" *devil.* De and evil. We have carefully examined all the Italian books in our possession, including dictionary, Bible, readers, grammars, and fail to find the very first "element" of his "mongrel word," viz., *de.* According to his use of the word *de* it must be a preposition, but there is no preposition *de* in Italian.

There is a preposition *di*, but no *de.* There is a masculine singular definite article *il*, of which the genitive is *del* or *dello*, and dell' before a vowel. If then Judge H. wishes to compound an Italian and an English word, he must use the following method: di-evil, or dell'-evil. Let him choose the one most fitting, and it will not give him his *devil* by any legitimate method of contraction.

A professor of modern languages in a New England college, for over 25 years, gives me the following written statement: "In reference to your interrogatory about an Italian preposition 'de,' I reply, This preposition is Latin, and *not* Italian, for in the latter language it is '*di.*' True, in the genitive singular of the definite article *il* we have *del*, and in the plural *dei*, or de' abbreviated, meaning "*of the*," from which one might infer that these contractions were for *de il*—del, and for *de i*—dei, de,' or *della*, delle for de la, de le (*of the*, gen. sing. and pleu. fem.) but this is not the case, inasmuch as *de* is never used alone, not being really an Italian word, but a Latin preposition, for which the Italian uses the equivalent *di*, except *apparently* only in contractions like the above mentioned."

Our learned friend goes a step farther than one of mere derivation or composition, and tells us that "devil" and "devils" in the forty-eight places of the New Testament "mean diseases, it may be that the word is used for very bad diseases." "The word." What word? Does it mean *daimon*? Certainly not, for this is used only in five instances. Does he mean *daimonion?* Certainly not, for this is used in *sixty* instances. Does he mean *diabolos?* But *diabolos* is used only thirty-eight times, not forty-eight. We are therefore in the dark as to the word intended. But possibly it is not a *Greek* word referred to, but the *English* word *devil* or *devils.* I turn to my concordance, and under the word "*devil*" find forty-eight texts cited. Surely I am on the right track at last. But the same Concordance gives thirty texts for the word "*devils.*" Now, since Judge H. claims that forty-eight times in the New Testament the words *devil, devils*, (both) mean "very bad diseases," he must claim that both *diabolos* and *daimonion*, in the original, mean "very bad diseases;" and at this point I utterly deny the statement, on the ground of the *absurdity* of a translation which should render *diabolos* and *daimonion* into the English "very bad diseases." For instance: Matt. iv., 1 (the first instance in which *diabolos* occurs), "Then was Jesus led up of the Spirit into the wilderness to be tempted (*hupo tou diabolou*), *of very bad diseases.*" Again: Luke iv., 5, "And the *very bad disease*, (*ho diabolos*,) —showed unto him all the kingdoms of the world in a moment of time." This disease must have been the nightmare! Again John vi., 70, "Jesus answered them, Have not I chosen you twelve, and one of you is a (*diabolos*) *very bad disease?*" John viii., 44, "Ye are of your father the (*tou diabolou*) *very bad disease.*" James iv., 7, "Resist *the very bad disease* (*to diabolo*) and he will flee from you." Or, as Judge H. would have it, perhaps, "Get a right smart doctor and you won't be sick long." *We ask solemnly*, Is it right for us to translate Scripture in such a manner as to give trivial or vulgar ideas, when the context demands the purest exaltation of thought? Nay! Nay!

But the Judge may say that I have given no text in which the original Greek is *daimon* or *daimonion.* Let me give one of each, *samples* of *many.* 1. Rev. xvi., 14, "They are the spirits of *very bad diseases* (*daimonion*) working miracles," etc. 2. 1 Tim. iv., 1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of (*daimonion*) *very bad diseases.*" Is Judge H. departing from the faith?

Verily we are in the *latter times* and are listening to the "doctrines of *very bad diseases.*"

The *doctrine* of the "Personality of the Devil" is receiving very faithful *treatment* from an M. D.; why may not the doctrine of the "derivation of the word devil" be questioned by an A. M.?

We hope the learned Judge will expound the law of *derivation* again, and perhaps he will be led to modify the statements of page 464 "Theology of the Bible."

"Prove all things; hold fast that which is good." 1 Thess. v., 21 D.

Note by the Editor.—The writer of the foregoing is a minister in the Methodist Episcopal Church, in Massachusetts. We have delayed publishing it for two reasons; one of which was, it seemed to us his attempt at display, on the phrase "bad diseases," was an attempt at ridicule, which was unwarranted. We have concluded to let him speak as he likes, and Judge Halsted can reply if he chooses.

Ye Must be Born Again.

Br. Storrs: I am glad to see so many spirited articles on the doctrine of the devil. I hope that the subject will be thoroughly tested, and the true doctrine of the devil brought out.

Like unto many other doctrines, they want trying by the spirit of truth, the word of God. Take for instance the doctrine of the new birth; it is reduced by the church to mere Christian experience: and, accordingly, consists in a moral change of character, which takes place at the event they call conversion; and according to their theology mean one and the same thing.

I consider the doctrine of the new birth to be exclusively applicable to the introduction into the world to come. As proof of this we will consider the nature of that new birth through which the Lord Jesus Christ passed, and which will be found to be so intimately connected with the new birth of the saints, that to ascertain the nature of the one we must necessarily understand that of the other.

Again we remark, that as Adam was the first man whom God created in the present world, so Jesus Christ, the second Adam, is declared to be the first man whom he created of the inhabitants of the world to come. This truth is conveyed in the following language in relation to Jesus Christ, thus, "Who is the *beginning* of the *creation of God*" (Rev. iii., 14); which we shall find to be the *new creation.* The apostle speaking of the order of the resurrection of the dead, gives Christ the precedence, he being the first of that resurrection, upon whom God conferred immortality.

That this act was done at his resurrection, the following testimony proves: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Rom. viii., 2.) Again, speaking of Christ being in the grave, the apostle says, "His soul," or himself, "was not *left* it hell, neither" did his flesh "see corruption." (Acts ii., 27.) Here, then, it is positively stated, that Jesus Christ himself was mortal, and that he was dead and buried. All, therefore, that is included in the term Jesus Christ, actually lay in the grave, *dead;* and also, he was raised from the dead; not by his own power, but by the power of the Spirit of God; and that as he, being mortal, and having been quickened, or brought to life by the Spirit of God, it must have rendered him what he was not before, *immortal.* These are plain, and indeed unavoidable facts, and cannot be evaded by saying that it was nothing but his body which lay in the tomb.

We said that, in the order of the resurrection Christ had the precedence. This may be seen by such passages as the following: "But every man in his own order; Christ the first fruits, afterwards, those that are Christ's at his coming. Then cometh the end," etc. He is also declared to be "the *first-born* among many *brethren.*" And again it is said, that Christ should suffer, and that he should be the first that should rise from the *dead.*" Again, "Now the God of peace, who brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep," etc. Thus it is clear that he had the precedence of the first resurrection, and also, that it was not accomplished by his own native energy, which indeed would have been an impossibility; for how could a dead man put forth any act whatever; much less that power and skill requisite to raise the dead? And, more especially, to raise himself from the dead. We are aware that he declared, while living, that he had power to lay down his life and to take it again; but we have no account of his ever having exerted that power; but on the contrary, the apostle charges his murder on the Jews, and which we have also seen he did not exercise in the event of his resurrection. But his second life, or birth, was as much the work of God as he was begotten by the power of the highest at his first birth. This introduced him into *mortal life*, and the second birth into *immortal* and *incorruptible life;* this being the resurrective life, and is effected by the Spirit of God; it is therefore called a *spiritual birth.*

We can now appreciate the doctrine of the new birth, brought to view in the conversation between Christ and Nicodemus. In answer to some inquiries he had proposed to Jesus, we have this answer given, "Verily, verily I say unto you, ye must be *born again;* and except a man be born again, he can not see the kingdom of God." But Nicodemus did not understand how a man could be born when he was old, and Jesus repeats the assertion, but with additional instruction, thus, "Except a man be born of *water* [natural birth] and of the *Spirit*, he cannot enter into the kingdom of God." And then, admitting the intimation of Nicodemus of a second natural birth being possible, yet it would still be a corrupt composition of flesh and blood; and which, therefore cannot inherit the incorruptible kingdom of God, says he, "For that which is born of the *flesh* is *flesh;* and that which is born of the *Spirit* is *spirit.* Marvel not that I said unto thee, Ye must be born again." Thus we have the natural birth, the production of which is corruptible flesh and blood, and the new birth qualifying its possessor as an inhabitant of the kingdom of God, which, as it is said, corruption can not inherit.

Samuel Mason.

Jerusalem.

BY EDNA DEAN PROCTOR.

One approaching Jerusalem at twilight, from the Damascus side, might well exclaim with the Psalmist, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." The gray, battlemented walls look massive and venerable in the distance; convent, and tower, and minaret, the cross and crescent shining high, lift themselves above the flat roofs of the streets; and so wondrously clear is the air that distance is lost, and the great dome of the Mosque of Omar appears to rest upon the purple ridge of the Mountains of Moab; nay, if you are high enough to catch a glimpse of the Dead Sea at their base, it will seem as though you might almost cast a stone from your hand into its moveless waters.

In the heart of a bare and comparatively barren country, without any of the bustle and importance of a seaport town, or the activity and verdant beauty of one in the midst of a fertile and flourishing region, Jerusalem is yet the most attractive city on earth. . . . . Blessed is he whose eyes rest upon Jerusalem, yet ruled as it is by the Moslem and tenanted by the Arab, with its rough, uncleanly streets, and its lack of thrift and healthy life. Do not enter the gate if you would preserve your dream unbroken; but turn away while yet the soft light lingers, and in the south the stars begin to glimmer over the fields of Bethlehem.

Perhaps no episode in history has oftener engaged the skill of the artist than Abraham's banishment of Hagar, the woman whom he had taken as his wife, and of Ishmael, her child, his eldest son. One must see the wilderness of Palestine—its naked rocks, its frightful gorges, its sandy wastes, unrelieved by murmur of water or shadow of tree—must feel its burning heat at noon, and its chill by night—in order to appreciate what it was to be thrust forth from the comfort and security of the tent that had been for so many years their home. Terrible indeed they found it, and nigh unto death there were when the angel of God came to their relief. Isaac had parental care and affection, the estates and honors of his father, and a wife carefully chosen from the house of his kinsmen. Hagar and her son, utterly abandoned, were forced to seek desert for shelter and Egypt for love. With these wrongs rankling in his heart, what wonder that Ishmael grew up "a wild man, his hand against every man and every man's hand against him?" Since then how great has been the change. The descendants of the favored son, long ago blotted out as a nation, countryless, nameless, wander as fugitives through the earth; while the children of the outcast, as the sea-waves for multitude, have swept over Palestine like a flood, seizing in the name of their prophet upon the most sacred places, and holding them, century after century, in defiance of both Jew and Christian. To-day, from Dan to Beersheba, it is the full, and rich Arab tongue that greets your ear; to-day it is this dark-browed race that worship on Mount Moriah, and watch over the burial places of Daniel and Solomon at Jerusalum, and the tomb of Joseph, and the well of Jacob, at Shechem; nay, that guard with jealous care—lest some unbeliever profane them—the sepulchers of Isaac and of their father Abraham, in the cave of the field of Machpelah, at Hebron. Exiled, despised, forgotten Hagar! thou art avenged! I would gladly see the Hebrews gathered again in their own land, a people of power; but I would offer, also, for their desert kindred the early prayer of Abraham, "O that Ishmael might live before thee!"

The Arab does not thrive in towns. Ceiled houses and enclosed streets do not suit his free blood. If you would see him at his best estate, go into the remote country where he lives still the simple life of his fathers, the wool of his flock sufficing for his clothing, and their flesh and the milk of his camels for his food. Doubtless he lacks a thousand things that we deem necessary; yet I do not suppose Paris and New York, with their complicated refinements and their bustling eagerness, are dearer to God than are the wide, still pastures dotted with the black tents of the Bedouin. A strong, passionate race they are, with vast capabilities still undeveloped. The creed of the Koran, which was, in many ways, incomparably above their previous faith and morals, has had its reign. On every side they are beginning to feel the influence of that other prophet of their father's house, whose kingdom is an everlasting kingdom, and whose dominion endureth unto all generations. Day by day Mecca wanes before Jerusalem; and the hour is surely coming, although it be yet far down the ages, when Isaac and Ishmael will be one in the Son of David.

Meanwhile, nothing is so painful in the Holy City as the dissensions among the various Christian sects, so fierce sometimes in the great Church of the Sepulchre that only the presence of the Moslem officials preserves order. Looking abroad, too, at nations nominally Christian, and that have grown powerful and splendid as a direct effect of Christianity, how low appears their standard of excellence and how poor the service they offer. A few days since I met, en route, a young Belgian of rank and culture, who had traveled extensively and spent much time in the principal cities of Europe. "I wished to see this land," said he; "for, if Christ was God—and I think he was—it is more interesting than any other. Yet I confess that I don't know how to regard what is called Christianity as I have seen it. There is a failure somewhere. In England, one must belong to the church in order to be respectable and gain position. The English live in a sort of slavery to the rules of their church establishment. In France, religion, as a general thing, means pomp, and pageant, and sentiment. In Protestant Germany, the cleverest people trouble themselves very little about it in any way. And in my own country, unlike England, it is not respectable to go much to church; a young man doing so would be set down at once as a fool or a bigot." We had talked for some time, and meanwhile had passed unobserved by him a place he particularly wished to see. "Ah," said he, in his foreign English, and with a shrug of the shoulders, "that is because we spoke too much religion."

In thought I love to turn from the mournful surroundings and solemn impressiveness of Jerusalem to that sunny city set in verdure, Damascus—so old that Adam and Eve may have founded it when hand in hand they wandered out of Paradise in search of a goodly site, and yet so fair and fresh to view, compared to other Oriental towns, that it seems never to have known age or decay. Miles of vineyards, and fruit orchards, and waving grain encircle it on every side, and water as clear as that of the Flume at the White Mountains trickles through its streets and bubbles in its court-yards and squares. Orange and lemon trees droop their clusters in its gardens; pomegranates unfold their flame-colored flowers to the song of the nightingale; Mount Hermon towers above, with its crown of snow. No wonder that to the luxurious Moslem it is a very bower of delight. Damascus and Jerusalem—names by which to divine! The Asiatic shores of the Mediterranean are more fascinating than the European, and these two old cities potent and inspiring above London or Rome.—*Independent.*

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NEW YORK, WEDNESDAY, NOVEMBER 6, 1867.

VOLUME V.—NUMBER 6.
WHOLE NUMBER 196.

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

NO. 37 PARK ROW,

(FIFTH STORY, ROOM 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.

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THE TRUE SOURCE OF LIFE.

A SERMON BY THE EDITOR.

"FOR as the Father hath life in himself, so hath he given to the Son to have life in himself." "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—John v., 26; 1 John v., 12; and 1 Corth. xv., 45–50.

The following points present themselves from these portions of Scripture, viz: Unoriginated, independent and endless life resides in God the Father *alone*. By the gift of the Father, endless life resides in Christ. Adam had not in himself, nor have any of his posperity by generation, or birth, endless life. Endless life, for man, is in Christ *alone*. This life can only be perfected by a resurrection or translation.

1. *Unoriginated, independent, endless life resides in God the Father alone.*

Such life must be located somewhere. In the nature of the case we can go no higher to find its source. God appeals to this attribute on solemn occasions, or to confirm his word.—"Truly *as I live*, all the earth shall be filled with the glory of the LORD." Numb. xiv., 21. "Say unto them *as I live*, saith the LORD God, I have no pleasure in the death of the wicked." etc. Here then, we have the highest source of life appealed to; and of necessity, it must be unoriginated and independent.

II. *By the gift of the Father, endless life resides in Christ.*

This, the first text affirm "As the Father hath life in himself, so hath he given to the Son to have life in himself." "It pleased the Father that in him should all fulness dwell." Col. i., 19. This fulness of life was not complete till his resurrection; then "death hath no more dominion over him." Rom. vi., 9. "Whom God hath raised up [from the dead], having loosed the pains of death, because it was not possible that he should be holden of it." Acts ii., 24, The anointed Jesus was begotten, or generated, of Mary, by the Holy Spirit of God; and by the same Spirit was he "the first born from the dead." Col. i., 18, and 1 Peter iii., 18; and now "ever liveth," and hath "the power of an endless life." Heb. vii., 16.

III. *Adam had not in himself, nor have any of his posterity, by generation, endless life.*

The threatening of *death* is proof of this point. To threaten a being with death who had endless life—or, which is the same thing, had immortality— would show a lack of wisdom which we dare not attribute to the LORD our God.

Exclusion from the tree of life, "lest man should take and eat thereof and live forever," is proof positive he had not endless life in himself. On this point we have the plain, positive testimony of Paul that our proposition is true. We will now examine that testimony as presented in 1 Cor. xv., 45–50. In the 44th verse he says, "There is a natural"—*psuchikon*—an *animal* "body," or person; so the term "body" often signifies; and in that sense this apostle uses it in other places. Chap. v., 3, he says, "I, verily, as absent in *body*," etc., that is personally absent. Again, Heb. x., 10, he says, "We are sanctified through the offering of the *body* of Jesus Christ once for all." Surely our Saviour "gave *himself* for our sins." Gal i., 4.

To return. The apostle affirms there is an animal person, and there is a spiritual body, or person. And that he is speaking of the entire person, and not of the body merely, is evident from the following part of his argument; for he adds, "And so it is written, the first *man* Adam was made a living soul." Here is the proof that there is a natural body, or animal person. He appeals "to the law and the testimony," and that records that the first man was made an animal man—a living person: not an immortal soul—he says no such thing,—that would have destroyed his argument, which is proof the first man, or Adam, was liable to corruption. The phrase "living soul," which Paul quotes direct from Genesis ii., 7, never can prove that man had an immortal soul, any more than the same language can prove that all the fowls, fishes, cattle, and creeping things, have such souls; for the same is said of them, Gen. i., 20 and 30, as is said of man, chap. ii., 7. The original, in each of the three cases, is *nephesh hayah*—living soul: which expression puts the fishes, fowls, cattle, and creeping things, and man, all on a level, as to any natural immortality: one was just as much so as the other, and no more, in himself. The apostle's appeal, therefore, to this account of man's creation, shows that he regarded man, of himself, by creation, as a mere animal man; and this he positively asserts in what follows: for he proceeds to say, "That was not first which is spiritual, but that which is natural," or animal. Here the apostle does clearly affirm, the first man Adam was not spiritual, but that he was animal. Here is no indication of an immortal soul, or a spiritual nature, as some maintain, but the reverse.

We are perfectly aware that the advocates of an inherent immortal soul will be filled with horror, and cry out—"What! man a mere animal!" Yes, ye who would be "gods," hear it; men are by virtue of their descent from Adam but mere animal beings, though the "father of lies" has tried ever since he tempted mother Eve to make them think they are gods—or, are immortal. "Ye shall not surely die," has ever been his motto: but Paul declares they are natural persons—animal men; and he affirms that to be the testimony of God by Moses.

But let us hear him further. "The first man is of the earth, earthy." Surely this is a fatal blow to those proud hearts who talk of their "spiritual, and immortal nature." Hold! says Paul, "the first man is of the earth, earthy," and "as is the earthy," [natural, or animal] "such are they also that are earthy;" or, such as have their descent from Adam. As a stream naturally can rise no higher than the fountain, so all born of Adam, the first man, are of earthly origin, or are only animal, tending back to earth again like all other animals. A mortifying reflection truly; and proud man—fancying himself a god, and claiming that he has a soul that is "a simple essence, uncompounded, immaterial, indestructible and immortal"—will of course make war on the apostle, just as soon as he sees clearly the drift of his argument. It is truly humiliating, after one has taken the seat of God, and claimed affinity to him in immortality, to be made to know that all this self-exaltation is from the father of lies; and that man is by creation, or generation, only an animal, and destitute of a spiritual nature—that at best, he is only the highest order of animals, with a *capacity* for the developement of moral qualities and the reception of a spiritual nature through another medium, which we shall soon consider.

The animal man, though his intellect may be developed so as to soar among the stars and tell their magnitude and revolutions, and to search out the secret things hidden in the depths of the earth, yet is, after all but an animal, and will "perish forever like his own dung" [see Job xx., 7,] unless he comes to another source than himself for immortality; for, adds the apostle, "flesh and blood" [i. e. man by natural descent] "cannot inherit the kingdom of God:" and for this plain reason —that kingdom is everlasting, and man by creation or generation has no principle of perpetual existence in him; hence must gain it from some other source, or cease to be in the universe of God like any other mere animal.

To this let us add the fact, that man's *dominion* was over the animals; which imports, at his creation, he was himself an animal, but of the highest order; otherwise there seems an inappropriateness in the language of Scripture, and in the design expressed in creation. "God said, Let us make man . . . . and let them have *dominion* over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth:" Gen i., 26. Compare this with Psa. viii., 4–8, "What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field, the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the sea." This goes to show man was in his proper sphere, as ruler over other animals; and that was his standing, till such times as further developments could be made of him, or some other qualities should be added by trial, or otherwise, which should fit him for a higher sphere than that of a mere animal.

Further—That man was a mere animal, though of the highest order, and capable of developments which the subjected animals were not, is evident from his trial. That was the trial of an animal: it related to food—to *eating*. He was placed in Eden, and bid regale himself, or gratify his nature by eating freely of all the fruits of the garden save one. Of that one he was not to eat; that prohibition related to him as an animal, and was evidently designed to bring out [illegible]ce, a quality which he had not by cre[illegible] because such a quality cannot be created. It is not an entity, nor anything that can be created; it is an attribute, and must be produced by some cause whereby there is trial. Man, at his creation, was capable of no higher trial than that of an animal; so the test was, *to eat, or not to eat;* that was the test, and was suited to man, as one put in dominion over other animals. By this test, if obedient, he might advance in the scale of being, and approach to the attainment of a spiritual nature, which previously he had not. In the trial he failed, and fell under complete subjection to the animal nature with which he was created; but God provided another medium to bring in a spiritual nature, or to produce a spiritual development; that is, He provided a "second Adam," whose origin was not of the dust of the ground, but heavenly, though united to and become one with "flesh and blood;" for the "Word"—Logos—"was made flesh and dwelt among us;" or because those to be delivered "are partakers of flesh and blood, he also himself likewise took part of the same;" thus taking hold on our animal nature, that we by taking hold on his spiritual nature, by faith might have produced in us a spiritual nature, and thus attain unto holiness, immortality, endless life. This leads us to say—

IV. *Endless life for man is in Christ alone.*

Thus John speaks in our text, 1 John v., 12, "He that hath the Son hath life; he that hath not the Son of God, *hath not life*." In the previous verse, he affirms, this is the record, [that we are called to "believe," viz:] "that God hath given unto us eternal life, and this life is in his Son:" and he declares the rejection of this record is to make "God a liar." Yet, alas! how many professed Christians—ignorantly, we trust—do deny, *in fact*, the truth of this record, and claim they have endless life, or, which is the same, immortality, without regard to Christ.

Let us now examine the apostle's argument as to the means by which the spiritual man is produced. He informs us it is by the second Adam. "The last Adam," says he, "was made a quickening spirit"—or life-giving spirit. "That was not the first which is spiritual, but that which is natural," or animal; "and *afterward* that which is spiritual:" . . . . "the second man is the Lord from heaven," or of heavenly origin. As the first was from the earth, earthy—a mere animal, and not spiritual—so the second is from heaven, begotten by the Spirit of God; so that in him dwelt divine or spiritual life the principle and source of immortality and endless life.

Now we begin to see the need we have of Christ, and the value of him to a perishing world. Whatever intellectual or moral qualities may be manifested by any descendant of Adam the first, there is no approach to a spiritual nature, nor to immortality and endless life, till a union is formed with the second Adam, who is of heavenly origin. Out of Christ there is nothing but corruption and death—extinction of all sense and consciousness, or to perish like the beasts. But in Christ is life and immortality. Refuse and reject him, you perish; utterly, totally, and forever. Come to him—be united to him as the branch to the vine—live upon him by faith, and you are a "new creature"—a "spiritual nature" is developed—the man is begotten of the Spirit, and now has spiritual senses, which he had not before; he now sees spiritual objects; knows and loves God, which he did not before, however much his intellect might have been convinced there was a God. "The natural"—*psuchikos*—the animal "man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" and that discernment he has not, and cannot have, till he has a spiritual nature imparted, which can only be done by a union with Christ, the second Adam, and head of the spiritual creation. Hence, the first thing required by the gospel is, faith in Christ, in order to the new birth and the development of spiritual senses. The highest attainments in what are denominated moral qualities cannot produce this development, nor bring a soul of man out of his mere animal condition, or save him from perishing, unless he is united to the fountain of endless life that God has opened in his Son. A union with Christ or endless death must be the portion of all that proceed from Adam, who was of the earth, earthy. United to Christ, and abiding in him, as the branch abides in the vine, we shall not only have a spiritual nature—or be "partakers of the divine nature"—but our "vile body" will ultimately be changed; for, "as we have borne the image of the earthy, we shall also bear the image of the heavenly," saith Paul. "We"—Who? All men? No. Who then does Paul mean by "we"? He tells us, verse 50, "brethren," and verse 58, "my beloved brethren." This leads us to say—

V. *This endless life can only be perfected by a resurrection or translation.*

The apostle had clearly stated this fact in the previous part of this chapter, when he said, "If the dead rise not, then is not Christ raised;" and of course there is no fountain of endless life; "then they also which are fallen asleep in Christ are perished."

All future life turns on the reality of the resurrection. Without that, all are lost—all are perished who have died and "we, who have hope in Christ, are of all men most miserable;" because now we suffer and deny ourselves such pleasures as mere animal men delight in; and, doing all this in hope of a future and endless life, we are losers, if there is no resurrection of the dead. Yes, saith the apostle, "if the dead rise not, let us eat and drink"—enjoy ourselves as animals—"for to-morrow we die," and that ends all our hope. But, he affirms, the dead will rise, and the living in Christ be changed. "Behold, I show you a mystery,"—a secret—"we shall not all sleep" —or die—"but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead be raised incorruptible, and we shall be changed." "We." Who? All men? No. The apostle has clearly distinguished between those of whom he speaks and other men, verse 19, "If in this life only we have hope in Christ, we are of all men most miserable." Thus we see, the apostle means, by "we," a specific class of men, viz: those "in Christ"—or those who by faith are united to Christ. Such, if dead, will be raised incorruptible; or, if living, will be changed to incorruption: "for," he adds, "this corruptible must put on incorruption, and this mortal must put on immortality." This is the only way immortality is to be received or that endless life can be perfected; and "so," the apostle continues, "when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory." Then is the work perfected, and eternal life is entered on; for they cannot "die any more," but are glorified in their head, "Christ, who is our life."

INFERENCES.

1. Out of Christ, men will utterly perish like the beasts. Having no higher nature than that derived from the first Adam, they are of the earth, *earthy*—not heavenly—not spiritual—not immortal—no endless life.

2. Those who do have victory over death—who are delivered from its sting, and from its victory—attain this triumph through "our Lord Jesus Christ," and give "thanks to God which giveth us the victory."

3. We who have believed in Christ, and have hope toward God for such deliverance and salvation, have abundant cause to be steadfast and immovable, always abounding in the work of the Lord, forasmuch as we know our labor is not in vain in the Lord: "the end is life eternal" to all such as "have their fruit unto holiness." Let us endure as seeing Him who is invisible, for "we shall reap in due time, if we faint not."

ONE PENALTY.

WHEN the inhabitants of the old world perished by water, it was the penalty for their sin, especially the sin of unbelief. Disbelieving Noah's preaching, which presented to them the only ground of escape from condemnation, they suffered the consequences of their sin and unbelief. But they were placed under a law to which a penalty was attached; for no law can be binding without a penalty. The law with the penalty was published. Noah preached righteousness—doing right according to the law—they preferred to violate the law, and risk the execution of the penalty. The penalty was executed according to the divine statement. Who escaped? Only Noah and his family. Death followed upon all others. Now, if all the others escaped death, even after having been under it, will they not escape the penalty? It is said natural death is not the penaltp, because the good and the evil die, and the consequence is that all must come out of the grave when the wicked will receive punishment (suffer the penalty) while the righteous shall be rewarded. The fact is, *death* is the penalty; the going back to the dust was the penalty upon man for sin. But for the sake of argument, admitting the *natural* death is not the penalty, what follows? These did not suffer natural death. They died under the direct judgment of the Almighty, and thus suffered the penalty of the law which they had violated. Were they ever under another law? Can they be placed under another? Did they ever hear of another penalty? Will they ever hear of another? Not until they come forth in the "resurrection of damnation," or "judgment," when, of course, no time of trial will exist for them.

We are told that the justice of God requires that every man who has died in consequence of sin (for which he is not responsible) must have a resurrection. If so, then every wicked man must be removed from existence again, and under sentence, and sentence signifies law and penalty. What law is he under? What penalty must he suffer?

If the law did not take his life, in the execution of the sentence, then he is not under it; and there is no other that he can be placed under. If it did, then he is under it, and cannot live to be punished again for what he did or failed to do; and there is no other law that he can be placed under, hence, no condemnation by another; for it is manifest that where there is no obligation there can come no condemnation. Sin is the transgression of the law. Justice, therefore, cannot require the resurrection of the sinner; for the act of taking him out of existence the second time would be one of injustice, since he had suffered under the law that he violated, and never been placed under another.

The plan of saving men has other important principles published, since Noah's time, and the most who believe in the dying again of the wicked, believe that fire is the agent of destruction. Water was in Noah's time.

The antediluvians present an example. It will be readily admitted by some that they are an exception to the rule of resurrection for all; but the admission is fatal to the theory of a mortal resurrection, or general resurrection. And if the penalty is only one punishment for the violation of law, under which men lived, acted and died, then after a punishment has been inflicted, which is the stated consequence of transgression, there is no more demand. Hence, the sinner, at any time dying, as a penalty, only suffers what that penalty implies.

It is a foolish idea that God inflicts penalty twice for the same offense, whether each infliction shall be the same in kind, or otherwise. If it be denied that the death of man is a penalty, it is foolish to oppose the statement of Scripture with man's assertion, and even absurd and false to declare that the inhabitants of the old world, and others, did not suffer, especially, the penalty of the divine law enacted for their government. They are under it, and ever will be.

W. S. CAMPBELL.

New Haven, Conn., Oct., 28.

A BUDGET OF THOUGHTS.

IT is said, "Truth is mighty and will prevail." I have for years doubted the last part of this saying, and find it still hard to believe, because of the extreme density of unbelief, and other bad compounds, such as bigotry, pride, and prejudice; and I might add another bad element, stupidity. It is very hard work for truth to succeed, against such disagreeable and bad forces.

The wicked doing wickedly: none of whom can understand. But truth has a peculiar power, and can achieve a victory any time in a fair field. Its power is not like the mechanic arts; the wedge, the screw and lever. These can move heavy, inert bodies, that have nothing of will or ignorance to oppose, but simple weight, and similar obstacles. Archimedes said, "Give me a place for my fulcrum, and with my lever, I can move the world." Truth would do this on the lever-principle. Give it faith for a fulcrum. This, it is not likely to have, I greatly fear.

Truth has power as the light. There is no place so dark the sun of truth cannot light up, if only acceptable. It will pierce a crevice, with its genial beams, to show those within its good will. Says the Psalmist, "The entrance of thy word *giveth light*; by it, is thy servant warmed; and in keeping of it there is great reward." Ps. cxix. Its power is in its activity and vividness; always ready to make the most of opportunity. It could—if allowed—enlighten all minds in due time; only let the windows be opened, and all will be light.

A certain man gave his wife a sum of money to build a house to her mind. When completed—as he thought—she desired an additional sum to pay for blinds. "What," said he, "put windows in the house to let in the light, and then put on blinds to keep it out!"

That is the way with many, everywhere: when the light shines they fold the blinds of conceit and prejudice as snug as the scales of Leviathan. Here investigation ends for the present.

CAMP MEETING AT SING SING.

I went to this meeting; heard two sermons! Considered myself happy, in that they were both on the resurrection. The preachers were earnest men, and they did their work well as far as they went. The immortality of the soul was intruded to mar the sublimity of truth. The "blinds must be closed" to graduate the light, I suppose, to the purblind congregation. I thought I saw that our paper, or other writings of the kind, had formed a part of the reading of these gentlemen.

The first preacher was Dr. True, an original; quite free in thought and novel ideas; I judge, given to investigation, and is a good preacher. His text: "The sea gave up the dead which were in it." He had previously read that interesting and instructive chapter, 1 Cor. xv. He said the resurrection was appropriate *only* to the Christian religion. Other religions, excepting the Mohammedan, were opposed to it, as well as philosophy and science; chemistry in particular, and physiology, which supposes a change in one's personality every seven years. He did not believe in this philosophy. He insisted squarely upon the resurrection of one's own person. But after all this, he supposed the dead saints to be conscious, in some way or other. I inferred, however, from his drift, that the wicked were exceptions with him. He supposed it incompatible with the habits and choice of the apostle Paul to be inactive in the interval.

I think he would change his mind, should he ask the apostle himself; and then accept of his written opinion in the matter. In this, he has declared his faith, even in his writings. In the chapter read on this occasion, he is express—"Those who have fallen asleep have perished," etc., v., 15, 17, 18. If we get no more from Christ than we can get in this world, or in that interim dreamed of, "*we are* of all men most miserable." "Let us eat and drink, for to-morrow we die." Crosses, sufferings, persecutions, for Christ, will never pay. They are needless endurances—worse than needless. To suffer for a supposed principle, and nobody responsible for the damage and outlay! Stoning, crucifixions, burnings, and slaughter endured; wanderings in sheep-skins and goat-skins—destitute, afflicted, tormented." This has been the way with the Lord's friends from Abel down to this time, more or less: all of whom have and will perish, if the Lord does not think upon them, and bring them up into life. This is Paul's testimony.

Second. His account of his active life. "In labors more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews, five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned;" and some nineteen other distresses; some of them oft repeated; beside these, "*the care of all the churches.*"

Dr. True would not suppose that persecutions would form a part of Paul's experience in the "spirit land;" but we safely judge, the "*care of all the churches*" could not be excluded from his heart. Such a man as he, would "weep with those who weep; and mourn with those who mourn," in any world, where the conditions existed; even until the last sigh of the "groaning creations." But all this activity and sympathy is incompatible with taking rest in sleep; and I am sure the learned and eloquent Dr. *True* ought to know better than to suppose that people asleep can be trusted for congruity of thought, or profitable or appropriate works.

The Dr. referred to those who believed in the unconsciousness of the dead, and gave them the benefit of an argument of fact: the case of the naval officer felled to the deck in the heat of action, whose consciousness was suspended for months; who, on coming to himself began where he left off in the battle. I myself witnessed an instance similar in the effects. I pulled a little boy from the bottom of a river; water twelve feet deep. He had lost his knowledge of things. On coming to, he cried out, "Pull me out; pull me out." I think any body ought to know how to make deductions from such facts.

The sermon, notwithstanding, was good, excellent, and wholesome. The poison had its antidote.

The other preacher was Mr. Inskip; a very zealous man. His text: "Then were the disciples glad when they saw the Lord." He, also, magnified the resurrection greatly; so much so, that there was no salvation without it. The atonement was nothing worth without it; labor without advantage; suffering without virtue, or reward. So says Martin Luther, "Take away a resurrected Jesus, and a crucified one is of no avail."

I thought what a pity that men with such a prestige, and such large opportunities, should be after all, ignorant of the end of the gospel. But what a mortifying word, to apply "*ignorance*" to such great men. What else is it? Let them know better; know their own profession; not be quacks in such a high calling as the "cure of souls."

I thought if this preacher could but have the clean truth, what a strong point he could make just now—a large audience, and the right place to say the right thing. "The atonement of no avail without the resurrection." This statement was suggestive to my mind of two important thoughts—the atonement and the second advent.

The preacher spoke as if the atonement was effected on the cross. This, I believe is a common error that will disappear by noticing two or three things. Jesus was a *testator*, and administrator. He makes the *will*, ratifies, and ministers upon it as a priest. On the cross he was a victim. In heaven, the most holy place, he ratifies the *will*; in his return to earth, he administers upon it, and puts the heirs in possession of the estate. This, without doubt, is the programme. If any doubt, let them look again at the word. See Heb. chaps. viii., and ix.; especially these verses, chap. viii., 1, 2, 4–7; chap. ix., 7, 8, 9, 11, 22, 24, 26. The type atonement signifies every thing to be learned about it. The high priest went *alone* once in a year, on the Jewish annual day of judgment. Thus it was appointed unto men once to die (in a figure) "*but after this the judgment;*" which is the time for Jesus to officiate. "So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time," etc., after the manner of the High priest under [Lev. xvi.] the law. Peter refers to this case in

this language, "That your sins may be blotted ou whten the time of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you," etc. Acts. iii., 19.

BARNEY MATHIAS.

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FOR WHAT AM I ANSWERABLE?

I AM answerable for nothing but what is in my power. I am answerable for my own conduct, because I have power to control and govern it; but, I am not answerable for the conduct of others, because I have not power to control and regulate them. They may do evil when I have done for them all in my power. I have power to instruct people, but I have not power to make them learn. I have power to entreat and urge them to be good, but I cannot compel them to be good. I have power to set them a good example, but I cannot compel them to follow it. Goodness must be the result of their own free choice, and no one can make men good against their choice or without their choice. If men will not choose to be good, no one can make them so.

The best that we can do toward making others good, is to be as good as possible ourselves. In seeking after perfection of knowledge and virtue, we both secure our own felicity, and do the best in our power toward promoting the conversion and salvation of others.

Some seem to think we are in danger, if we follow truth without reserve, of getting so far forward, that others will be unable to follow us: and they accordingly advise us and entreat us to move slowly in our pursuit of truth, and to be more moderate in our discoveries. But are none to deal out strong meat? Are all to occupy themselves in serving out milk, and must they serve out milk forever? No such thing. Let every one deal out to the large family of faith, all that the great Father may deal out to him. Then let the babes take their milk, and let the men take their stronger food, and let each one have his portion of meat in due season. It is foolish to think of putting off the declaration of the whole truth till people are fit for it. There is nothing can fit people for the reception of truth, but truth itself. Men will always object to some truths, however long we may delay their declaration. Men will never be prepared to hear us declare the whole truth, however long we may wait. If we tarry till men are better, we shall never declare to them the truth at all. We must take them as they are, and if we cannot cure them by the truth, we must kill them by it; if their intolerance and pride will not let the truth prove to them the savor of life unto life, we must allow it, however painful the thought may be, to prove to them the savor of death unto death.

I am getting more and more out of love with the system of worldly expediency than ever. I think the best wisdom of the Christian is to tell all he knows, and to let God attend to the results. I feel inclined for my own part, to give to my brethren what God may give to me; men and sects may roar and rage as they please. We have worshipped men's intolerance too long; it is time to chop up the idol now, and throw it into the fire; it is time to grapple with the monster demon fairly, and either kill or be killed. I would not act rashly; I would use no harsh expressions; I would use no violence: but I would do homage to the truth; I would speak plain out; I would let truth out of her dungeon, and allow her to go forth unshackled and free; I would empty my heart, and not spare till I had filled the whole world with light.

HOMO.

COME!

THERE is no sweeter word than this in the New Testament, because there is none more full of the love of Jesus.

It implies his nearness to us. It is not a message sent to us from a distance, but is a word of conversation uttered within easy hearing; but it includes a world of self-sacrifice, which should bring Jesus from the glory of heaven down to this companionship of social intercourse with us. Before he could say, "Come unto me," he had to come to us.

It is a friendly and a winning word. It is not the same as "Go." "Go and wash in Jordan seven times" was a most useful direction. It contained all that was necessary for the cure of Naaman. But Jesus does not send us away for our healing. Salvation would be a different thing for us if Jesus always said "Go," no matter whither, and never said "Come." This word pledges us his help, his company, his friendship.

It implies, too, what we need is found in Christ. Well might Peter say, "Lord, to whom shall we go? Thou hast the words of eternal life." There is no salvation except with Christ and in him. In him there is rest. Hear his words: "Come unto me all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

In him the thirst of the soul, its ardent desire for happiness, is satisfied. "If any man thirst, let him come unto me and drink."

"Let him that is athirst come; and whosoever will, let him take the water of life freely."

Dear reader, come! We will not say, "Go to Christ;" but, standing, as we hope we do, on the Lord's side, we say, "Come to him." Of course you are not to do this in any bodily sense. Jesus was not satisfied with this when he was on earth. He is not now. Come in your heart, your thoughts, your service, your prayer, your deepest trust; come, and he will in no wise cast you out.—*Selected.*

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 6, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

WHAT IT IS TO DIE?

"THERE are those who teach that God cannot suffer, and that suffering is incompatible with pefectness. . . . . 'What! do you teach that God died?' . . . . It was declared to be blasphemous to ascribe suffering, and much more blasphemous to ascribe death to God. . . . . Let me say a word in respect of dying. Do you suppose death means annihilation of the spirit? You might as well claim that it is absurd to say that God threw off the robe of empire, as to claim that it is absurd to say that he died. What is it to throw off a robe? God dies as man dies. And how does man die? We lose the body that we may have the soul. He that dies is like a man in prison, the roof and sides of which are swept away by some earthquake, so that he is left standing a free man. . . . . Dying means unclothing, or taking the material substance from, a spirit. And if it pleased God, in the person of Christ, to descend and take upon himself the human form, is there any more absurdity in speaking of his dying, than of speaking of a man's dying? I do not hesitate to say God died. My God is Jesus Christ. He, as an eternal spirit, became clothed in the flesh, and limited himself by being subject to the laws of nature as we are; and when he had fulfilled his earthly mission, he laid the flesh aside—and that was dying. And that is all that dying means to anbody. I do not know why an inclosed God cannot die as well as the inclosed spirit of man. God can suffer and die: and it is taught that he suffered and died for the sins of the world."—*Henry Ward Beecher.*

REMARKS ON THE FOREGOING.

We think it is a law of nature and of God, that when absolute "perfectness" is attained suffering is excluded. Mr. Beecher's God, "though he were a Son, yet learned he obedience by the things which he had suffered; and being *made perfect*," etc. Heb. v., 8–9. Who was it that said to Mr. B.'s God, "Thou art my Son, to-day have I begotten thee?" And to whom did Mr. B.'s God "offer up prayers and supplications with strong crying and tears to him that was able to save him *from death*, and was heard in that he feared?" Heb. v., 5–7. And why did Mr. B.'s God desire to be saved "from death," when death would only "sweep away the roof and sides" of his "prison, so that he" would be "left standing a free" God? Why did Mr. B.'s God cry out in agony when his prison house was being cleared away, by the cross—the "earthquake"—and say, "my God, my God, why hast thou fosraken me?" No wonder Mr. B. labored so hard to "throw off" the absurdity of his theory, with which he saw it would be charged. Can he tell us when the *eternal* "God threw off the robe of empire?" No doubt, such an assumption is quite as "absurd" as "to say that he died!"

According to Mr. B.'s theology, when JEHOVAH threatened Adam if he sinned he should surely die, the threat amounted to just this—"Adam, thou shalt not eat of that tree, if you do, I will blow your prison walls away and sweep the roof clear from you, and you shall be left standing a free man!" What a sublime *pun*ishment! No wonder Adam and Eve were in a hurry to get such glorious freedom! How could they be reconciled to wait nearly a thousand years for the boon they had been so prompt to secure! They must be models of patience and submission. Doubtless all their posterity copy after these virtues in their illustrious progenitors; for they all seem to be of one mind in their desire not to let the "sides and roof" of their old "prison" be "swept away," lest they should be "left standing free" too soon! All men must be exceeding pious, or Mr. B.'s definition of death is somehow defective, for all are quite willing to remain in "prison" and to defer "standing free" till a more "convenient season."

We have not, however, considered all the beauties of the theory. Mr. B.'s God *resumed* his prison of "flesh and bones," the third day after his death: for he "died, and was *buried*, and rose again according to the Scriptures:" see 1 Corth. xv., 3–4. How strange that he could not endure to be left "standing a free" God more than "three days!" There must be something repulsive in the mind of Mr. B.'s God in remaining unclothed, or without "the material substance" for company. He hastens to put it on again, and so "rose from the dead the third day." Mr. B. found it easy for his God to die, according to his definition of death; but he will have to give a new definition to resurrection, as well as to death, to make his theory have any show of emanation from a thinking mind. Did *his* God rise from the dead? The Scriptures affirm that Jesus Christ did; and "that Christ being raised from the dead dieth no more; death hath no more dominion over him." See 1 Corth. xv., 4, and Rom. vi., 9. "God dies as man dies," says B. "We lose the body that we may have the soul." When *his* God died, then he lost "the body," and that was being made free: he laid the flesh aside, he put away "the material substance." Why does Mr. B. refrain from noticing the fact that his God "rose from the dead the third day"—that he afterward said to his astonished diciples, "Behold my hands and my feet that it is I myself: handle me and see, for a spirit hath not flesh and bones as ye see me have." Here is the "material substance"—he is "clothed" with it again, notwithstanding it seems so hateful in Mr. B.'s *theory;* the "prison" reared anew; and as "he dieth no more," Mr. B.'s God is to remain *eternally in prison!*

But Mr. B. says, "I do not see why an inclosed God cannot die as well as the inclosed spirit of man." Here is "confusion worse confounded." In the first place, "the heaven of heavens cannot contain God," (1 Kg. viii., 27). "Do not I fill heaven and earth? saith the LORD:" Jer. xxiii., 24. "In him we live and move and have our being:" Acts xvii. 28. How then is God to be "inclosed!" Can he be shut up in "prison"—in "material substance?" We do not ask how God could *manifest* himself "in the flesh"—shining through it upon earth's darkness—but how could he be "inclosed" in it, as in a prison?

In Mr. B.'s remark, the two legs are not equal. to have made them so, *man*, and not "the *spirit* of man," should be spoken of as "inclosed." He says, *God* was inclosed. Was *man* inclosed? No: "the LORD God formed *man* out of the dust of the ground." When Mr. B. can prove that *man* had a "spirit *inclosed*" in him, his illustration may be of some value; till then, it has place among his many groundless declarations.

Why is Mr. B. so profoundly wise in defining what death is? Because he has assumed that man has a distinct entity inclosed in his body, called *soul;* and that it is immortal. He says, in another part of his sermon, "it is enough for" him "to know that man has a soul, and that that soul is immortal." That would be enough if he only *knew* it, but does he know it? If so, will he give us Bible authority for it? Can he do that? We "know" he cannot; but he can declaim about it, as a schoolboy would about the "inhabitants of the moon." Let him give us a "Thus saith the LORD" in proof that man has a soul entity which is "immortal." We forewarn him, that he will be in as critical a position as king Saul was before he consulted the *spirit rapper* at Endor: he went not to her till God had forsaken him, and "answered him not, neither by dreams, nor by Urim nor by prophets." There is not an utterance of JEHOVAH, nor of his prophets, from Genesis to Revelation, which speaks of the soul as *immortal*; no not one. But Mr. B. and others *assume* it, and so call darkness light, and light darkness, "corrupting the word of God to establish their own traditions." "If the blind lead the blind" shall they not "both fall into the ditch?"

THE INTERPRETATION OF SCRIPTURE.

THE idea that Scripture language is to be understood different from the same forms of speech in other writings, is a fruitful source of error. Mysticism, or saying one thing and meaning another, is not to be tolerated in a professed *revelation.* To make plain words of inspiration mean something else than their obvious sense, or pretending the true sense is a *hidden* one, was introduced into the church, says Enfield, in his Philosophy, "almost as soon as the apostles had left the world." Heathen philosophers dealt in the mystical sense, because they designed to keep the common people in ignorance. The primitive converts to Christianity, from heathenism, had great temptations to use the mystical in interpreting Scripture, hoping thereby to multiply conversions to the new religion by the abundance of hidden wonders they thus pretended to find in the Bible. To some extent they were successful; but the church paid dear for this perversion of the word of God. It prepared the way for the Papal apostacy; and since the Reformation has been the scourge of Christendom, producing fanaticism, wild fancies, and has led to every evil work.

There is but one remedy to this evil, viz., A rational adherence to a literal construction of Bible language, such as would be sound in reading any other book of sober instruction.

There are figurative and symbolical representations and illustrations of truth, but they are such as might be understood by the common people: it was such language as was in common use in that age: hence, if we place ourselves where they were, we need be in no doubt as to the sense intended. The sun, moon, stars, mountains, rivers, various beasts, etc., were used figuratively or symbolically, in the Bible, to denote kings, rulers, governments, kingdoms, states, etc., but they were not so used to hide the meaning, except in rare instances; for it was the common method of conveying instruction in a time when almost every idea had some symbol to represent it, and make it more plain, inetead of obscure, as some suppose.

We are not to give those symbols or figures a fanciful interpretation, but let the Scriptures be their own interpreter, carefully examining such teaching in the light of explanations or fulfilments previously presented, which will show us how the language was then understood; thus shall we be made acquainted with the true import of the words employed. Then we may and ought to explain the Bible as we would any other common-sense book written to communicate information to the minds of men in general: i. e., according to its most obvious sense, unless necessity compels a departure from it.

Finally, in our interpretations of Scripture, our conclusions must be according to the analogy of faith; that is, they must be consistent with plain passages that speak on the same subjects or events. Also, the general tenor of the Scriptures must rule in the conclusion arrived at. The language that is obscure is to be explained by that which is plain. In other words, figurative language is not to rule against plain and positive, but is to submit to it. Any position which converts the plain and positive statement of *penalty* of law into a *figurative* representation, must be a false position. Such are all attempts to convert the penalty of *death* into life in misery, when spoken of the final state of sinners.

PERVERTING THE WORDS OF GOD.

TURN which way we will, we find men turning the words of Scripture into foolishness by their traditions. We give one or two samples of this pernicious course. The account of the death of a pious lady closes thus:

"When struggling in death she exclaimed, 'This is no dark valley! this river is very narrow! I can step across it!' With assurances of love to all her friends, she concluded with 'Good-by, good-by;' 'and she was not, for God took her.'"

Is the concluding remark justified by the text to which it refers? It relates to the case of Enoch. It is said of him, Gen. v., 24, "Enoch walked with God: and he was not, for God took him." The word "was," in this text, is supplied, not being in the original. We get the true sense from the apostle, Heb. xi., 5—"By faith Enoch was translated that he should not see death, and was not found, because God had translated him." Now let Gen. v., 24 correspond with this apostolic explanation and we have this fact—"Enoch *died* not, for God took him," or "translated" him: he did not die. But the pious lady, to whom the inspired language was applied, did die—she "struggled in death;" yea, she died; and yet words are applied to her which belong only to one who "died not"—one who was "translated that he should *not* see death." By the theology of the account of this lady's death, she went just as Enoch did. By the language of the apostle, if Enoch had died it could not have been said—"God took him." It was because he did not die that such language was applied to him.

Another case was that of a minister who was praying God to comfort persons who had a friend die, and he asked that God would "say to these mourners when they came to the grave, 'he is *not here*,' for he is not, Lord—he has gone to heaven."

In this case, it will be seen, God was asked to use language to these mourners when they should lay their dead friend in the grave, that was spoken of Jesus by the angel to the woman, *after* he had risen from the dead and come out of the grave. In the case of Jesus it was a glorious truth: in the other case it would have been a monstrous falsehood which the minister asked God to utter. In other words, the theology of the minister led him to suppose mourners could be comforted by an untruth. It is certain, however, that God never did sanction such a method of comforting mourners. No: his method is to point believers to the resurrection "at the last day," when "the Lord himself shall descend from heaven with a shout; with the voice of the archangel and the trump of God;" then "the dead in Christ shall rise first, and we who are alive and remain" [unto that event] "shall be caught up together with them to meet the Lord, and so shall be forever with the Lord. Wherefore comfort one another with *these words.*" See 1 Thess. iv., 13–18. How unlike the corrupted theology of such a misdirected, though it might be well-intended, prayer!

The evil of all such unscriptural statements and prayers as we have noticed, is, they draw away the mind from the true source of comfort, and the Scripture hope of the resurrection of "the dead in Christ," and argue a lack of faith in the glorious revival from the "dominion of death, to die no more," by which the saints become "the children of God, being the children of the resurrection." Lk. xx., 35, 36. Besides, they beget a habit of a loose—not to say criminal—use of the language of Scripture, which prevents the intelligent use and the sanctifying effects of the truth.

ADVICE TO OUR READERS.

WE adopt and commend the following advice:

"Be sure you live in love, and labor to be exemplary in all Christian excellencies. And do not espouse my cause, or make yourself answerable for my peculiarities. Espouse Christ's cause only, and make yourselves answerable for nothing but the simple unadulterated Gospel. If I can help you, I shall be glad to do so: but I cannot be the head of a party or sect. Let Christ be your only head, and pure Christianity your only system. Embrace none of my principles, but what you may clearly discover to be the principles of Jesus Christ; and even then, do not embrace them because they are mine, but because they are Christ's. If you do this, then, though your adversaries should prove that some of my sentiments are erroneous, and some of my proceedings objectionable, they would prove nothing against you. Have as little connection with me, and as little dependence on me, as possible; but have as close a connection with Christ as you can, and let your dependence be on God for all you want. I do not say, Disown me, or slight me; I only say, Have no one for your master but Christ, and be answerable for nothing but Christianity."

WHAT IS UNDERSTOOD BY THE GOSPEL?

A DIALOGUE.

O.—"BR. Grim, I object to your view of the Gospel from the fact that you make life, or future existence, depend upon a belief in it; or, in other words, your gospel contains nothing but existence in the future; whereas the gospel is nothing more than glad tidings of happiness to the human family."

G.—You mistake my meaning of the gospel, entirely; we do not say, the Scriptures teach that nothing is conveyed to man in the future but existence. If you had fully comprehended man's condition you would not have been led into the error you have fallen into. Had you comprehended that man has no life or life principle in him, by nature, except the present animal life, and when that ceases he ceases to be, you would have understood my meaning of the gospel. The world was in this condition when Jesus Christ was sent upon the mission of the gospel, which was to bring life into the world.

O.—"But I have been taught all my life to believe man possesses an immortal soul; and when we read of life, in the gospel, it means happiness, or being delivered from punishment."

G.—Then you would read "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not be miserable but have everlasting happiness." "I am the bread of happiness; he that cometh to me shall never hunger." "I am the living happiness which came down from heaven; if any man eat of this happiness he shall be happy forever."

O.—"I would not change the *reading*, as you have done; but that is the meaning as I understand it."

G.—It is very strange the word happiness is used so often by ministers and objectors to the Life theme, and yet the word happiness does not once occur in the whole Bible. We find the words happy and haply; but, unfortunately for the objectors, the word happiness does not occur in the whole book.

O.—"I understand you to say, if man feels he is a sinner and will perish, and return to the dust, unless he receives help; and if he believes that Jesus Christ was raised from the dead as God's appointed way of life, he shall have life. Now, is that all there is of the gospel? Is there nothing else to believe? Why, I have been taught that I must believe in the confession of faith; in the nature and character of Jesus Christ; the kingdom of God; the future age; and a host of other things."

G.—I would answer in the language of the apostle to the question of the jailor, "What must I do that I may have life?" The answer was, "Believe on the name of our Lord Jesus, Messiah, and thou wilt have *life.*" How plain and yet how simple; "Believe on the Lord Jesus and thou shalt have life."

O.—"It seems to me you make the gospel too simple. I have been taught that the gospel was some great mystery; and that it required considerable learning to comprehend it."

G.—There are many truths in the Bible that concern and relate to things in the future that require deep study and research. But the question before us, at present, is, the gospel. What is the gospel? We say, it is the simple way or proclamation of life to perishing man.

In our articles we have stated what the Bible says man is. An animal of the highest order, endowed by his Creator with the highest order of intelect; but, like all other animals, the subject of death; and returning to dust. Now, is there any way of escaping this doom? In nature there is none. Now Jesus Christ makes the proclamation, through the gospel, "He that believeth on me shall have eternal life." This is the proclamation: life may be obtained in believing on him whom God hath appointed.

O.—"But you make it appear as if the wicked will never be raised to life. Our minister speaks of the wicked in the day of judgment; when they are raised from the dead, standing before God to receive the sentence of condemnation. How do you get over such things, and reconcile them with your views?"

G.—First, permit me to ask you a few questions. I have stated, in a plain and simple manner, what the gospel consists of, and how a man by believing in Jesus Christ, God's appointed way, may have life, by a resurrection from the dead.

Now, as Jesus declares himself to be the resurrection and the life, will you or your minister be so kind as to inform us how the wicked get a resurrection to life, or a resurrection of any kind, without Jesus Christ? For, as the apostle says, "Be it known unto you, and to all the people of Israel, that by the name of Jesus, Messiah, the Nazarean, whom ye crucified, and whom God raised from the dead," lo, "by him doth this man stand before you recovered. This is the stone which ye *builders* rejected: and it hath become the head of the corner; neither is there deliverence [from death] in any other; for there is not another name, under heaven, which is given to men whereby to live." [*Murdock.*] Acts iv., 10, 12. Will you please inform us in our next by what name you give the wicked life?

JACOB GRIM.

THE NEW JERUSALEM.

BR. STORRS: I should like to make an inquiry regarding the New Jerusalem. Is it not a symbolic city—a type or symbol of earth's renewed and eternal state? Is not the idea of a literal city lost sight of in the following passage—"There will be no more curse, but the throne of God and of the Lamb shall be *in it;* and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads: and there shall be no more night there; and they need no candle, neither light of the sun, for the Lord God giveth them light: and they shall reign forever and ever"? Rev. xxii., 3–5.

WM. H. SPENCER.

Brockport, N. Y.

REMARKS BY THE EDITOR.—To our mind, the New Jerusalem of Rev. xxi. and xxii. is a symbolic representation; and it is explicitly said to be "the bride, the Lamb's wife," chap. xxi., 9, 10. The great city, Babylon, was taken to symbolize the harlot church, in all her abominations. The New Jerusalem is the symbol of the pure church of Christ glorified, and taking its place on the earth after the corrupt or harlot church—the great city, Babylon—is swept from the earth, and sinks to rise no more. Then shall the saints shine forth in the kingdom of their Father, as the true bride of Christ, symbolized by the New Jerusalem, Rev. xxi. Such has been our view of the subject for many years, and we see no cause to change in that matter

THE RICH MAN AND LAZARUS.

MUCH has been written on this parable. The best thing, on the whole, that we have seen on the subject, is an 18 mo. tract of 16 pages, by Eld. J. S. WHITE. If we do not agree with every expression in it, we can cheerfully commend it to the attention of all who wish to understand the parable and its design. A tract, simple in its character, showing the true meaning of the parable, has been needed. Br. White's meets the want, and cannot fail to produce conviction upon any mind which is not Pharisaical. This tract can be had of the author, East Boston, Mass., or at *this office. Price* $2 per 100 copies.

A CHRISTIAN HERO.

A POOR but pious miner in Cornwall (a member of the Wesleyan society) was down deep in the earth with another miner sinking a shaft. They were blasting rocks, and the custom was, after the rock was charged, for one first to ascend in the bucket and the other to wait till the bucket came down again, then ignite the fuse, get into the bucket, give the signal to the man above, and be drawn to the top before the explosion. In the present case, the train unexpectedly took fire. The fuse was hissing, both men rushed to the bucket, got in and gave the signal to hoist; but the man above could not draw them both. They at once saw their danger; both could not escape, and delay was death. One of the miners was pious. Looking for a moment at his companion, and stepping from the bucket, he said, "Escape for thy life; in a few moments I shall be in heaven." The bucket was drawn up and the man was safe. Eager to know the fate of his magnanimous companion, he bent over the mouth of the shaft. Just then the explosion rumbled below, and a splinter struck him on the brow, leaving a mark he will carry to the grave. They soon commenced laboring among the fallen rocks to extricate the corpse. At last they heard a voice. Their friend was yet alive. They reached him, and found him without injury or scratch. All he could tell of the fearful scene was, that the moment his friend was gone he sat down and took up a stone and held it before his face. When asked what induced him to let his companion escape, he replied, "I believed my soul was safe; I was not sure of his."

Now look at him who, to build a city called by his own name, sacrificed a hundred thousand men, and at this poor miner, who, to save the soul of his unconverted comrade, sat down there to be blasted to pieces, and say which is the true hero.

MOURN not that you are weak and miserable. The gentle breeze is better than the hurricane, the cheerful fire of the hearthstone than the conflagration.

THE BIBLE.

WHEN the celebrated Dr. Samuel Johnson was asked why so many literary men were infidels, his reply was, "Because they are ignorant of the Bible." If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one reason which may be assigned, doubtless, is they are not aware of its interesting variety. This feature of the Bible is well illustrated by Mrs. Ellis, in the following eloquent extract from her recent work entitled the "Poetry of Life."

"With our established ideas of beauty, grace, pathos and sublimity, either concentrated in the minutest point or extended to the widest range, we can derive from the Scripture a fund of gratification not to be found in any other memorial of past or present time. From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep—from the moth that corrupts the secret treasure, to the eagle that soars above his eyre in the clouds—from the wild ass in the desert, to the lamb within the shepherd's fold—from the consuming locust to the cattle upon a thousand hills—from the rose of Sharon to the cedar of Lebanon—from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge—from the lonely path of the wanderer, to the gathering of a mighty multitude—from the tear that falls in secret, to the din of battle and the shout of a triumphant host—from the solitary in the wilderness, to the satrap on the throne—from the mourner clothed in sackcloth, to the prince in purple robes—from the still, small voice, to the thunders of omnipotence—there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and therefore there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full supply; and no condition of humanity necessarily excluded fram the unlimited scope of adaptation and of sympathy comprehended in the language or the spirit of of the Bible."

"THAT BLESSED HOPE."

BUT now let me speak to you of the Second Advent, which is the Christian's great hope (as the First Advent, is the foundation of his faith:) for then Christ will assume his office of King; and not till then will the great enemy of souls, the "accuser of the brethren," be bound, error be banished, sin be subdued, and creation cease to groan; because at his coming he will establish the kingdom of truth, righteousness, and peace. What Christian is there who, believing this, when he hears the Saviour's voice saying, "Surely I come quickly," will not reply, "Amen, even so, come, Lord Jesus?"

The First Advent is the source of all our hopes of eternal life; but when we have been admitted freely into the kingdom of glory through the Saviour's obedience unto death, we shall find, at the Second Advent, there is nothing that we have either done or suffered for him will be graciously remembered, and even rewarded by him.

You ask me to answer the question, "How you reconcile the series of signs our Lord's coming with its supposed suddenness? How can people be taken by suprise when his approach is announced?" 1. It will be sudden when it arrives, notwithstanding the preceding signs. "Of that day and hour knoweth no man;" and the majority will not regard the signs of the times as bearing upon that event. 2. The signs of the times were clear at the First Advent; yet who were ready to welcome it but Zacharias, and Elizabeth, and Mary, and Joseph, and Simeon, and Anna, and a few more? To the five wise virgins, the coming of the bridegroom is sudden—to the foolish unexpected.

I never knew an anti-millenarian give a satisfactory answer to 2 Thess. ii., 8. If the Man of Sin must be destroyed before the millennial period, the Lord must come before that period; for it is of his personal, not spiritual coming that the apostle is speaking. Spiritual, indeed, that will be also, for there will be little spirituality till then. Judah will vex Ephraim, and Ephraim envy Judah.

The signs of the times call for—1. A close adherence to the word of God. 2. The exercise of faith, hope and love. 3. Watchfulness and prayer. 4. A diligent use of all available means of grace for ourselves, and a zealous endeavor to propagate revealed truth among others, both at home and abroad. The complete victory of truth I do not expect until the second advent of our blessed Lord. —*The late Dr. Marsh.*

TRUTH AND ERROR.

ERROR is mortal; but truth lives on for ever. While error lives, it lives on sufferance only; but truth lives of itself: it is incapable of death. Error is at every one's mercy; but all the powers in the universe cannot destroy truth. Error lives by concealment chiefly: if it be tracked and discovered, it dies. Truth can live everywhere: it can bear the fullest exposure; and the brighter and fuller the light that falls upon it, the more sprightly and vigorous it becomes. Many errors live in consequence of having taken the names of truth, and clothed themselves with some of truth's garments; but when truth resumes her names, and claims again her garments, error will perish. And truth will be doing so by and by. She is beginning to look round her, and to make known her claims. She has lived much in retirement in days past, and has been too modest in her pretensions; but she is coming forth to the light—she is presenting herself more openly, and waxing bolder in her claims. She is blessed with a more numerous offspring also than heretofore, and many of her children seem resolved that their venerable parent shall have her rights. They are resolved that error shall be stripped of her stolen garments, and deprived of her stolen names, and presented to the world in her own unsightly nakedness; and that if she cannot live on her own means, she shall not live at all. They are resolved that she shall be tracked to her last hiding place, forced from last disguises, and that truth alone, whose right it is, shall live, and reign, and flourish, through all the dwellings of mankind.

THE MOST EVIDENT AND ENCOURAGING OF ALL FACTS.

BY REV. JOHN COX, IPSWICH, ENG.

"God is greater than man."—Job xxxiii., 12.

THIS is a very obvious fact, capable of ample proof and abundant illustration. God is revealed by his works, so also is man, and man often considers that his works prove him to be great. But what were Solomon's pools to the Pacific Ocean, or, what is the dome of St. Peter's at Rome to the glorious firmament? As we gaze on these and other contrasts the words *insect*, and *infinite* are naturally uttered.

Study the fact in Scripture, and there we learn that God is greater than man in his excellencies, and by the way of contrast in all his defects. Take man in his antipodes and this truth is obvious. God is infinitely greater in holiness then the best of men; and equally more infinite in mercy than the worst of men.

What feelings should such facts produce. *Reverence* at God's great majesty. We should come before him with holy awe. Oh, how little do we realize his greatness; yet we have felt awed when in the presence of those in station or mind above us. *Repose.* He is great in his words and equally great in his power and faithfulness to make them good. Rest on his great words; and great blessings are sure to flow from them. *Resignation.* He is great in wisdom and sovereinty. *He* never errs, and has a right to do as he pleaseth. *Rejoicing* becomes those who have so great a friend and patron. Great is his glory and equally great his grace; therefore, rejoice in hope of the glory of God, and praise him for the exceeding riches of his grace.

Our Father sits on yonder throne,
Amidst the hosts above:
He reigns throughout the world alone,
He reigns the God of love.

Then let us, while we dwell below,
Obey our Father's voice;
To all his dispensations bow,
And in his name rejoice.

FAITH.

IT was recently stated by H. H. Jessup, that on Mount Lebanon, seven thousand feet above the sea, are several large cedars that tower up from their massive trunks to a great height, and shoot out their wide-spreading branches on every side. The inhabitants of the vicinity call them, by way of distinction, the "Twelve Patriarchs." Just by one of these there has grown up a tall slender cedar, which, above fifty feet from the ground, enters one of its huge branches, and becomes incorporated with it, while its trunk has been almost severed by decay from its own root. It hangs there in the embrace of that majestic cedar, and draws its life and strength from that gigantic trunk.

Thus it is with the soul that lives by faith. He has grown up into Christ. He lives in him, and is sustained by him, and grows and thrives by virtue of an endearing union. Formerly he was attached to earth from which his strength, such as it was, was derived. Now he hangs solely on Christ, and in a manner so contrary to what may be called the order of nature, and so detached from the world, that others cannot but admire the manner and means of his wonderful support.—*Am. Messenger.*

CONFIDENCE IN CHRIST.

THE dew of thy grace is shed upon my wasting spirit with refreshing consolation. My soul languishes; but soon it will exult in thee; my flesh withereth, but after a few days it will revive. I am compelled to undergo corruptions, but thou wilt free me from this decay when thou bringest me out of all evils. Thou hast newly created me in the image of God, and how can the work of thy hands perish? Thou hast redeemed me from all my foes, and how shall death alone triumph over me? Thou hast devoted thy body, thy blood, and thy entire self for my salvation; how, then, shall death hinder those benefits which were bought with so precious a price? Thou art my righteousness, and my sins shall not prevail over thee; thou art my life and resurrection, and my death shall not overcome thee; thou art my God, and satan shall not have power over thee. Thou hast given me the earnest of the Spirit, and in his will I glory, in his will I triumph; and I firmly believe, nothing doubting, that thou wilt permit me to enter into the marriage supper of the Lamb.—*Gerhard's Meditations.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

Letters and Extracts.

FROM ELD. JOHN CRAIG.

WESTFORD, MASS., Oct. 27, 1867.

BR. STORRS: First of all let me say, that the HERALD is very dear to me. I love its contents; I love its *spirit;* it is delightful to know that we have the assurance of life in Christ our LIFE-GIVER. I am doing all I can to get the truth before the people around where I live. They seem to be pleased with our views. I hope to see them take a decided stand on the side of *truth.* Like all others, they have been taught to believe in the latter day fables of inherent immortality; going to heaven or hell at death; and raising the wicked dead to kill them again. All these things have been brought to the light of the Bible, and shown to be only the traditions of *men;* and, thank the Lord, the truth is gaining ground here. If I could obtain some tracts or works on Christ our LIFE-GIVER, I should receive material help in spreading the light. Now, is there any of my good brethren who feel to send in to Br. Storrs and purchase a bundle of tracts and send them to the poor seekers of truth out here in Westford? I shall gladly distribute them among those who are desirous of knowing the truth of the Bible. Up, my brethren and sisters, time is short, out into the harvest field; help—help to gather in the last crops; for soon, very soon will the day be ended, and we, if faithful workers, will receive every one his penny.

FROM ELD. J. LEWIS.

MOULTON, ILL., Oct. 23, 1867.

BR STORRS: The last HERALD came to us yesterday; and truly it is a feast, to a weary pilgrim like ourself, to peruse its columns, and read the cheering epistles of the dear saints, scattered here and there throughout the length and breadth of the land. It appears to grow better and better. The article headed a "Purifying Hope" has so much plain Bible truth, that, to us, it is meat in due season; and, to say the least, they are all good. O how it revives our spirit (mind) to see the interest taken to sustain the HERALD.

Our heart was made to rejoice on reading the notice concerning the tracts. They are just the thing we want; and we respond by sending our mite to help in keeping the ball rolling. Br. Z. Campbell says, your paper is shattering the old sectarian walls faster than any battering ram; and so it seems to us. The work is but just, as it were, begun. Glory to God, the cause is onward, and is bound to triumph; for our army is on the increase. We are getting new recruits wherever we go, notwithstanding some are crying "Infidelity," because they can't have a personal devil to lay their sins upon, but it is very rare that we find any deserters after fairly committing themselves to the truth. But as long as they cling to the old mother's daughters we can never know where to find them. For when they are with the Adventists, they are Adventists; and when they are with the Methodists, etc., they are Methodists. May the Lord help such to remember that if they seek to please men they displease God. We must close by saying that Br. Osborn and ourself are having very interesting times. Thank God that there are some that are not afraid to come out and hear for themselves.

FROM ALBIN CHANDLER.

CAMERON, MO., Oct. 20, 1867.

BR. STORRS: I wrote you a few weeks ago, saying I would soon send you some money and a new subscriber. I now write to redeem my promise. I am alone here in the truth of "No life except in Christ;" but I cannot keep a theme I love so well to myself. The new subscriber that I now introduce to you has become much interested in the life and resurrection doctrine, although nominally a member of the M. E. church. Enclosed find $5.

I rejoice much that the HERALD is yet to live, for it is all the preaching I have that strengthens me. I love to read the letters from the dear brethren, also, for they are my social meetings. They encourage me to be diligent and not weary in well doing. Am very glad to see the tract fund increasing; will try, as the Lord prospers me, to help sustain it, but am now somewhat crippled in financial matters because of moving, sickness, and the accident of breaking my shoulder, which I wrote you about in my last. I am just earning something again, for which my family is needy. I see one brother suggests more articles upon practical, holy lives, which I could heartily second, as I often feel much need of direction by my dear brethren's counsel; for we are living in "perilous times," truly. How often I forget and begin to murmur, as I see and hear others that have no hope beyond this life. Just now the grasshopper plague here creates great discontent and uneasiness. Although this is the finest country I ever was in, still, like all others, it has the curse upon it in some form. About ten days ago, at 1 o'clock P. M., by looking toward the sun, could see the army grasshopper, like a large snow storm; for their white, lacy wings, in sunlight, resembled snow flakes. They established camp with us in this vicinity for the first, and now the Fall wheat is all gone (with a few exceptions of early sown, hence more tough). Even in the meadows the tame grass is fast disappearing, and many discouraged ones are crying "famine." But I feel like saying with one of old, "As for me, I and my house will serve God." Hence in righteousness can appropriate the consolation from King David's experience: "Once I was young, but now am old, but never saw the righteous forsaken, or his seed begging bread." Oh, what comfort to be thus provided for by a rich and kind Father. Yes, dear brother, my constant aim is to live so that when Jesus comes to gather his sheep I may be of his fold, and in his kingdom to rejoice with you and all precious ones of his gathering in that day. Ever let us pray that we may be kept from the evils of the world and be *one* even as Jesus prayed the Father. Your brother, in hope of eternal life when Jesus comes.

FROM MRS. D. C. CORWIN.

ALEXANDRIA, VA., Oct., 30, 1867.

BR. STORRS: Enclosed find $3 for the paper.

It is over a year since I was in your city and had the privilege of attending the Advent meetings; consequently I feel almost starved for the want of such blessed privileges. But I strive to do the will of the Lord, while I watch and wait here

Our schools have commenced again among the colored people under very favorable auspices, far as the schools are concerned. We have in this city two large new schoolhouses, each containing eight commodious rooms for teaching.

But while education is progressing, the wants of the people continue great as ever. Then the well and hearty men and women have scattered away during the Summer, to work and get supplies for their families, a goodly number taking their families with them. But as this is a refugee station, there are multitudes left. Among the left, are aged and infirm men and women, beside sickly ones, and school children, as well as those who can't go to school. No rations as yet. Provisions very high. Work scarcer than ever. People at the North have no idea of the suffering here among poor whites and colored. O, if they could *once* see what we see daily, they would make haste to send relief; something to feed and clothe them. I will mention one of many cases. A respectable old woman, whom I have known for a year, came to me on Monday, of this week. "Can't you give me a dime or quarter," said she, "to get me a little corn meal. I did not have a morsel to eat yesterday. I went to meeting and saw you there, and could hardly keep myself awake, I was so hungry and faint; and," said she, "I have had nothing to-day, only a neighbor gave me a piece of bread and a cup of coffee." This is only one among many cases I could mention; and the Winter not yet set in. I hope the brethren and sisters, who truly love our precious, covenant-keeping Saviour, will 'take joyfully the spoiling o their goods," to give to the Lord's poor.

Waiting for the better life, I remain truly yours.

FROM LUCRETIA B. LAMB.

ST. PAUL, MINN., Oct., 1867.

DEAR FRIENDS OF THE HERALD OF LIFE: I feel to rejoice with you in the prospects of our paper, and also the cause itself, the coming year, the contributions have so far exceeded my expectations, and the way seems opening rapidly for the spread of light and truth. How plainly do these finger marks reveal the presence of him who dwelt in the bush; also the unanimity manifested in your deliberations at the annual meeting is presumptive evidence that the cause is sustained and carried forward by an irresistible power. We may well take courage; although in numbers few, far more are they that be for us than against us. The rich pivilege is ours of access to God the Father through Jesus Christ. Do we sufficiently appreciate this boon? That great and glorious being, who is righteous in all his ways, without the shadow of turning. Of his power we can have some faint conception as we survey the starry heavens, those orbs of light with all their shining train, which have been moving in their orbits for ages without collision or derangement; and to this stupendous power we have access. How many, with trembling steps and anxious fears, have sought access to the presence of earthly potentates, like queen Esther, with many fearful forebodings until she saw extended the golden sceptre—how many during the last dreadful conflict of our country felt that all depended on gaining access to President Lincoln, in the hope of pardon for themselves or others. "O," they would exclaim in earnestness, "that I could have a hearing!" How small their interests compared with those we may have by access to God the Father, glory, honor, immortality, and eternal life. Then how important a knowledge of the way of access, and how careful we should be that we make no mistake in this. The beloved Son of the Father is the only way; yes, said Jesus, "No man cometh unto the Father but by me." Then there is no Father except through Jesus for us perishing rebels. We would expect to see the Bible searched and researched that there might be no mistake; yet how contrary to this is our every-day experience. Some human invention or tradition is more reliable than God's word! O, should we not, who have found the way of access, improve it in a prayerful study for the truth, and earnest supplication that the darkness may soon pass and the true light shine everywhere? O, the goodness of God who has provided this new and living way—*new*, for who but the Infinite would have planned such a way? A "living way" for life to the entire being, and life from the dead its crowning glory. Let us be active, and wisely improve the present year, or so much of it as may be ours to use. We can and should, I think, maintain an uninterrupted spirit of prayer. How much we have to pray for; and while access, such a costly access, is provided, can we neglect to use it? Certainly not, if we feel its power and understand its value. Will the Lord pour upon us a spirit of grace and supplication, as he has to his chosen Israel, that when the despised Nazarene appears, they look on him whom they have pierced and mourn. The muttering thunder of coming judgments are heard on every hand. It becomes us to watch and pray that when the announcement, "Behold the Bridegroom cometh" is made, we may be ready, having improved the way of access to God the Father as we shall then wish we had done.

FROM JOHN SALMON.

MONTREAL, C. E., Oct. 28, 1867.

BR. STORRS: Though not personally acquainted with you, yet through the HERALD OF LIFE, and also through your "LIFE ONLY IN CHRIST," I have learned to esteem you very highly for your work's sake. During my stay in Washington, D. C., last May, in company with Br. Miles Grant, at a tent meeting, I visited Alexandria, Virginia, to see Sr. Helen Robertson while she was employed in teaching the poor colored children of that District. She very kindly said she would have the HERALD OF LIFE sent to me for one year, if I so desired. She also presented me with some of your writings in which your views of doctrine are clearly set forth. I found much in them to admire. Though not able to indorse all your sentiments, still I cannot but appreciate the stand you have taken, conscientiously, on behalf of the truth as it is in Jesus. Such a stand requires no small amount of self-denial, because it is not at all pleasant to human nature to speak out with boldness some unpopular truth. especially when by so doing you will lose the company of some of your most cherished friends. But one has to take up his cross and follow the Lord, cost what it may, otherwise we are not worthy of him.

I myself have had a severe trial in that respect. I was eight years and a half a Methodist minister, but was obliged to resign my status as such about a year ago on account of entertaining views of divine truth contrary to those held by John Wesley and his followers. It was one of the most severe and painful trials I ever encountered, but I am amply repaid. The Lord is more precious than ever, and the throne of grace seems nearer and more acceptable, for when a person is forsaken of man, and of human friendship, he will feel more and more the importance of cleaving to him who changeth not. I love to hold forth the grand truth of Revelation that Jesus Christ our Lord is coming back to this earth to raise his sleeping saints so that they may be forever with him.

I think it a matter deeply to be regretted that some men of honest intentions bring this great theme into such disrepute by fixing on a definite day, or even year when the Lord shall come. Surely such have had many lessons in the past from which they might learn otherwise. May the Lord guide us into all truth. Amen.

By the way, my object in writing you is to have you change the address of my paper. I am stationed in Montreal as pastor of the Advent church.

Praying that the divine blessing may attend your labors, I remain, your brother in Christ.

FROM M. P. MARTIN.

COLUMBIA, CALIFORNIA, Oct. 6, 1867.

BR. STORRS: I am glad to see by my last paper that the HERALD is so nobly sustained by the friends of truth. There are a few here, in the lovely foot hills of the Sierra Nevada, that prize it very highly; and as there is less superstition here than in most places, I think its benignant influence will be felt to the overthrow of error and the establishment of the truth where it is read.

We shall do all we can to send you subscribers. The Lord willing, I expect to make this my permanent residence until the Lord comes. All communications should be addressed to me at Columbia, Tuolumne Co., California. I have just received my four last numbers of the HERALD, they having been detained in the San Francisco office.

My health is very much improved, for which I praise the Lord, and for directing me to this healthy region. There seems to be a good field of labor here in the vineyard of the Lord, and I mean to do all in my power in the service of the Master.

Enclosed I send you a post office order for $6 60 for three numbers of the HERALD, commencing with the first number of this volume.

Yours in love of the truth.

FROM MRS. C. A. WADE.

PELHAM, MASS., Oct. 27, 1867.

BR. STORRS: Please send the paper to Mr. Benjamin Swasey, San Francisco, California. I think it will be something new to them, but will only have it sent to them for six months, not knowing how they will receive it. I like the paper very much, and think it comes the nearest the gospel truth (in my opinion) of anything I have ever seen. My husband and myself are the only believers in this town, that I know of, in Life only in Christ. Our Methodist preacher calls us "*No Soulists,*" and thinks one might as well be a Spiritualist; but I do not think so. I should be afraid I might be one if I believed as he does. I think the leaders in this doctrine have great reason to feel encouraged. I do believe it will increase as it is brought before the people; it looks so reasonable, and agrees so well with the Bible. I did not intend to write so much when I began, but could not close without giving my testimony in favor of the cause of *truth* as advocated in the HERALD OF LIFE.

FROM A LIFE LOVER.

BELOVED IN CHRIST: You who are looking for life through Christ: my heart goes out in sympathy with and for you. I feel that he is my LIFE-GIVER, too: and though not personally conversant with you, I feel a blessed union with you as I read from week to week your earnest words in the HERALD OF LIFE, whose very name is so. I really love the leading doctrine of this paper; still am not altogether convinced of its truth; some passages stand in my way as barriers to its full reception; but I want to know the true light: may God give it to us all. If I should ever see it as clearly as some, I shall rejoice in it with my whole heart. Am glad of the spirit of love manifested among you toward those who differ in some points; this is as it should be. Still so desirable is it that all the church of God should see the blessed truth alike that we should ardently wish, pray, and labor for this end. That God would help us so to do is the prayer of LIFE LOVER.

Haverhill, Mass., Oct. 31, 1867.

WM. H. SPENCER, Brockport, N. Y., writes: The HERAD OF LIFE comes to hand regularly, and I like it very much. I hardly know how to do without it. The trials I have just passed through have prevented me from paying my little bill at your office, which I regret very much. Perhaps you were aware that I was connected with the *Earnest Christian* office; but they have thrown me out of business, besides censuring me for spreading "the fatal heresy" (Advent doctrine) among their people. I loved these truths, and I felt that I could not compromise them, so between covering up my light or throwing up my business I was obliged to do the latter; for I would rather endanger my earthly support than hazard eternal life. I am trying to spread the light, and I desire your prayers that the seed I have sown and may sow may bring forth much fruit.

R. V. LYON, Suspension Bridge, N. Y., writes: Truth is finding a place in some hearts. It is now some weeks since I arrived in the West. Scores have embraced the glorious doctrine of no future life out of Christ; and that this life is made to depend upon their forming a union with Jesus the LILE-GIVER. In order to maintain this union, they must lead a holy life. The doctrine of life must and will be proclaimed; and in the end will triumph though men and demons may oppose.

DR. JOHN BILLINGS' po t office address is *Banor, Me.*

A DISCUSSION.

THERE will be a public discussion in Rahway, N. J., Thursday evening, Nov. 7. *Question:* "Do the Scriptures teach that the wicked dead will live again?" Judge Harper, of the First Baptist Church, Rahway, will take the affirmative; W. H. Hanford, of New York, the negative.

APPOINTMENT.—If it please the Lord, I will preach in Day's Hall, New Haven, Connecticut, Sunday, Nov. 10th.

W. H. HANFORD.

BUSINESS MATTERS.

One Dollar each from—Miles Clark, Isaac Ollivit, John Cooper, Mrs. E. Hibbets, Joseph Burkeitt, Mrs. F. W. Fenner, Stephen Peabody, Sarah A. Coburn, Deborah Hopkins, Jas. H. Morgan, Byron Ambrose.

Two Dollars each from—C. E. Woodman, Wm. Reading, Joel Smith, T. F. Mott, David Thornton, Alvin Ball, Dr. Michael Tippie, Robert Forfar, John Wilson, O. S. Parker, Mrs. Chas. Byrt.

Five Dollars each from—J. W. Dye, M. M. Young, J. Nott, Jr.

Various Sums—Moses Burlen, $10; J. S. Potter, $4; Lansing Thurber, $10 on pledge; Elizabeth Jackson, $3; H. Mallery, $4; M. P. Martin, $6 60; Mrs. D. C. Corwin, $3; Albin Chandler and A. D. Snowdon, each $2 50; Miss G. Spencer, 50 cts.; O. F. Stewart, $1 50; Geo. W. Wiggin, $3; Jonathan Lynn, $1 10; John Sneyd, $2 50; John T. Fairfield, $3; J. S. Mason, $2 50; Ira Bradley, $2 50.

TRACT FUND OF $500.

Previous Receipts	$68
Wm. Cooper, Cambridgeport, Mass.	2
D. B. Salter, Saltersville, N. J.	10
Paul D. Salter, Young America, Ills.	1
Thos. M. Redhead, Brooklyn, N. Y.	5
C. A. Hempsted, Brooklyn, N. Y.	2
J. A. Mayo, North Amherst, Mass	2

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street., at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life,* connected, as it is, with the *Comin and kingdom of Jesus Christ.*

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, No. 25 Chambers street, New York; also, at the store of W. H. & L. C. Thorne & Co., No. 58 White street, and likewise at 37 Park Row, Room 40

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

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Poetry.

The Christian's Walk.

Christian, walk carefully—danger is near;
Work out thy journey with meekness and fear;
Snares from without, and temptations within,
Seek to entice thee again into sin.

Christian, walk humbly—exult not in pride;
All that thou hast is by Jesus supplied;
He holdeth thee up, he directeth thy ways,
To him be the glory—to him be the praise.

Christian, walk cheerfully, though the dark storm
Fill the bright sky with the clouds of alarm:
Soon will the clouds and the tempest be past,
And thou shalt dwell with thy Saviour at last.

Christian, walk steadfastly, while it is light:
Swift are approaching the shades of the night;
All that thy Master hath bidden thee do
Haste to perform, for the moments are few.

Christian, walk prayerfully—oft wilt thou fall,
If thou forget on thy Saviour to call:
Safe shalt thou walk through each trial and care,
If thou art clad in the armor of prayer.

Christian, walk joyfully—trouble and pain
Cease when the haven of rest thou dost gain;
This thy bright glory, and this thy reward,
"Enter thou into the joy of thy Lord!"

—*Selected*

Children's Department.

A Singing Mouse.

A singing mouse! who ever heard of such a thing? I hear some of my readers say with surprise. But do not be startled, my friends; a singing mouse is not merely a dream of the imagination nor a fairy fable, but may be numbered among the realities of life; and although not of very common occurrence, yet there are those, perhaps, among your friends, who will vouch for the verity of the fact that such an animal as a singing mouse does really exist. Listen for a moment while I tell you the short history of one that came under my own observation.

One evening, as we were just preparing for a refreshing night's sleep, and were in a dreamy state of half unconsciousness as to what was going on around in the material world, we were awakened from our reveries by a succession of trilling notes, which came apparently from the centre of the room. The singing resembled very much the notes of the canary; but we owned no canary, and, besides, no ordinary bird swells forth with such a strain of music at the dead of night. On our jumping up, the song gradually subsided into a suppressed twittering, and then ceased altogether. After lighting a light and searching around, nothing could we find that in any way tended to explain the source from which the notes came that we had just heard. What could it mean? Surely it had not been a hallucination, for there were two of us that had heard it. What else could it have been but—spirits? No wonder that, as we stood there by the midnight taper, we conjured up in our minds all the stories that we had ever heard in regard to the visitations from the spirit-land; but among them all we had never heard of a singing one. On retiring again, and after all had become still as before, the song was repeated with still more clearness, and with more variation.

Every night these same noises were repeated, so that the last sound which greeted our ears as we left the outward world for a roam in the brilliantly lighted chamber of dreams, was the bird-like notes of our midnight vistor. At last we made the discovery that the sounds were always accompanied by scratching and gnawings usually made by a mouse; so we resolved at last to try to catch the little fellow, and see if he had any connection with the disturbance. Accordingly, setting a trap that would catch him alive, we waited impatiently for the morning to reveal the fruits of our efforts. The morning came at last, and with it a little mouse with a sleek fur in the trap. He differed none from ordinary mice, and we laughed at ourselves for ever supposing that the innocent little creature before us could be the author of the nightly song. But hark! Was it not he that made that chirp? Yes; and sure enough the little fellow is chirping and singing away to himself at a great rate—the very sound that had troubled us during the past nights. Our difficulty was solved.

We had an open wire cage for our little songster—whom we named Fido—with a bed of soft cotton in one corner, where he would roll himself up and sleep for hours at a time. He was a great curiosity and pet with the neighbors, who often came in to hear him sing.

Soon he became so tame that we allowed him to run around where he wished, and was so attached to his cage than he always returned to it again.

One day little Fido jumped out of the third-story window—which happened to be open—and ended sadly his career, as we thought, upon the pavement. We did not find his body until two or three days after, when a dead mouse was found near to the spot where he had fallen. Supposing it to be our Fido, we buried him with all the honor of a fallen hero. A slab of marble marked the place in the corner of the garden where his mortal remains lay, on which was inscribed an appropriate epitaph.

Several weeks after, however, we were startled from our sleep by the same notes of our bird-mouse which had greeted us on our first acquaintance; and, sure enough, the next morning we found our pet running around and chirping vociferously, as if he was highly delighted at finding himself once more at home.

Where he had been during the interval, and how he had escaped death from the fall from the third-story window, still remains a mystery. You may be sure we were glad to welcome back our "lost sheep." For a long time after this he continued to amuse us with his songs, until one day he was seized with convulsions and died. Thus was ended the career of this singular and amusing little animal. The marble slab was all ready in the corner of the garden to welcome the true Fido to his final resting-place.—*Merry's Museum.*

No Future Life out of Christ.

BY WM. WOOD.

As there is so great diversity of opinion (some of which is honest) on this most important subject, it would be well to consider a few points of interest. The main objections to this doctrine appear to be based upon the supposition that the teachings of our blessed Saviour are predicated on a resurrection from the dead of both the righteous and the wicked, as in John v., 29. "All that are in the graves shall come forth." Math. xxv., 46, "These shall go away into everlasting punishment" (after being raised from the dead, tried and convicted by the final judgment, as is generally supposed): "but the righteous into life eternal." Acts xxiv., 15, "There shall be a resurrection of the dead, both of the just and unjust;" and similar passages both in the Old and New Testaments. We must confess that these texts of Scripture, if we examine no further, are very strong supports to a future life for the wicked dead. If they are raised the sacred page will teach no other doctrine. First, we ask, what is a future life? The revelation from God alone can reveal it. It must be a better one than we now possess. If not, to the child of God it would be worthless. As we can form no idea of a future or a higher life save by inspiration of holy men, we must quote the sayings of the prophets and apostles. Isa. xxxv., 4, "Be strong . . . . fear not: behold, your God will come . . . . he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap like an hart, and the tongue of the dumb sing: and a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass through it . . . . neither can fools err therein; no lion nor ravenous beast shall be found there, but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion, and they shall obtain joy and gladness, and sorrow and sighing shall flee away." These texts of Scripture, also, if we examine no further, are very strong supports of our question, What is a future life? If so, the word of our God will teach no other doctrine. The query arises in my mind, How came there to be, or how can there be, such deformity as the pious *deaf, dumb, lame* and *blind* in a future state? How can there be fools on the way of holiness and not err therein? Can there be fools in a future state who are righteous? A future life must be a spiritual life, not an animal one; hence, giving sight to the blind, making the lame to walk and the dumb to rejoice, if used in a literal sense, it appears to me, can only imply the full restoration of the animal or natural creation. But what saith the Scripture? Luke vii., 20, 22: "When the men were come unto him, they said, "John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?" "Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the deaf hear." Acts iii., 6: "Then Peter said, In the name of Jesus Christ, rise up and walk. And he walked, and entered with them into the temple, walking, and leaping, and praising God." Isaiah speaks of "The way of holiness:" Jesus says, John, xiv., 6: "I am the way; no man cometh unto the Father but by me." The wayfaring men, though fools, shall not err therein. 1 Cor. iv., 10, Paul says "We are fools for Christ's sake." 1 Cor. i., 21. It "pleased God by the foolishness of preaching to save them that believe." The beautiful imagery of Isaiah xxxv. doth shadow forth a future life, state, or condition; not future to us, but to himself and his people. He saw the way of holiness in that sublime code of laws that was uttered by him who spake as man never spake: he saw that the wayworn and weary traveller who was endeavoring to walk in this way of holiness would be esteemed as a fool by the wisdom of an ungodly age; he saw the lame man leap like an hart by the quickening influence of his inspiration as he says, Rise up and walk. And we also see, by an eye of faith, the blessed Saviour stand before the grave of Lazarus; the inmate is dead: the soft, whispering breezes fall unheeded over his remains: the whirlwind and the storm, the forked lightenings as they rive the mighty oak, the thunders of heaven may send forth peal after peal, until the earth rocks to and fro; no sound falls upon his ear; he is dead: no law of the elements, nought in the natural or animal creation of God can awake him. But Jesus speaks: let the whirlwind and the storm cease; let the lightnings be ashamed and hide themselves; let the thunders cease their roar, for Jesus speaks, yes, the Son of God speaks, and with a loud voice, says, "Lazarus, come forth:" and he that was dead lived again. It seems very clear that chapter xxxv., and other chapters of Isaiah, do not speak of, or even intimate, a life yet in the future, therefore what he saw cannot be the life, state, or condition belonging to a resurrection age, neither do the texts at the head of this article, especially as relate to the wicked dead, take place in a yet future age.

We will now turn our attention to some things that are connected with a yet future life. 1 Cor. xv., 44: "There is a natural body, and there is a spiritual body;" or, a better translation would read, There is an animal nature, or system, and there is a spiritual nature, or system. The first is not a spiritual system, but that which was animal; "and afterward that which was spiritual. The first man was of the earth, earthy" (whose nature or disposition was carnal, sensual, animal) "the second man was the Lord from heaven" (whose nature was holy, heavenly, spiriritual). We must be careful here, for strong minds have fallen into error, hence causing diversity of opinions on this chapter xv. Some one may say, Why use the term nature or system in the place of body? I answer, Paul says in verses 36 and 37, "Foolish man; that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain. But God giveth it a body as it hath pleased him; and to every seed his own body." We will paraphrase this 37th verse. And that which thou sowest will not be this body, or the body that shall be, but the bare grain; therefore, if we say it is sown a natural or animal body, the body takes the place of the grains, and the body or grain being animal, can never produce a body that is spiritual. It is the bare grain that is sown, not the body, whether it be natural or spiritual; under the natural law of generation the body is not sown to produce a body, but the seed is sown, and through this instrumentality a body is brought forth, just such a one as God has seen fit to bestow. Paul speaks of a spiritual life by the similitude of the natural grains. He says, "That which thou sowest is not quickened except it die;" and as we have already shown that it cannot be the body that will die, but the bare grain; it may chance of wheat or of some other grains, but never a body: even so, to make the analogy perfect, must be the nature of a spiritual existence. First, the seed is sown. But where? It cannot be in heated ovens, upon the mountain side, or in any other place of deposit belonging to the animal or earthly creation. But where or when can it be sown? It is sown while men are enjoying life, health, strength, and are in possession of good understanding; and at the appointed time, whether the body be dead or living this seed will produce a body as God hath seen fit to give, which will be a spiritual body. Yes, there is an animal nature, or system, and there is a spiritual nature, or system. Thus conveying very forcibly to our minds that God is the governor and the ruler over two distinct creations. How many more is beyond our conception. He hath revealed himself to man from the beginning through the works of his creation. In six days God made heaven and earth, the beasts of the field, the fowls of the air, and last, though not least, he made man, whom he adapted for the position he was to occupy. In these things we have a view of God's first (generally called) natural creation. Under this law, or creation, all living creatures, wherein is the breath of lives, are mortal, or perishable. The first man, though a man of earth, was the son of God under this natural law; consequently he is mortal, and he is not exempt from death, though he be a son. Through this law man can never obtain a knowledge of a future or a higher life. It cannot be discerned through this channel, nor can our first parents give us any knowledge of another existence. God hath not revealed a future, spiritual life through the natural or earthly law, but hath revealed one through the gospel; for God spake in times past by the prophets, but hath in these last days spoken unto us by his Son. The first Adam (man of earth) was wholly dependent on a second man for an imperishable existence. The first Adam was a son, and our first parent, under the natural law. The second Adam was a Son, and our first parent under a spiritual law. The first came into existence full grown, without a spiritual nature. The second came into existence full grown by a resurrection from the dead, without an animal nature. Thus we see that God hath made known to man two phases of life; the one a natural or animal; the other a spiritual; that one of which the first Adam is father is perishable; the other, the one of which Jesus Christ is father, is eternal.

Lawrence, Mass., Oct. 20, 1867.

Christian Retirement.

Social devotion is no substitute for closet duties, for only by secret communion with God are the best elements of Christian character developed and matured. There is reason to fear that the multiplication of social meetings has drawn many away from secret prayer. Rev. J. C. Ryle gives some important hints on this point: "We are told that when the apostles returned from their first ministerial work, our Lord 'took them and went aside privately into a desert place.' We cannot doubt that this was done with a deep meaning. It was meant to teach the great lesson that those who do public work for others must be careful to make time for being alone with God. The lesson is one which many Christians will do well to remember. Occasional retirement, self-inquiry, meditation, and secret communion with God, are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, writing, and working public works, is unquestionably a sign of zeal; but it is not always a sign of zeal according to knowledge. It often leads to untoward consequences. We must take time occasionally for sitting down and calmly looking within, and examining how matters stand between our own selves and Christ. The omission of the practice is the true account of many a backsliding which shocks the church and gives occasion to the world to blaspheme. Many could say with sorrow, in the words of Canticles, "They make me keeper of the vineyards, but my own vineyard have I not kept." Cant. i., 6.

Assumptions.

It is assumed that the abomination of desolation spoken of by Daniel the prophet, is the Roman church, or papacy.

It is assumed that this was set up in 532 or 533.

It is assumed that the length of this abomination was to be 1,290 days, and that those days stand for years.

It is assumed that the Lord so far changed his mind, as to shorten those days to 1,260.

It is assumed that the expression, "In those days, after that tribulation, the sun shall be darkened," refers to the 1,260 days, and that it means that before those days would end, the tribulation would end, and that it did end twelve years before these days ended, and so the Lord not only shortened the days of tribulation from 1,290 to 1,260, but made another change and concluded not to have the tribulation so long as that by twelve years.

It is assumed that the seventy weeks were cut off from the 2,300 days.

It is assumed that the angel, in explaining the vision, did not make it sufficiently plain, when he said *days;* so we must correct him, by saying, he *meant* years.

It is assumed that the 1,260, 1,290, and 1,335 days, meaning years, commenced at the same time.

It is assumed that the 1,260 days ended in 1792 or 1793.

It is assumed that in seventy-five days or years from the above date the Lord will come.

It is assumed that coming *to* the 1,335 days, is coming to the *end* of them.

It is assumed that believing all these assumptions, is to believe the present truth.

It is assumed that these are what the wise are to understand.

It is assumed that any school-boy can understand this subject.

It is assumed that those who do not understand and believe these assumptions are foolish virgins.

Would it not be far better to try to make men believe what the word of the Lord *does* say, rather than to believe what it does *not* say? [Eld.] J. S. White.

New York, Oct., 31, 1867.

Rare Jewels.

A lady of the Indian race lay on the couch of her sick room reading a novel. She had been well known in her own country for her riches, and envied there as the possessor of the finest collection of jewels. She married an Englishman, and went to live in Britain. Her husband had been proud to take her to the gay parties of which they were both so fond; for all admired her, and the jewels she wore attracted wondering eyes. But after a few years in Britain, her cheek had faded. The doctors now said it was consumption. She was prohibited from the gay parties, confined to her room, and her strength was fast giving way.

The lady was a Mohammedan: the faith she held gave her no comfort; her sole amusement was in reading the tales of that world outside where she could shine no more. The sick-nurse, who sat in her room, often raised her eyes from her work to watch her patient, so like a prisoner shut up in our cold country, far from her own sunny land. Nurse kept her Bible always near her, and every now and then would read a word to cheer herself, longing to put it into the lady's hand in place of the foolish tale she read. But "He that winneth souls is wise," not only wise in having chosen the highest kind of work, but wise in waiting till God shall open his way to do it.

"Nurse," the lady said at length, "I think you must find it very dull to be shut up in this room with me all day long, and to have nothing to amuse you." "Oh! no ma'am." "I don't find it dull at all; I am always cheerful, and I am not sorry for myself to be shut up in this room." The lady thought this very strange, and said, "Go and fetch that box that holds my jewels; it will help to amuse us to look at it this dull day." So the nurse fetched the box of jewels, and the lady unlocked it, and spread a quantity of them on the table. "Now, nurse, would you not like to have some of these jewels?" "No, ma'am, not at all . . . . for I have jewels much finer than yours." "How can that be, nurse? Mine are the finest jewels in the land. Where are yours? You never wear them!" So the nurse held up the Bible, saying, "My jewels are all in this book." The lady thought there were one or two jewels hidden about the book, and said, "Take them out and show them to me," "Why, ma'am my jewels are so precious I can only show you one at a time." Then she opened her Bible, and read the text, "I have learned in whatsoever state I am therewith to be content." She told her mistress that, though a poor woman, she had no wish to be a rich one, for God knew what was best for her. She said also, that her treasure was in heaven, and that she did not so much mind the trials of this life, because she was looking for happiness in the kingdom of God and Jesus Christ. It pleased God to open that lady's heart that she should attend to the things that the nurse spoke. Acts xvi, 14. "Why, nurse, I never heard any thing like that. How happy you must be to feel as you do. I wish I could do the same!" And then the nurse told her that she had not learned to feel thus of herself; that it was God who had put it into her heart, and that he would do the same for her also, if she would ask him. "Well, nurse," said the lady, "I should like to see another of your jewels—that which you have shown me now is so beautiful." But the nurse saw that the poor lady was tired, and thought it was enough for one day; but promised she should see one jewel more to-morrow. So the next day the lady said, "Show me another jewel." Nurse opened her Bible again, and read, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The Holy Spirit was at work in the lady's heart. She called upon the Lord Jesus to save her soul. She gave up reading the idle books. She did not care for her jewels now. She had found one that was priceless. Her body wasted day by day. But her soul was joyful in her Saviour. She was a wonder to many—a bright monument of God's power to save.—*Selected.*

One of Nature's Noblemen.

My thoughts were far from noblemen of any kind, as I stood mid a throng of others in one of the elegant dry goods establishments situated on the fashionable promenade of our thriving metropolis.

I was one of the many who lined the polished counters, looking with admiring eyes at the beautiful fabrics so temptingly displayed. The half hour's absence of the obliging clerk who would find the style of goods I required only in a distant part of the house, allowed me time to be entertained with watching the streams of fair ones coming and departing.

Beautiful faces alight with happy life, and the excitement of "shopping;" older countenances with—"I'm determined to drive a bargain!" looking forth from wrinkles, and just perceptible "crows' feet," evidences of how human nature unconsciously displays itself. And the diversion it was to hear those different voices—one sounding so sweet and clear, that it produced more smiles on the face of the polite and obliging salesman, and caused the very goods to be handled with cheerfulness that was a marked contrast to his fellow-clerk, whose customer was deploring high prices, and disparaging material, in the querulous sharp tones that set some sensitive nerves on edge.

And while I waited, and made mental criticisms to amuse myself, an incident occurred a little out of the common observation of shop visitors.

A slight, small woman, pale, sad-eyed, and wearing faded black, came with a new influx of visitors, walking timidly, and casting half frightened glances at the piles of pretty stuffs.

A bright, neat material on the counter near where I stood caught her eye; she tremblingly inquired the price; when she was told, my sharp eyes saw the bill twisted in the quivering fingers with a perplexed, troubled air, and my ears heard the murmured—

"Annie would need ten yards!"

"Will you take it?"

She lifted a pale, meek face, and answered sadly—

"I cannot; I didn't think it would be so much."

She was turning away, when a gentleman, who like myself had been looking and listening, drew near, asking of the clerk,

"What does the lady want? I will wait upon her—you attend to those customers below."

The respectful manner with which he was obeyed, made me at once aware that he was the proprietor, and I was a little surprised at what followed.

"How many yards did you want madam?"

Her astonishment was amusing.

"I can't take it sir."

"I am not talking about that," with a smile, "just answer my question."

He cut off more than she falteringly mentioned, and while he was packing up she found voice to tell him that ill-health had forced her to relinquish the work with which she had obtained a support for herself and two fatherless children. But the eldest girl—barely seventeen—was going to teach in a week, and she needed a dress to make her presentable.

He made no reply, taking in silence the poor little bill she offered—the very last of a small hoard—and from his own portemonnaie added a greenback, the amount of which I could not see, slipped both in between the cords which bound the parcel, and handed the latter to her with—

"There, tell your daughter a stranger wishes her all success."

He walked away hastily to avoid her tearful thanks, and the little woman looked as she turned to depart, like one in a dream.

It was a simple act, unobtrusively, quietly done; and not a week before, that same gentleman had been pronounced uncharitable, because his name would not be put down to swell the list for aid toward some missionary scheme.

He may withold his benevolence from a popular enterprise that would promulgate his name to the world, but for true, unostentatious charity (since I've learned that this was not the only case) he is—I thought then, and think now—one of "Nature's Noblemen."

Dearly I should like to give his name, but it would seem like desecration to draw aside the veil from such noble goodness. So let him in secret dispense his charity, while angels praise, and surely God will reward.
—*Springfield, Mass.*

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New York.

Macdonald & Swank, Printers, 37 Park Row New York

THE HERALD OF LIFE

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

AT

NO. 37 PARK ROW,

(Fifth Story, Room 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.

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Herald of Life
AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, NOVEMBER 13, 1867. VOLUME V.—NUMBER 7. WHOLE NUMBER 197.

TERMS OF THE HERALD OF LIFE.

Two Dollars a Year; or, 48 numbers; One Dollar for six months; or, 24 numbers; invariably in *advance*. When served by Carrier in New York City, 48 cents additional.

The Postage on the Herald of Life, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

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Present Ignorance and Future Knowledge.

A SERMON BY THE EDITOR.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I also am known." 1 Cor. xiii., 12.

The present and future states are here presented. The first as an imperfect one, and the other as "perfect," verse 10. "Now" we occupy the first state, even the best of us; for Paul did not except himself, who surely might, if any one.

"That which is perfect" (ver. 10) is future—yet to come. If an apostle thus speaks of himself, in contrasting the two states, how much more does it become us to speak of our present attainments with modesty, and in charity for others. Charity, or love, is the grace which the apostle is specially enforcing in this chapter; and the description he gives of it, and its value, is worthy of deep consideration by all. Without it, the highest eloquence is but as "sounding brass:" without it, the most perfect acquaintance with mysterious subjects would avail us nothing: without it, the most miracle-working faith is nothing to our real advantage: without it, the most extensive distribution of our goods to the poor would avail us nothing: without it, zeal for truth which might lead us to martyrdom, would "profit nothing." This charity is a grace that is "kind"—not "boastful"—not "envious"—does not lead to doing that which "causeth shame"—it is not exclusive, to seek only its "own"—it is "not passionate"—"thinketh no evil" where none appears—it "rejoiceth not in iniquity, but rejoiceth in *the truth*"—it "beareth all things," i. e., all the weaknesses, etc., of others—it "believeth all things, hopeth all things, and endureth all." It "will never cease" (Syriac), "but prophesyings will end, and tongues will be silent."

Such is the character, value, and durability of charity, or love. It is pure and perfect in its nature, and stands first or chief in the true Christian character; so that if this be wanting nothing else will avail us. Present attainments are imperfect; i. e., we know but "little of much" that may be known, and that will hereafter be made clear. Our present imperfection forms a claim on us all for the exercise of charity to the full extent the apostle has described and defined.

"Then," in our text, refers to that "perfect" state (ver. 10) when our imperfection shall be succeeded by perfection. Hence that state can be no other than the kingdom of God yet future. There is to be "no night there;" knowledge will be perfect. Not that all will be known immediately on entering there that ever can be; but whatever subject we are called to exercise our minds upon, we shall see and understand without liability to error, as we now are: doubt will not disturb us, as now, as to the correctness of our conceptions. "Now," in this present state, "we see through a glass, darkly," or but imperfectly. We see and know now as by a mirror—and that an imperfect one—which gives us, not the very things themselves, but only a reflection of the realities. So that while we obtain some knowledge, it is more or less imperfect from the imperfection of the medium through which it is received. But "when that which is perfect is come"—the mirror, or glass, dispensed with, so that we see the reality itself—"then" we "shall know even as" we "also are known:" error will cease, and we shall see all things clearly and truly. Such is to be the future state, or the perfection attained by those who are accounted worthy to obtain that inheritance.

We shall now proceed to notice

I. Some of the things connected with the Perfection of the Future State, or the Kingdom of God.

1. *We we may expect perfect light.*

Our teachers will not be erring and imperfect mortals, but endowed with a clear and purified intellect, grasping by intuition any and every subject presented for contemplation. Under such instructors there will be no chance for error.

.2 *Then we shall have perfect faculties.*

"Now," we are enfeebled in all our faculties. Our understanding is darkened, and our judgment warped, oftentimes from various and unavoidable causes; causes over which we had no control, and from which, for a time at least, we could not possibly extricate ourselves. Our bodily organization is now more or less deranged, and often has an overpowering and irresistible influence on our mental operations, so that imperfection is unavoidable. Sincerely as we may desire freedom from error, and clear conceptions of truth, we cannot always arrive at it, especially in its unmixed form.

But then, in that perfect state, mortality will have been exchanged for immortality: our organization made perfect, all derangement at an end, every faculty will have free and untrammelled exercise: the judgment cannot be turned aside, because the understanding is unclouded, and the perception clear and certain. Knowledge will not then be sought by painful means or tiresome research, but will, probably, arise spontaneously on the presentation of the object for contemplation. We pass to notice,

II. Some of the Subjects of Future Knowledge.

A more clear and full knowledge

1. *Of God the Father.*

That our knowledge on this topic is painfully imperfect now, no one can doubt, who has ever attempted to think. Moses felt this most keenly, when, after all previous manifestations, he cried out, "I beseech thee show me thy glory." The answer he received strikingly illustrates the doctrine of our text. He was informed that now, in this present state, such knowledge as he desired could not be obtained. "Thou canst not see my face, for there shall no man see me and live." Such knowledge as he desired could not be endured in our present condition: we can know God but imperfectly now. His back parts only could Moses see. God is now only known by what he has done, or is doing. Enough is seen to satisfy the reflecting mind that "he is, and that he is a rewarder of them that diligently seek him." "But when that which is perfect is come, then that which is in part shall be done away:" then shall we "see his glory," and comprehend God as "eye hath not seen, not ear heard:" then shall our largest desire after the knowledge of God the Father be gratified; for Christ glorified will be our teacher in this grand acquirement; and "no man knoweth who the Father is but the Son, and he to whom the Son will reveal him." Luke x., 22. Then—in that future state—we may expect to attain a knowledge of God the Father which shall give us unutterable delight, and be a fountain of inconceivable joy. No more painful inquiries will disturb our bosoms on this glorious theme.

2. Then—in that perfect state—shall we have a clearer knowledge of *God's works in creation.*

If in our present *dark* state we see enough of them to cause us to exclaim, "How marvellous are thy works," what may we not expect, then, when we shall no longer "see through a glass darkly!" How must our knowledge increase, and with what satisfaction, when, instead of the many doubtful speculations to which we are now subjected, God's works will be all laid open to the inquiring mind, and we shall see and know the harmony and glory of them without mistake and without doubt.

3. Another subject of future and clearer knowledge will be *God's ways to us, in his providential dealings, while we were in this state.*

Often we have been bewildered in looking at the mystery of his dealings with us; but hereafter all will be made plain. Our knowledge will then unravel all, and we shall admire the wisdom which—we shall then see—ordered "all things well." What satisfaction and consolation must such knowledge produce! "What I do," said Jesus to Peter, "thou knowest not now, but thou shalt know hereafter."

4. Another theme of knowledge is *our Lord Jesus Christ.*

Truly on this subject now we "see through a glass darkly;" but "that which is perfect" will "come;" "then" our knowledge of the Son of God will be such as to remove all doubt. We shall have a full and clear knowledge of him.

1. *As the Fountain of our Life.*

We know, indeed, now, theoretically, that "Christ is our life"—and the only fountain of life to the perishing children of Adam—but who comprehends or sees—except "through a glass darkly"—the magnitude or importance of this truth? How all but impossible is it to conceive that the entire future of our existence or life, rests on Christ *alone:* that without him there is no future life for any child of Adam. How difficult the conception, and how little we now understand of it; and yet a more amazing fact is connected with it, which is, that Christ will eternally remain the fountain of our life; so that no possible period of eternity to come can ever be reached when Christ will not be just as necessary to our continued existence, or life, as the first hour we entered on immortality. Amazing thought! How little dow we know of it now; yet we shall know hereafter: "*then* that which is in part shall be done away." "This is the record, that God hath given to us eternal life, and this life is in his Son: he that hath the Son hath life: and he that hath not the Son of God hath not life." Such is the testimony of God. Could the fountain of this life dry up, the streams would cease to flow and universal death follow. How important, then, is Christ to all who would live forever. We shall know the truth hereafter with a clearness which enters not into our hearts' contemplation now.

Another fruitful topic of knowledge, which will be seen in a fulness of which we have but a faint conception now, is

2. *The Love of Christ in our Redemption.*

This topic is one which defies all comparison, and to which no illustration can do justice We can talk of earthly love; we can fancy those who were high in rank, and surrounded with worldly honor and greatness, rolling in unbounded wealth, who have been led, by some exterior charm, to stoop to raise the object that has attracted their love to be a partner in their inheritance; but whoever saw one divesting himself of rank, standing and wealth—thus reducing himself to scorn, disgrace and poverty—to raise up one who was without exterior charms, and had naught but her miseries to attract and command attention? Even if such a case could be found, it would not compare with the love of Christ. The objects of his love were sinful, mortal, corruptible, condemned and dying beings. For such, "though he was rich, yet for" their "sakes he became poor; and though he was "the brightness of God's glory, and the express image of his person," yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." He endured reproach and suffering, such as mortal never, beside him, passed through! What prompted him to all this? *Love:* that love which all the waves of sorrow and anguish that rolled over him, and which he foresaw would overtake him, could not and did not quench. But how little do we now know or understand of all this. When the perfect future shall open up, with its unclouded light, then shall we know—and it will be a fruitful field of knowledge and delight—how much and how great was "the love of Christ."

3. *The Glory and Exaltation of Christ* will be another glorious theme on which to contemplate, and from which we shall derive knowledge and boundless pleasure.

Of this, at present, we see only "through a glass, darkly;" but if this dark view was so glorious as presented to Peter, James and John on the mount of transfiguration, what will it be when he is seen on the throne of his glory, with all the holy angels for attendants and servants? If a view of his glory, when he appeared *alone* to John on the Isle of Patmos, overwhelmed the beloved disciple, still in mortality, what shall not that glory be, when it can be beheld by saints made immortal? Connect this with the perfect knowledge of all the Son of God passed through in his love to us, to reach that height of glory, and a clear perception that he is "worthy" of the glory, and what a fountain of knowledge and enjoyment will be opened to our minds therein.

4. *The Ability of Christ to do for his Followers* will be another theme of contemplation, where knowledge may find stores inexhaustible.

It is only by dwelling in that rich storehouse that we can ever know its fulness. We perceive now some small outgoings of his power, but they are only as the flashing rays of the early dawn, which indicate the approach of the rising sun that is to make glorious the cold earth, and inspire it with heat and life that shall make all animate nature to rejoice.

Christ's power to do for his friends has no limit, but is commensurate with their utmost desires and capacities. To know this in the clear light of the "perfect" hereafter! O, what knowledge! and what a fountain of knowledge! "We shall see him as he is, and be like him," because "all things are yours, and ye are Christ's, and Christ is God's." Truly "such knowledge" will *then* be attained as seems now "too wonderful for" us.

5. *The value of* Life—and *the awfulness of* Death, from which we are redeemed, will be subjects of a more full and perect knowledge hereafter.

A life never to be interrupted by death, nor any of those nameless casualties to which we are now subjected, and which so often embitter life, filling it with fear, pain and sorrow, who can now comprehend its value? Such a life belongs to the future or "perfect" state. Its real value can only be understood by its actual possession. In such a life, what attainments in knowledge may be expected: how boundless and full must it be. A living, intelligent existence will then be seen in its true value, and be the source of uninterrupted and immeasurable delight and enjoyment.

By the contrast, we shall then know and understand the awfulness of death, from which we have been redeemed. When rare sights and great enjoyments are realized, even in this present state, how often do those who have enjoyed them say to others who did not, "You do not know what you have lost." And not unfrequently they add, "I would not have missed it for the world." What, then, must that death be which eternally excludes those who remain under its power—unredeemed—from a participation in the wonders of knowledge and joy of such a life as the future shall be? Can such a death be otherwise than awful? Is it not a fearful penalty for sin? Does it not present terror sufficient to awaken the most stupid and hardened? And why does it not thus awaken? Is it not to be feared one grand reason is, men, by their fellows, are assured they shall live forever—that they "shall not surely die," though they pass the present state in sin, and luxuriating in sensual gratifications? They do not believe death is certain: they fancy that somehow they shall live forever, though they now live in sin. But death, with its eternal dominion, will surely be the portion of all who do not harmonize with God in Christ, the *only* Life-giver. The awfulness of their fate, however, can only be fully understood and known when the immense value of life is comprehended in the "perfect" state to come. "Then" will all the redeemed know perfectly that which can be known only "in part" now, relating to life and death; that knowledge will be eternally increasing, and the value of the former be ever more and more vivid, while death can never appear less awful, and the folly of those who chose it, by living in sin, will continue to be more and more apparent.

6. One other point suggested by our text is worthy of attention. It is the more full and perfect knowledge of *The Persons of the Redeemed.* "Then shall I know even as I also am known."

The thought, "Shall I know friends there?" has often come over some minds. Paul has settled that question. The increased state of knowledge forbids it should be otherwise. From Abel to the last of all the redeemed will our knowledge extend; and it seems likely such will be the intellectual perfection then enjoyed, that we will not need any one to point out the ancient or modern worthies, but we shall recognize them on sight, by intuition. No sooner will an individual be presented to our attention than we shall know who he is, and what is his relation to the redeemed. The apostle's language seems to import this: imperfect knowledge has passed away, and clear conceptions of men and things have taken its place. "Then shall I know even as I also am known." If this will be true of Paul, why not equally true of all the redeemed? We think it will be: and what a source of enjoyment will this knowledge be: and how inexhaustible!

After all we have said, "*Now* we see through a glass darkly." How little can our highest thoughts attain toward that future knowledge. We are, at best, as little children now. How are we admonished to exercise "charity," or love toward all around us; we know but little, and that little mixed with much imperfection. The time for the "perfect" has not yet come; but we trust it is at hand. In the mean time, let all live under the abiding conviction of our present liability to err, and cultivate that patient spirit toward all men which shall make us to resemble the meek and lowly Jesus; for on our likeness to him depends our future life, and the boundless knowledge pertaining to that state.

"Cold Water to a Thirsty Soul:"

OR, AN INTERESTING LETTER FROM A GOSPEL MINISTER.

Bethlehem, Pa., Nov. 3, 1867.

My very dear Br. Storrs: This is Sunday afternoon. Thank the Lord for our Sundays! They remind us of that glorious prophecy—"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings," etc.

Long have I wished to write to you. "I long to see you, that I may be comforted together with you, by the mutual faith both of you and me." I have known you for years. 'Tis true, I never saw you face to face—but I know you, and I know you to love you. I became acquainted with you in 1843—twenty-four years ago! I have one copy of "*The Midnight Cry*" left, "Vol. IV., New York, Thursday, May 4th, 1843. Nos. 5 and 6. Joshua V. Himes, Publisher; N. Southard, Editor."

In this number are several articles, written by George Storrs. That name is one of our household words. Although you have somewhat changed your views since then, even as I have, still that number continues to be highly interesting to me. It recalls the year when, through the mercy of my God and Saviour, I became a Premillenarian.

To you it will not appear strange, that during so many years, I changed in some of my opinions. Twenty-three years ago the glorious truth, "*Life only in Christ,*" was unknown to me. At that time I did not believe in the annihilation of the wicked. Nevertheless, I had serious doubts regarding the punishment of eternal suffering. My view of the Atonement agreed with the view generally held; but, even at that time, I had my misgivings. I well remember preparing a sermon on the Sufferings of Christ. I wished to show that he suffered in our stead. I asked myself: What is our threatened punishment? *Answer:* Eternal suffering. And did Christ suffer eternally? *Answer:* No. How, then, can this be reconciled? I consulted different authors, but found no solution to this question, except that of Rambach, a pious and much celebrated Lutheran preacher of the last century. The following is a literal translation:

"None need marvel how the short sufferings of one solitary person—the latter part of which sufferings did not continue four and twenty hours—should be of efficacy to redeem from eternal death [meaning eternal suffering], a multitude of sinners, who exceed in number the dust of the earth and the sand of the sea shore, and to satisfy for the innumerable insults given to an infinite Majesty. For, what is wanting in the length of these sufferings is supplied by the incomprehensible worth of the sufferer. This gives short suffering an eternal validity; for, he was the Lord of Glory and the Prince of Life."

This, however, was not satisfactory; but, at that time, I endeavored to accept it. To proceed: The first that I heard of the annihilation of the wicked was during my theological course. Our excellent German professor used as a text book Reinhart's Dogmatics. Years after I was fortunate enough to procure a copy of this work. In writing of the Psychopannychites, or those who believe in the sleep of the soul, he says, that this doctrine finds no warrant in the Bible; especially not in the New Testament. Under the same rubric he says: "The opinion of many Socinians, that God will once destroy the souls of the wicked, is against reason and the Scriptures."

I have mentioned the above merely to show that even then, in 1831 or 1832—36 years ago—I began to ruminate on these subjects. Soon after I became a Universalist. I read much in a paper edited by A. C. Thomas, Price, and Sawyer. There were some beautifully written articles in that publication. A pious Presbyterian minister, thank God, disabused my mind of these wrong views. This happened either in 1836, or in the beginning of 1837. From that year I served as a minister in five different Moravian congregations. Since 1857 I have been principal of the Moravian Parochial School, at Bethlehem, Pa. I still occasionally preach. Since 1843 my sermons have been tinctured, more or less, with Advent truths. As regards the final state of the wicked, I merely quoted Scripture texts. Very often the words of St. Paul, in his second epistle to the Thessalonians—"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." In 1855, a little tract (now lost) elucidating the doctrine of the annihilation of the wicked, came into my hands. At last, thank God, Br. G. Storrs loomed up again. I had never forgotten the name; but why it was that I very seldom heard anything of this dear man, I cannot tell. Although not acquainted with Josiah Litch, I had the privilege of hearing him preach three times. I have his work, "Messiah's Throne and Millennial Glory." I always loved the man, but could not agree with him in every respect. I now read the Herald of Life. Praise the Lord for this paper. Much I have been benefitted by it. Thus also the sermons of Br. Storrs have been the means of feeding my soul. Do you not see that the Lord has wonderfully and graciously favored me? I am intimately acquainted with Rev. Edwin Reinke, one of the writers in the *Prophetic Times.* I love him as a brother. However, on the doctrine of "Life only in Christ" we do not agree. I know Dr. J. A. Piers, an excellent man. He was once a member of my congregation, in Maryland. Before I became a Millenarian, he went to Gettysburg College. I am very fortunate in having several learned Millenarian works, written by doctors of Divinity (so called), in Germany. Thus, you see, that I am not entirely ignorant with regard to the views of men on the Advent of our Saviour.

How often did I wish for an hour's talk with Br. Storrs! I would much love to see you—and, the Lord willing, I may still be favored to see you before the Lord comes. What a glorious meeting when he *does* come! Brothers and sisters, who never saw one another, and such who did not know each other, will then meet. Hallelujah!

And now, dear Brother, one request: Will you not drop me a few lines? Be they ever so few, they will be welcomed by my whole family. My good wife loves to read your paper: she is a thorough believer in "Life only in Christ," and a true Christian. I cannot greet you with a kiss of brotherly love; but I send it. "And the very God of peace sanctify you wholly; and your whole spirit, and soul, and body, be preserved blameless to the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

"Brother, pray for us." "The grace of our Lord Jesus Christ be with us all. Amen."

Your brother, Ambr. Rondthaler.

Note by the Editor.—We do not suppose Br. Rondthaler expected his letter would get into the Herald of Life; but it is too good for us to enjoy alone, and we wish others to help us thank God for the consolation, and we know they will. We hope he may let us hear from him often; may the Lord abundantly bless him.

Nearer.

"One sweetly solemn thought
Comes to me o'er and o'er—
I'm nearer my home to-day
Than I've ever been before;
Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the jasper sea;
Nearer the bound of life
Where we lay our burdens down;
Nearer leaving my cross,
Nearer wearing my crown."

What is the Gospel?

THE DIALOGUE CONTINUED.

G.—Good morning, Br. O. I hope you have considered the subject of our last conversation.

O.—I have, and confess that I like your views; if they were only true they would please me, for I think they harmonize more with the love of God than the old doctrine of immortality to all men, and consequently the eternal torment of the wicked. I am aware that the doctrine of future torment has made benevolent men Univers'alists and Infidels; but it will not do to let our feelings or our benevolence prejudice us against what is the truth. Against the doctrine of no resurrection life to the wicked, I confess there are some very plain texts of Scripture; for instance, what do you do with John v., 28; Acts xxiv., 15; beside some others that say the wicked will have a resurrection from the dead?

G.—You ask me what I do with the texts you mentioned. There is no need for me to do anything with them until you show me they are part of, or embraced in the gospel. You entirely mistake the tenor of our articles. The subject is, What is the gospel? We say it is a proclamation of good news, which good news is, "Life from the dead to all that believe in Jesus the life-giver." Now, it is your place to show that the gospel brings life or good news to the wicked: which you failed to do.

O.—I understand you to ask me to show by what power the wicked dead receive a resurrection; and I have given you two texts to show that they will have a resurrection; and these texts are plain and positive; neither can you give me one instance in which Christ says they will not have a resurrection.

G.—Not so fast: you are most too positive; you may be compelled to take back some things, and modify others. That the passages are so very plain, I am not so sure; one thing is self-evident, they do not receive a resurrection through the gospel. According to your understanding of the gospel, we will have to change some passages, in their reading. Jesus says, John, vi., 38, "I came down from heaven not to do my own will, but the will of him that sent me." And that we might not be mistaken in that will, he informs us, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day," v. 54. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day;" (improved) "but the wicked have eternal life without eating of me, and consequently will raise themselves up at the last day; for it is not the Father's will that I should do it."

O.—But you have made me say what I am not willing to admit. The Bible does not read so; and you have no right to make me say so.

G.—I am only making your objection to my views of the gospel appear in plain English; the gospel comes as a blessing to all that receive it. It brings life to the dead through Jesus Christ. It takes no notice of the wicked. It is a covenant of *life* to all that accept it.

O.—But give me one instance in which Jesus said he would not raise the wicked from the dead and I will believe it.

G.—Very good: we will hold you to your promise; and we will give you, and have already given you, more than one, and will prove it before any court in the land.

The Constitution of Pennsylvania says, every *white* freeman of the age of twenty one years, with certain qualifications shall be entitled to vote. Does it say, *blacks*, minors, and women shall not vote? You answer, yes; and so does every judge, and every person in the land, that has tried the issue. Yet it does not say, in so many words, they shall not vote. And in the same language Jesus says, the wicked shall not rise in the last day, when he says, "he that eateth of this bread shall live forever; and I will raise him up at the last day." He that does not eat of this bread will not live forever; for I will not raise him up at the last day.

O.—I do not see the force of your argument, neither do I see what the Constitution of Pennsylvania has to do with the subject.

G.—You must certainly see the object I have in view, which is to prove there is a positive and negative in language, as well as in every thing else; and so it is understood by the great mass of mankind, except it is those who call themselves theologians. Now for instance, take the laws of our own country. They expressly say, in the positive style, All persons, able bodied, between the age of 21 and 45 years, shall be enrolled in the Army of the United States. When the proclamation was made, the man one day over 45 threw up his hat and said, "I am clear." The minor, under 21, says, "I am not in the company:" the man who supposed he was feeble in body hurried off to see if he was included in the able bodied; and why all this? Because the negative language, understood by all those parties said, "The man over 45, the young man under 21, and the feeble bodied, and women, were not

to be enrolled, or do military duty. This is the common understanding of our language. So likewise in the gospel; it includes in the resurrection those who conform to the conditions, and leaves out those who do not.

O.—It seems very clear that the principle is correct so far as it relates to our times, but that is no evidence that the same principle was understood in the days of our Lord and his diciples.

G.—In our next, we will show that the same method of expression was understood in the Bible. Yours, J. GRIM.

THE INFLUENCE OF CHRISTIANITY.

"No religion has produced such abundance of enthusiasm, fanaticism, false doctrines, and intolerance, as Christianity."—*Infidel.*

RESPONSE. Because no religion has roused, awakened, set in motion, so many ignorant and untutored minds. Most other religions have allowed men's minds to slumber; they have allowed men to be brutal, animal; to pass through life without thinking on the great subjects of God and providence, of duty and immortality. And if men never think on these subjects, they cannot think wrong: if men never move, it is impossible for them to go astray: if they never act, it is impossible for them to act amiss. Christianity will not allow men's minds to slumber; it will have them awake and active. Its object is to make men intelligent and godlike; to make them think, and judge, and feel, and act. It aims at raising men to God: at making them sharers of his nature, partakers of his wisdom, his purity, and his love. And it is impossible to do this, without being the occasion of many and mournful excesses. Children are sure to stumble, when they first begin to walk; and the mind will stumble, when it first begins to think. We, none of us, should be able to thread our way through a wood with ten thousand false tracks, without getting, at times, a little out of our way; and the mind cannot find its way through a world of errors and delusions, without at times being led astray. It is impossible to conduct a multitude of free and thinking creatures through the measureless distances between the cradle of a child and the mansions of the cheurbim and seraphim in the kingdom of God, without tremendous risk. When I think of man's nature, and consider the object and character of Christianity, I cannot wonder that the gospel, in the accomplishment of its great and godlike, its infinitely benevolent, but infinitely difficult task, should prove the occasion of many, and strange, and mournful tragedies.

But the gospel does not *cause* the evils which appear in its spread; it only reveals them. It does not *make* the weaknesses and faults of its disciples: it only makes them manifest. It draws forth man's mind in all varieties of circumstances, in the midst of all kinds of difficulties and trials; and thus reveals its powers and its weaknesses, its noble capacities of what is good and great, and its terrible liabilities to what is bad and fearful. It is a moral or spiritual influence, making a new creation, forming a vast universe of bright and fair, of beautiful and godlike creatures; and it is not to be wondered at if, in its difficult and perilous operations, it should, at times, give rise to strange disorders, to terrible and dark catastrophies. The creation of a universe of great and godlike beings is inconceivably more difficult than the creation of the earth and heavens; and if the first creation had its chaos, no wonder that the second should have one too.

LANDIS ON ANNIHILATION.

"There is not one passage in all God's word that even implies, much less announces, the idea of annihilation in respect to man, unless it be in respect to man *as man*, and not in respect to his constituent parts. As to those parts the body nor spirit is annihilated, although *man, viewed as a composite being*, ceases at death, and continues thus till the resurrection. Such a cessation as this we ever have asserted, for it is plainly announced by most of the passages urged against us by our adversaries."—*Landis*, page 255.

The annihilation of "man *as man*" is all we ever contended for. We never did hold what Landis' insinuation affirms, that the "constituent parts," which went to make man, were annihilated. But death—as the penalty of the divine law—leaves those "parts" just in the same condition they were in before man's creation. "Dust thou art, unto dust thou shalt return," is the declaration of the LORD God. That, surely, is a perfect dissolution or dissolving of *the man*. Landis has granted us, in the above concession, all we have ever affirmed; and says, moreover, "Such a concession as this we ever have asserted"! We place a mark of surprise after this announcement of L.; and we think his editor ought to have done the same; for it must have been a new thought in the "orthodox" theory of immortality, which has always affirmed "*the soul is the man.*"

AN EXTRACT.—Would Christians give up the fables, and sectarian feelings they cherish, and receive the unvarnished truth of God, and then not be ashamed to proclaim it to the world, how many thousands—who have been driven into Universalism and infidelity by the endless torment theory—would forsake the way of sin and death, and lay hold on eternal life. What fearful responsibility then, rests upon all rejectors of the truth, and especially the watchmen on the walls of Zion, who fail to present it to their people, or refuse to have it presented to them.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 13, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR PAPER goes to press in the absence of the EDITOR, who has been called to Philadelphia, to attend the funeral of BR. JACOB GRIM's son-in-law. See obituary in another column.

BACK NUMBERS.

WE can still supply new subscribers from No. 1 of the present volume. Six months subscribers, however, will not receive No. 1, as we have but few of that left, and they are reserved for such as want the entire volume. If any subscriber has failed to receive either number, since the first of this volume, we shall be glad to supply it to them, if they will inform us.

NON-RESPONDENTS.

WE have continued to send to some of the subscribers of the last volume, especially in the West, who have as yet made no response. This we cannot continue to do; and we shall be obliged to part with them if the silence continues. Will they please to bear this in mind. We do not believe they wish to lose the paper: and some people do not wish to lose the kingdom, but probably many will by sheer *neglect*.

INTOLERANCE UNJUSTIFIABLE.

LIFE FROM THE DEAD—A DIALOGUE.

B.—NOTHING is plainer than that all the wicked dead will be made alive again. Such is clearly the doctrine of the Bible.

S.—I suppose you mean nothing is plainer to *you*. It is plain to me the general tenor of Scripture is opposed to the revival into life of the wicked dead. You have no right to conclude, because their revival seems plain to you it must seem plain to everybody else, any more than I have a right to conclude, because it seems plain to me the Bible teaches no future life except to those in Christ, it should be plain to every other person. You have no more right to conclude, because I do not see as you do, therefore I am blind or wicked, than I have to conclude you are so because you do not see as I do on this subject.

B.—You set at naught Christ's plain words, and thus deny his authority as a Teacher, in holding the wicked dead will not live again.

S.—It is wrong to charge me with setting at naught the authority of Christ, when the truth is, I only differ from you in opinion in regard to what Christ did teach. Would it be right for me to charge you with taking Christ's place, and holding his authority in contempt, because you happen to believe something is taught by him which I am confident he never did teach? No more can it be right in you to charge me with disregarding the teaching of Christ because I happen to believe some things are not taught by him which you believe are. You ought to study the subject of mutual forbearance. It is a small matter to err on questions of difference of opinion, let the error be which side it may; but to be intolerant—to refuse fellowship with those whose Christian character is unimpeachable because they differ in opinion on what the Scriptures do actually teach, is not a small matter. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

B.—How is it possible for a man to be a Christian, and yet deny Christ's plain doctrine that the wicked dead shall live again?

S.—It is not possible for a man to be such who denies any of the teaching of Christ: but it is possible for him to be a Christian and yet think some things not to be "Christ's plain doctrine" which you may think so. I believe every word Christ uttered, though I do not interpret all his sayings as you do. You ought to distinguish between the doctrines of our Lord and your construction of them. A man may reject your interpretation without rejecting Christ's doctrines at all: he may reverence Christ's words, but not your view of their meaning; he may most reverently bow to Christ's authority, but have little or no reverence for yours. I reject your authority unhesitatingly, but can you prove that by doing so I reject Christ's? You must go to Rome for such a conclusion.

B.—A man that denies clear, essential truths of the Bible is not a Christian.

S—That is true: but does every one deny *clear*, essential Bible truths who differs from you in opinion as to what are clear, essential truths of the Bible? It is one thing for a man to deny what to *him* is truth, and another to deny what *you* may think truth. You seem to take it for granted that every one who differs from you is in error; and that all such are in wilful or inexcusable error! But such a position ought not to be taken for granted.

B.—A man should understand the fundamental doctrines of the religion of Jesus Christ.

S.—There is but one fundamental doctrine, viz., *Jesus is the Christ, the* LIFE-GIVER. This is *the* foundation doctrine: all others are but the superstructure.

B.—It takes more than the simple belief you speak of to make a perfect Christian.

S.—Yes, but men may have both our toleration and love, who are imperfect Christians. They are to be received to our sympathy as soon as they are Christians at all. He whom Christ has received, we are bound to receive and honor for Christ's sake, and not denounce and cast him off because he does not see certain doctrines as we see them. Christ's disciples are Christ's *scholars*—learners of Christ. Shall they be shut out of his assembly—his school—the fellowship of his other scholars—because they have not yet learned everything? or because they have not learned to say their lesson as *you* think is right?

B.—Truth is clear to rightly-disposed minds.

S.—Is *all* truth clear to such minds? Is it always so at once? Do men see all truth clear as soon as they become rightly disposed? Are all such minds of the same opinion on all things? Do you mean to say, when two persons differ in opinion about the living again of all the dead, or any other doctrine, one of them is always wickedly disposed in mind? No doubt a rightly-disposed mind will be more likely to embrace truth, when he sees it, than one not rightly disposed; yet it would be folly to say the rightly disposed sees all truth clearly at once. Out of a hundred such minds there may not be two that are perfectly agreed on all points, beyond the fundamental one which brought them together.

B.—No man can be rightly disposed that rejects what Christ says of the revival of the wicked dead.

S.—Very true: but may not a man be rightly disposed and yet differ in opinion from me as to what Christ *does* say on that subject, or others? If he may be rightly disposed and differ from me, may he not be rightly disposed and differ from *you?* Are *you* infallible? Is your infallibility unquestionable? If so, when did you attain to that state? When I first announced my disbelief in the theological dogma of an immortal soul in man, and of the endless misery of sinners, you were not with *me*, but on the old dogma, while I had to stand and fight the battle nearly alone. Since then, you have changed on several points: at which point did you attain infallibility? If you have ever been mistaken, may you not find yourself so again, even on the "Life from the Dead" question?

B.—That all the dead will be made alive again, is perfectly clear and plain, and I can give no countenance to those who teach otherwise.

S.—Do you mean to say it is clear and plain to *yourself?* or that it is clear and plain to every honest and candid believer? Do you mean to say it is clear and plain to those who have not thoroughly studied the subject? or, to those who have? Will you not find yourself among the imperfect Christians, to say the least, if this spirit to judge others is not more perfectly subdued? Are we not all bound to cultivate a more brotherly disposition toward those who acknowledge Christ as the head of the new creation, which God will have by and by, when "all things are made new?" Life in Christ, and in him *alone*, is a doctrine on which many of us are agreed: on the details relating to its full development we may, and probably shall, more or less, differ, till we come into its full possession. Then shall we "see eye to eye." The Lord hasten that day.

A PLAIN STATEMENT.

IN the Spring of 1837 our attention was first called to the subject of the end of the wicked. This was by means of a tract, without the author's name, but which was written by Eld. Henry Grew, of Philadelphia, who had for several years entertained the view that the end of the wicked was destruction, and not endless life in torment. This tract was the first thing, and the *only* thing, except the Bible, we ever saw on the subject, till we openly espoused that side of the question about four years after. At the time of that tract falling into our hands, we had been in the ministry about fourteen years, and were at the same period of life that Moses was when he "refused to be called the son of Pharaoh's daughter;" that is, were "full forty years old."

We read the tract, and were astonished that an argument could be made from Scripture that would give plausibility to that theory. It put us to thinking as we had never thought before; but we had no idea that we should ever enter into that belief. It would, however, come up to our mind unbidden, often; and occasionally it was made a subject of conversation when in company with a brother minister—not with laymen, for fear a thought might be suggested that would lead them into error. Thus matters went on between two and three years. We found some eminent ministers were staggered as to the truth of the doctrine of endless misery, though silent on the subject.

At length we fully resolved to investigate the subject in all its length and breadth by a careful examination of the Bible, and commenced reading the Scriptures, noting every text that related to the subject. When this investigation was ended, we had become satisfied that immortality in sin and suffering was not taught in the Bible, however prominent it might stand, or had stood, in the creeds of human invention. The next step with us was to write three letters to a prominent and able minister of the Methodist E. church with whom we had been intimate. In reply, he acknowledged that he could not answer our arguments, and he never undertook it. On the contrary, after a few months he came to our house and we examined the subject together, which resulted in his advising us to publish the letters we had written him, but with a request to withhold his name.

Accordingly, in the spring of 1841, four years after our attention was first called to the subject, two thousand copies of the "*Three Letters*" were issued from the press and sent abroad. This was not done without counting the cost. We expected to be shunned and rejected by all the churches, and nearly all their ministers: and the thought of it was no small trial; yet believing it was the truth of God, we determined to hazard all, and did so. We never expected to be invited to preach for any of the churches any more, nor to see the views then put forth spread, during our life to any extent; but we believed the day would come when the old theory would as universally be rejected as the abominable theory of "infants in hell not a span long;" assured that it belonged to the same system of theology.

Contrary to our expectation, a few months after those letters were published, we had an invitation to preach to a small church in Albany, N. Y., and consented to become their preacher on condition that their old organization be disbanded, and they come together with the understanding that we were to receive all who gave evidence that Christ had received them. To this they assented. We commenced our ministry among them in August, 1841. Up to the Spring of '42 we had not preached *directly* on the immortality question, but contented ourself with using Scripture phraseology as to the final destiny of the wicked, avoiding those stereotyped phrases, "endless misery," "always dying, but never dead," "going into eternity," etc.

ORIGIN OF THE SIX SERMONS.

Early in the Spring of '42 we felt pressed in spirit to come out plainly on the subject, and could have no rest till we did so. We determined to give *one* sermon that should embody all that might be desirable to present in relation to it. The appointment was made one week beforehand, and public notice given in the city papers. Monday previous to the time appointed we went to our study, and there spent the entire week in investigation, meditation and prayer. Thus was the "*First Discourse*" prepared. Never had we a deeper and sweeter sense of the divine presence and blessing, and of being engaged in a work well pleasing in his sight; and we can as well doubt any other part of our Christian experience as to doubt that.

We found before the first week in our study was ended, that two discourses at least would be necessary to present the subject in a proper light. The time came for the first discourse to be delivered: it was Sabbath evening, and the house, for the first time since our ministry there, was full.

We informed the congregation that as our subject was a peculiar one, and liable to be misrepresented in what was said, we had determined to do what we had never done before—i. e., *read* nearly all we had to say. At the close we gave out to preach another sermon on the same subject next Lord's day evening. Our second week was spent in our study in the same manner that the first had been; and thus was the "*Second Discourse*" prepared; but found there must be a third, and so did the matter proceed till we had prepared and preached the "*Sixth Discourse;*" and the history of the first week in our study is the history of the six weeks, each of which was spent in the same manner as the first. All this was without any reference to ever publishing. After the Discourses were ended, several who had listened to them desired their publication. Accordingly, we spent several weeks more in revising, reviewing, and preparing them for the press, and they came forth in May or June.

Such is the *origin* of the "Six Sermons," as they are now called. And we have never doubted, from that day to this, but what it was of God. Our opponents, therefore, may not expect us to be easily shaken, even though they may think the views are making little progress. They have made ten thousand times more progress than we ever expected in our life time. The history of that progress we shall now as briefly as possible present.

In December, '42, under a deep conviction that we were called thereto, we revised the Six Sermons, and published an edition of five thousand, in newspaper form, in the city of New York, and scattered them over the United States at our own expense. A few weeks after that we gave them another revision and published ten thousand more and scattered them in the same manner. Thus was the seed sown, and it sprung up in all directions.

In the Spring of '43 we were invited to Philadelphia. It was well known what our sentiments on the end of the wicked were, and there was an evident desire to hear something on that subject. Instead, however, of preaching on the subject, we had the Six Sermons stereotyped in quarto form, and printed two thousand copies. These were distributed among the congregation to which we were then preaching, and there is little doubt but that most who read them were either convinced of the truth, or had their prejudices so far removed as to feel no opposition.

In the Fall of '43 we went to Cincinnati, Ohio, and spent several months. There also and in Indiana, some five or six thousands of the Sermons were scattered by Dr. Field—a minister of the gospel—and others; and we know that the seed took root in that region.

In '43 the "Six Sermons" were republished in England. The friend who informed us of this fact could not tell what number of copies were printed there, but judged, ten thousand. These were circulated through various parts of England, and must have attracted some attention, as they were referred to by several writers on both sides of the question there, previous to 1846. About that time Dr. Lees, of Leeds, broke ground in England against the endless torture doctrine, and man's natural immortality. Near the same point of time Mr. Dobney, a Baptist minister, published his excellent work on "Future Punishment," in England, which has been republished here, and has been the means of bringing many to the truth. Mr. White, a Congregationalist minister, also published his "Life in Christ," taking the same side with Mr. Dobney; and several other ministers in England were on the same ground, and among those who favored it was Archbishop Whateley; and at a later period, Wm. Glenn Moncrieff, once a minister in the Congregational church in Scotland. The work spread on the other side of the Atlantic.

But to return to this country. These truths spread all through the Western States; both ministers and laymen taking hold of them, and sinners were converted through their influence that could not be reached by the old horrible doctrine—"Ye shall not surely *die*"—"ye shall be kept *alive* eternally, and tormented." In North Carolina Dr. Lee and Eld. Pritchard, both Baptist ministers, fought the battle for the truth on this subject. Dr. Lee has there scattered several hundred copies of the Six Sermons.

In 1850 about six thousand copies of the Six Sermons, quarto, with Bishop Whateley on the "Second Death," were circulated; besides constant calls for those Sermons in the 18mo. or pamphlet form; and they were ordered, too, by the hundred, and sometimes by *hundreds*.

Yes, the days of superstition—the Popish purgatory of a half-way house for disembodied spirits—the doctrine of endless torture for "immortal souls," and the "mortal resurrection" notion, will share the fate of all the other "Roman dunghill of decretals," to use a phrase of Martin Luther, who once justly placed the doctrine of an "*immortal* soul" in man in that category.

On a review of the whole matter, therefore, while we feel deeply humbled at the unworthiness of the instrument so much employed, we see abundant cause to praise God that he ever condescended to permit us to have a part in a work so glorious, and in the advocacy of a doctrine that so humbles man, exalts God, and puts the crown of glory on the head of our blessed Lord Jesus Christ for all our salvation, immortality, future and eternal life: all glory to God and the Lamb.

Since that time the progress of the work would require a volume, instead of the space we designed to occupy in this statement; but it is better understood, by most of our friends, than the early struggle to bring to light the great truth of "*Life only through Christ.*" That grand theme has now passed its incipient stage, and is not likely ever to be seriously arrested in its course. Its power is not in the men who have been, or may be, engaged in its promulgation. Had it depended on them, it would have failed long ago; for the hostility to it from great and small professed Christians has been such as no false doctrine could have endured for a quarter of a century, without organization, and preserved vitality, continuing to make advances, as it has, unto this hour. Let all its friends take courage. We clearly have nothing to fear from the opposition that may arise from any quarter, so long as we humbly rely on God, and are simply concerned to honor him and his Son Jesus Christ, our LIFE-GIVER and Lord. After the smoke of every battle has cleared away, we have seen, and shall continue to see, that the glorious truth of "*No futuie life or immortality out of Christ,*" shines clearer and brighter for the assaults of its adversaries.

THE TRUE POSITION OF A CHURCH.

WE offer the following remarks on church order on our individual responsibility.

1. *Declaration.*—All *authoritative* creeds, declaration of sentiments, or confessions of faith, as well as disciplines of human construction, are unwarrantable assumptions of authority over the body of Christ, and should be resisted as an invasion of personal rights and personal accountability; yet a *Church of God* may know, and ought to know, what ground it occupies.

2. *Standard of Faith and Practice.*—The Scriptures of the Old and New Testaments, under the guidance of the Holy Spirit, are the *only* and *sufficient* rule both of faith and practice; and each member of the Church of God has the right to interpret the same according to his personal understanding of what they teach, without liability to censure for so doing, he being responsible to God alone for his faith.

3. *Government of the Church.*—Jesus Christ, by the appointment of the Father, is "Head over all things to the church"; therefore no other authority to *legislate* for that body is to be acknowledged. The members of the church have authority, in the government thereof, only to *execute* the laws of its Head, and are all equally bound to see this faithfully attended to. In this view, the body is congregational in its government, and the church assembling in one place is bound to execute the laws of its Head in that place, without the interference of churches in other places.

4. *Test of Fellowship.*—No other test is to be used in receiving to fellowship than that the person give evidence that Christ has received him, or that the individual is in a state of reconciliation to God, and is thereby "of the Lord added to the church." Such persons are entitled to continued fellowship so long as their tempers and practices are in agreement with the precepts of the Head of the church.

It will be seen by the foregoing that it is not so much the having creeds, etc., that we object to as it is making them a test of fellowship or membership. All persons have a system of belief, or their view of what the Bible teaches, whether it is written or unwritten This is unavoidable. But Christianity requires that we should not separate persons from us, nor suffer them to be separated, by authoritatively assuming that a belief in *our* interpretation of Scripture is essential to salvation or necessary to Christian fellowship and union.

Such we believe to be the true position of the church, and any other view seems to be irreconcilable with our Lord's prayer that his followers might *all be one.*

HOW SHOULD WE GIVE?

IT is my opinion that as a rule, believers but imperfectly realize the fact that they are only *stewards* of the divine bounty. To acknowledge the stewardship is one thing, to perform its offices in a faithful manner is another. Time is a trust; talents are a trust; money is a trust. "The silver is mine, and the gold is mine, saith the Lord of hosts." Men may acquire property, but is it theirs after all? no more so than it was theirs anterior to their own being; no more so than the hired superintendent and protector of an estate has a right to sell its trees, and corn, and cotton, to enrich his own family with the proceeds. If Christians were in the right state of mind, they would when the claims of God's cause were pressed on their notice, ask such questions as these: How much may I withhold and be sinless? If I am a steward, have I a right to retain any more than what is necessary to the comfort of my family, in consistency with trust in him who is a faithful provider? How many stewards are clutching their Master's money? how many are laying up treasures on earth? how many grudge to part with a trifle even of what is not their own? "Freely ye have received, freely give;" is too often rendered practically thus, "Freely ye have received, *avariciously retain!*" It is exceedingly desirable that these thoughts would present themselves to every reader's conscience. We love honesty between man and man; shall honesty between man and God be forgotten?

How shall the grasping stewards meet their coming Judge? Will they hear the joyous announcement, "Well done, good and faithful servants, enter ye into the joy of your Lord?" Perhaps I may be permitted to observe that in using property for the Lord's cause, it becomes us to *pray for wisdom to employ it in accordance with his own will.* This exercise of solemn and secret prayer, would tend to enforce upon our minds the fact of our stewardship, and, as it were, cultivate a divine integrity in our own hearts. "Lord, this money is thine, not mine, what shall I do with it in thy service? Keep me from piling it up as if it belonged absolutely to myself! teach me how to earn the crown of faithfulness, in honestly using for thy glory all that has been committed to my temporary charge."

If we would only pray thus, how soon the work of mercy and truth would prosper in the world! As it is, Christians too often part with a very little for God, rather like one who is compelled to disburse by a civil judicatory, than with the free and sublime action of an honest man.

Again, *all giving from impulse should be avoided.* In such a mode of distribution there is no real integrity. A steward honest by impulse, and not from a conciousness of perpetual duty, would be despised in society. Many Christians melt and freeze in the most capricious manner. A sermon moves their hearts, and they give; a fine address at a missionary meeting awakens their sympathy, and Mammon relaxes his hold on the strings of their purses. But why do they need these appeals, and thawings and relaxings? Simply because they act as if all in their custody was their own. The Lord had spoken long before the sermon, or the speech was uttered; he had said, "Ye are stewards of the manifold grace (or bounty), of God." What! are the disciples owners now, instead of guardians? Is all integrity lost, till some deep, stirring agitation shakes their hearts, and enthrones conscience on its imperial seat? My brother, let me say to the pious reader, the judgment is coming—the Lord is at your side, though invisible, at this moment; and as you are one of his representatives and stewards, he expects you to give—he commands you to give without grudging to uphold his interests in the world, and support those faithful efforts made by his efficient servants. Act on principle, and you will have a wiser head, and a happier heart: act on system—and after deliberate calculations as to his rights and your obligations. Those who wait for gales of impulse, are at the mercy, so to speak, of every calm and every breeze; but having principle as a guide—a propelling power—one is like a screw steamship, that continues and completes her voyage, though every wind should sleep or oppose.

Those in love with the life views and associated doctrines, justly exult in their biblical attainments; and are thankful to God for their emancipation from the fetters of ignorance. Ours has been a great deliverance; and we may wax loud in praise when we consider the deplorable conditions of millions the world over. Our privilege is to pity them, not to despise their ignorance; once we were as benighted as they are. And what can we do for them? what should we do? Some kind soul guides us away from the thick jungles of error, and the Lord, I may affirm safely, expects us to repeat the favor. We see our fellow-men sailing on the troubled deep, and we are bound to erect a beacon on every rock; to sink a buoy at every sand bank, or hidden danger. Oh! that we felt the claims of Jesus on our generous action for dying men. Oh! that we could live more unreservedly for him, who "though he was rich, yet for our sakes became poor, that we through his poverty might be made rich." If we have life *in* Christ, heaven grant we may have life *like* Christ. If it is not Christ-like, how can it be Christ-given. Paul had life from Jesus, and counted all things but loss for the excellency of the gospel knowledge; with his zeal, with a tithe of it, how useful undertakings would prosper, and how many would be turned from the ways of ruin! What the world requires is sound teaching, and gracious living on the part of disciples; the first comes with inherent divine authority; the latter is ocular demonstration of its vitalizing energy. But oh, may God forgive us, we talk of life in Jesus and act no better, at least little better, than the unredeemed; we exult in the prospect of a celestial kingdom, and sweat and toil as if we believed the present a fact, and the future a dream; we mind our own things, but who minds the things of Jesus Christ? Let us suppose ourselves—divine thought! may it yet be experienced by us all—in the kingdom of Jesus, dwelling amid those glories that as yet eye hath not seen, and drinking at the fountains of perennial joy; how will we regret our present indifference to his claims, and blindness to our responsibilities as the stewards of his beneficence. Every word spoken in his name will then be a theme of gratitude; every gift to his cause a pleasing remembrance; every prayer for the extension of his power in a wicked world a blessed event in our history. M.

SINFUL HABITS.—Be not too slow in the breaking of a sinful custom; a quick, courageous resolution is better than a gradual deliberation: in such a combat, he is the bravest soldier that lays about him without fear or wit. Wit pleads, fear disheartens; he that would kill Hydra had better strike off one neck than five heads. Fell the tree and the branches are soon cut off.—*Quarles.*

BIBLE VS. TRADITION.—We are entirely out of this work, and cannot supply any for a few weeks to come.

GLAD TO SEE IT.

BR. STORRS: The matter enclosed I clip from the *Crisis* of October 2d, and send it to you to insert in the columns of the HERALD OF LIFE, if you deem it best; for it seems to me that it rather favors the doctrine of a future life through Christ, of the righteous only; and I would to God that more such articles would make their appearance in that paper, to spice it with, if for nothing more. Yours, in love of the truth,

A. S. WHITNEY.

Clinton, Mass., Oct. 13, 1867.

A SPIRITUAL RESURRECTION.

Does Rom. viii., 10 teach a spiritual resurrection, or a resurrection of the spirit? for this is the meaning of a spiritual resurrection.

It seems strange to me that any of our brethren should so interpret this text, when it so evidently was written by the apostle to prove a literal resurrection of the body. Any other resurrection than this is certainly not taught in the chapter, if it is in the Scriptures at all. Nothing is said in this chapter of *the* or *a* resurrection of the spirit; and surely not in the verse referred to. The word "spirit" is found in the chapter twenty-one times, but only once can it be understood as referring to us as believers. Nineteen times it is the Spirit of God or of Christ; and once the "spirit of bondage."

I again affirm that any other resurrection than a literal one of the body is not referred to or hinted at in this chapter by the apostle. Let us examine the text, verse 10: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." What does the apostle affirm?

1. He does *not* affirm that the body is dead *because Christ is in us;* nor that by his being in us our spirit is raised. But he does affirm that "the body is dead *because of sin*, and that "the Spirit [of God] is life *because of righteousness.*"

2. He does affirm that "if [although] Christ be in us, the body is dead"—not to sin, but because of sin; that Christ is not the cause of the death of the body, but that sin is.

3. He also affirms that "the Spirit [not our spirit, but of God] is life because of righteousness." "If Christ be in you"—in your mind, in your heart, in your *body* (1 Cor. iii., 16; vi., 19; 2 Cor. vi., 16), the Spirit of God, the Spirit of Christ and the Holy Spirit, the apostle affirms, here and elsewhere, dwells in the believer's body. The mind and heart are in the body, and are inseparable from it. If Christ in any sense is in us, he must be in our body.

If Christ (his Spirit) be in you (in your body), what is the effect? One writer says the apostle meant that it produced *death to sin.* Now, while this may be true in a certain sense, and to a certain extent, the apostle could not have reference to a death like this; for (1) he does not say sin is dead, but the *body* is dead. And (2) he does not say that Christ caused the body to die, but that sin did. "The body," he says, "is dead because of sin." Those who say that Christ being in us causes sin to die, contradict the apostle, for he positively asserts that it is the body that is dead. Again, those who assert that Christ being in us causes a death of any kind, also contradict the apostle; for he most plainly tells us that sin is the cause of the death of which he is speaking. Now, while it is most evident that sin is the cause of the death of the body, it cannot be itself the body, nor can it be that which dies, or is dead.

The plain import of this text, then, is, "If Christ be in you"—although the Spirit of God dwell in you, and you have the Spirit of Christ, (see verse 9)—"the body [your body] is dead [under the sentence of death] because of [on account of] sin." The Spirit of Christ which you have within you does not now free you from the death pronounced upon the whole human family in consequence of sin. You are not exempted from the common death of mankind. The Spirit which you have received has not yet made you immortal; you have not yet been raised or changed from a mortal to an immortal state, but you are yet subject to death. "If Christ be in you, the body is dead"—you are nevertheless in a condition of death; "but the Spirit is life"—Christ in you, or the spirit of God, will give you life, free from death by a resurrection from the dead.

That this is the meaning of the latter clause of this text, is evident from the verse which immediately follows. This eleventh verse teaches no resurrection but that of the body. A spiritual or moral resurrection, or any other resurrection than that of the man proper, can not possibly be found in the verse. After the apostle has told us in verse 10 that, although Christ be in us, the body, on account of sin, is dead; that having the Spirit of God dwelling now in us, does not exempt or deliver us from the death of Adam, but says the "Spirit is life;" he adds in the next verse, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." This verse is a comment upon the last clause of the preceding verse; "But the Spirit is life, because of righteousness;" and both refer to the resurrection of the body and entire man at the last day.

What is it that is to be quickened or brought again to life? for the apostle uses the future tense—"shall also quicken." Was it our spirit, mind, affections, or any moral or spiritual part that now, in this life, is quickened, or raised up to life? He says plainly, it is our mortal bodies that are to be quickened. He says nothing in regard to quickening or raising our spirits, moral feelings, or affections. He tells us plainly what is to be quickened or raised, and how and by what means it is to be done.

It is the mortal body that is to live again, and it is to live or be quickened by the Spirit that now dwelleth in us. It cannot be "quickened except it die." The same Spirit that quickened and raised Christ will, if in us, raise also our mortal bodies. Christ's resurrection was not a spiritual one; neither will ours be. He had all the Spirit of God dwelling in him; but he died. That Spirit in him did not exempt him from death. He was under the sentence of death like us. He suffered it as we must, unless the resurrection soon comes. Being filled with all the fulness of the Spirit, he was nevertheless under the law of death. until his resurrection from the dead. So must we be. No matter how much he may be in us now, or how much of his Spirit we may have in this life; *we are dead;* but our life is hid with him in God, and "when he who is our life shall appear, then shall we also appear with him in glory."

For these reasons, and many others, I find no spiritual resurrection in Rom. viii., 10, nor in the chapter, and do not believe it is taught in the Bible. I. I. LESLIE.

OLD BETTY.

LET me tell you the story of Old Betty, said I to a friend who was narrating some sad history of domestic discomfort. It was told me by a young lady whom I met at the seaside, and though I believe it has appeared in print, I know no other version of it but the one she told me.

"Some years after I was converted," said Miss F., "it pleased the Lord to lay me aside from active occupation, and to confine me to a sick couch for full two years. This inactivity was very grievous to me, and my constant prayer was for restoration to health, and power once more to go about visiting the sick and teaching the ignorant.

"When visited by kind Christian ministers and sympathizing friends, my constant request was, that they would pray for my recovery, and that I might have faith to believe that the Lord would heal me.

"Still I grew no better. About the end of the second year I one afternoon recieved a visit from a minister unknown to me, who in God's providence was then staying at the place where I lived. He read and prayed with me, sympathized with my sufferings, and listened to my troubles. I lamented to him my weak faith, which I felt assured was the cause of my continued weakness of body.

"'Miss F.,' replied the minister, 'have you never heard of Betty, the old match-seller?' I had not. 'Old Betty,' said he, 'was brought to the knowledge of Jesus in her old age, and from the time of her conversion never thought she could do enough for him who had loved her and washed her from her sins in his own blood. She went about doing good. She was ready to speak of her Lord and Master to all she met. She would nurse the sick, visit the afflicted, beg for the poor and for the heathen. She would give to those poorer than herself portions of what the kindness of Christian friends bestowed on her. In short, she was always abounding in the work of the Lord.

"'But in the midst of this happy course she caught a violent cold and rheumatism, and was confined to her bed. There she lay day after day and week after week, and, I believe, till the Lord called her home.

"'On her sick bed Betty was as happy as she had been in her active duties; she was much in prayer; she repeated hymns and passages of Scripture; she meditated on the good things she had learned, and on the good land to which she was hastening.

"'Being visited by an old friend, a minister, who had long known her, he was astonished to see his once active and useful old neighbor so happy in her bed, and said to her, "Oh, I little expected, Betty, to see you so patient; it must be a great trial to one of your active mind to lie so long doing nothing."

"'"Not at all, sir," said she; "when I was well I used to hear the Lord say to me day by day, Betty, go here: Betty, go there; Betty, do this; Betty, do that; and I used to do it as well as I could; and now I hear him say every day, Betty, lie still and cough."'"

Miss F. told me this story as she heard it from her visitor, and she said it had a very strong effect on her mind. She began to think it was self-will rather than faith that made her so anxious to get well and be active again; and she humbled herself before God, begging for grace to bear his will, rather than seek her own. She became tranquil, happy, and contented on her sick-bed, and, almost immediately after, it pleased the Lord to restore her to health, and continue her in it to the time when I met her.

Martin Luther says, "Once I was bold to prescribe to God; but surely the Lord despised this arrogance of mine, and said, I am God, and am not to be ruled by you."—*Selected.*

HOW TO HEAR.—It is with the Word as it is with a salve; if a man that hath never so good a salve should do nothing but lay it to the wound, and take it off, lay it on and take it off, it will not heal the wound; and no marvel. Why? He will not let it *lie on.* The best salve will not heal the sore, nor eat out the corruption, unless it be bound on and let lie. So it is with the *Word*; many a soul hears it; heart, conscience, affections, all touched; but when he is gone out of the church, all is gone—his affections die, his heart dies, and his conscience becomes unfruitful. Why? He is still removing the salve, and will not let it lie on; therefore the word overpowers not his corruptions. The *Word* is like the salve; conviction of conscience is like the laying on of the salve; *meditation* is the binding of it to the sore.—*Wm. Fenner, A. M.*

COMFORT FOR THE TRIED ONES.

BELOVED think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you. 1 Peter iv., 12.

DEAR BRETHREN. You who are scattered abroad, alone and lonely, tried and forsaken by the world, forsaken by kindred near and dear to us, remember we must be tried, by some process to sift out error; and shall we complain when our friends try to show us that we are in error; and if they succeed, and show us an error? Should we not thank them, and thank the Lord, that they, in his hand, have been the means of working for our good and for his glory? Again, he takes those of opposite views, and they come forward with their texts of Scripture to prove their positions; thus compelling us to search the Scriptures, to see if these things are so. For instance: they tell us all mankind must be raised from the dead and stand before the judgment seat of Christ in the final judgment. But we turn unto the word of God, and there again we see that wicked men in death remain to all eternity. Heb. xii., 14: "Follow peace with all men, and holiness, without which *no man shall see the Lord.*" "Yet a little while, and the *world seeth me no more.*" Evidently the world spoken of, here, were those people of the world like those the Saviour had reference to when speaking to his diciples, "Ye are not of the world; but I have chosen you out of the world." "Ye shall die in your sins; where I am *ye cannot come.*" "He that believeth not the Son shall *not see life.*" "He that loveth not his brother *abideth in death.*" Again: our enemies take us, and they leave no means untried to sift us; and if we are not thoroughly sifted when they get through with us, then I am no judge. This has been my experience; and now I thank God for this school of experience; for it works for us a far more exceeding and eternal weight of glory. All things work to gather for good to them that love the Lord. "Therefore, be ye steadfast, immovable, always abounding in the work of the Lord." Yours, in the gospel hope. S. S. CALL.

Newport Centre, Vt., Nov. 7, 1867.

Letters and Extracts.

FROM ELD. WM. H. FISHER.

WINDSOR, CONN., Nov. 7, 1867.

TO THE READERS OF HERALD OF LIFE: I think the cause of truth demands a few words from me. In relation to the doctrine of "*Life only through Christ*" it is not until quite recently that my mind has been enlightened upon that subject, although I have heard of the doctrine ever since I have been connected with the Advent people. But those with whom I associated when I was converted were very bitter against the "No life doctrine." I naturally partook of their spirit, and I very soon got so I could say as hard things as they could about it. We read, "Evil communications corrupt good manners."

Probably Br. Burbank will call to remembrance a letter I wrote to him upon the subject. Also Br. Boynton (who used to reside in Haverhill, Mass.) will recollect a hard speech I made while in conversation with him. I ask his pardon. Now, brethren, I am free to confess unto you that I was in error instead of you. My doctrine was of the devil instead of yours. I now state to you that I believe the doctrine of "No life out of Christ" to be a Bible doctrine. I have got all the future torment theory out of my creed. Hallelujah!

The coming of Christ and the Life doctrine has placed me in a condition before God that I never occupied before. I am happy now. Thank Heaven! I feel perfect acceptance before God, through Christ. Praise his name! May God speed the truth and set it home to every heart! Yes, dear friends, I expect Jesus in a few days. O, gird yourselves with the truth, that you may be ready! My dear brethren and sisters, I feel as though we had got the truth this time. Let us be ready to enter into life.

FROM MRS. ALMIRA WEST.

COLUMBUS, OHIO, Nov. 6, 1867.

BR. STORRS: I want to tell you how I prize the HERALD OF LIFE. I have had it weekly for more than a year, and I have learned to love it for the truth it teaches. Without it I should not hear one word of the blessed doctrine of "No Life out of Christ." I do not know of one Life believer here. There may be, but I have not met with any such. I have talked with quite a number of persons about this great truth, and tried in my weak way to do what I could to convince them of their error, but they are so filled with immortality they desire nothing else. O, how much need there is of a true preacher here! Why will not some one come and scatter the precious seed? for some might fall upon good ground. Surely this is a field for some one to labor in, and I hope it will not be passed by.

NOTE BY THE EDITOR.—We very much desire that Br. Wendell may not fail to visit Columbus before he returns east. We wonder that city has been so long passed by. May the light soon shine upon it. It must be a good field in which to sow the seeds of truth on the Life theme.

FROM ELD. C. S. PERCIVAL.

MASSAWIPPI, C. E., Nov. 4, 1867.

BR. STORRS: No doubt *some* of the readers of the HERALD OF LIFE would like to hear once more from your "Canadian Correspondent;" so I snatch a few moments time to write a little: should have written oftener, but have been so busy. The Master finds me plenty to do, and I love him and his work well enough to do all his will; and though sometimes weary *in* his work, I am not weary *of* it. With preaching every Sunday, once or twice, superintending our Sunday school, attending the prayer meetings, laboring with my hands to supply the wants of a family of seven, with considerable sickness, and I find it difficult to find time to even write a letter. But I have a little band of brothers and sisters, around me, who are devoted, heart and soul to the work of the Lord, united in love, and strong in faith, looking for no life in the future only through Christ Jesus, the great and only LIFE GIVER. Our influence is felt, and our number is slowly increasing. Last Sunday I baptized the lawyer that I have spoken of before, and he is walking in the light, and living a consistent Christian life. Praise the Lord. Five others have been buried with Christ, in the place, this season (two by me) and added to the little flock. How glad and thankful I am that the HERALD OF LIFE is so well sustained. I keep wishing I could do something to help along; but I suppose, if the good Lord gives the means and the will to others to do it, instead of me, it is all just as well. I wish for its weekly visits very much, as long as it is needed; which, I suppose, will be till the great LIFE GIVER returns. O how precious; increasingly precious is the grand truth to which it is devoted. I propose, soon, if the Lord will, to write some, perhaps considerable, for the HERALD; for my heart, head, hands, and time, are all devoted to the work. Truth must triumph; and before the Master comes the church will have a pure gospel to preach to men. So let us gird on our weapons anew, looking for, and hasting unto the coming of redemption's happy day.

CHESTER HORSKINS, Franklin, Vt., writes: I know of no one in this vicinity holding our views. They say, if they thought death was the last of the wicked, they would not serve God; but they get most of their friends into heaven. My prayer is, that God may open their eyes to see themselves as they are; mortal, perishing beings. Yours in hope of a future life, when Christ comes.

NOTE BY THE EDITOR.—Persons who serve God to escape eternal torments, shall, "verily, have their reward." They will escape such a doom, and God is just to give them the wages they worked for. But surely they have no claim for eternal life; as they confess they would not serve God for any such consideration. If God will only let them die like the beasts, they will not serve him: they clearly have no *love* to him or his service: even heaven, in their view, would not be a stimulus to serve God, only as it saves them from hell torments. They neither wish for heaven or hell; but as they must have one or the other, as they suppose, they choose heaven as the preferable place of the two; but if they would be sure of not being obliged to take either, they would give God no service. Such men are simply hypocrites.

THE FOUNTAIN OF LIVING WATER.

IT is related of a benevolent man that he lived in a village poorly supplied with water. Dry seasons exhausted the wells, and reduced the citizens to great straits. About a mile distant was a never-failing spring. The waters from this he conducted by pipes to the heart of the village, and so furnished a supply at all seasons to the inhabitants. This act of generosity touched the people, and when he was dead they erected a monument to his memory by the fountain that he had opened for their benefit.

Such a fountain has Jesus opened to assuage the thirst and save the lives of perishing men. It rises as the river of the water of life out of the throne of God and of the Lamb; and the Spirit and the bride call to the thirsting multitudes, lining its banks to approach and partake freely of its healing virtue. Shall we not erect in our hearts a monument to the author of this living fountain; a memorial of our gratitude and devotion; a testimonial of his goodness and condescension.

ORIGIN OF THE "MISSIONARY HYMN."

BISHOP HEBER, then rector of Hodvet, married the daughter of Dean Shepley, rector of Wrenham, in North Wales. On a certain Saturday he came to the house of his father-in-law, to remain over Sunday, and preach in the morning the first sermon ever preached in that church for the Church Missionary Society. As they sat conversing after dinner in the evening, the Dean said to Heber, "Now, as you are a poet, suppose you write a hymn for the service to-morrow morning." Immediately he took the pen, ink, and paper, and wrote the hymn,

"From Greenland's icy mountains,"

which, had he written nothing else, would have immortalized him. He read it to the Dean, and said, "Will that do?"

"Ay," he replied, "and we will have it printed and distributed in the pews, that the people may sing it after the sermon."

"But," said Heber, "to what tune will it go?" "Oh," he added, "it will go to, 'Twas when the seas were roaring.'"

And so he wrote in the corner, at the top of the page, "Twas when the seas were roaring." The hymn was printed accordingly. Thus suddenly, and by the merest accident did the church recieve from the poet's pen her greatest missionary hymn.

A LADY desired Dr. Johnson to give his opinion of a work she had written, and added that if it was not suitable to publish she could bring out something else, as she had other irons in the fire. The Doctor turned over a few leaves and replied, "I advise you, madam, to put it where your other irons are."

A GOOD NAME.—Morris Ketchum, the father of the great defaulter, in New York, is reported to have said to his creditors—

"If I could have my son back with his good name and you were all paid in full I should die content."

Such is the last ambition of a great financier. A lifetime of activity, an ample fortune its reward, and now all would be given for a son's good name. Young men—fast men—think of this.

THE REASON.—"Doctor," said a waggish parishioner of old Parson E—— to him one day, "I think I must have a pew nearer the desk than where I have it now."

"Why" said the parson "can't you hear well where you are?"

"Oh! yes," was the reply; "but that ain't it. The fact is, there are so many people between me and the pulpit, that by the time what you say gets back to where I am, it is flat as dishwater."

HONEY FROM THE CARCASS.—The bee sucks sweet honey out of the bitterest herb! so God will, by afflictions, teach his children to suck sweet knowledge, sweet obedience, and sweet experience out of all the bitter afflictions and trials he exercises them with. That scouring and rubbing, which frets others, shall make them shine the brighter; that weight which crushes and keeps others under, shall but make them like the palm-tree, grow better and higher. Afflictions are the saints' best benefactors. Where afflictions hang heaviest corruptions hang loosest. Grace that is hid in nature, as sweet water in rose-leaves, is the most faagrant when the fire of affliction is put under to distil it out. Grace shines the brighter for scouring, and is most glorious when it is most clouded.

OBITUARY.

FELL ASLEEP in Jesus, on the ninth of November, 1867, our son-in-law, JOSEPH MACFARLAND. He has been lingering several months with consumption. He was patient, and without complaining he bore his affliction with Christian fortitude. He was firm in his belief that life was only to be attained by a union with Christ, and fell asleep in the full "hope" of a resurrection through Jesus, the Life-giver. Although we sorrow, yet it is with hope; for we know that Jesus died and rose again, and we have the confidence of knowing that his life was hid with Christ; and we know that when the Life-giver shall appear, then shall all who sleep in him appear with him.

Philadelphia, Pa. JACOB GRIM.

BUSINESS MATTERS.

One Dollar each from—Albert White, C. W. Chick, Dr. Joseph H. Chandler.

Two Dollars each from—Chester Horskins, Edwin W. Schmuck, Collins Gillette, James E. Brenton, A. H. Remsen, James A. Morse.

Five Dollars each from—Dr. J. S. Seabury, John M. Crane, Joseph Swartz, Rev. J. Anderson, Allen Logan.

Various Sums—James M. Evans, $2 50.

TRACT FUND OF $500.

Previous Receipts	$90
J. Hamilton, Fredonia, N. Y	2
Dr. Joseph Trever, Lockport, N. Y	5

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street., at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Comin and kingdom of Jesus Christ.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper overs only. Postage, six cents.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, No. 25 Chambers street, New York; also, at the store of W. H. & L. C. Thorne & Co., No. 58 White street, and likewise at 37 Park Row, Room 40

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

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Poetry.

"YE ARE NOT YOUR OWN."

BY MARIE ROSEAU.

OUR Father! when along life's toilsome way,
Two foot-paths leading onward meet our eyes,
As we uncertain stand, while doubts arise
Through which our wand'ring feet had better stray:
While selfish feelings urge us to forsake
The sterile path for that where flowers are spread;
Let our firm feet, by thy good Spirit led,
Turn to the one which thou wouldst have us take.

No matter, then, how hard the way appear,
There let us cheerful walk, nor turn aside,
Still feeling ever that where thou dost guide,
Thy children have no real cause for fear.
Let us not pause for selfish rest or sleep—
Tired in the race ere half its course is run;
But while there is one duty left undone,
Untiring watch and effort may we keep.

When in thy sovereignty thou dost recall
The priceless treasure which thy love had given;
When ties thy hand had formed by thee are riven,
Life's best gifts covered by death's gloomy pall;
Then as we stand, sad, and bereft, and lone—
The last bright hope we cherished passed away—
Oh teach our mourning hearts in truth to say,
"Not our will, Father, but thine own be done!"
—*Selected*

Children's Department.

THE IMPORTANCE OF COMMITTING GOD'S WORD TO MEMORY.

BY A LIFE-LOVER.

To the dear children, whose homes are visited weekly by the HERALD OF LIFE, would I speak at this time; and my theme is the importance and the blessedness of committing God's word to memory—of getting the blessed words of inspiration securely fixed on the mind. I doubt not that you all have been taught to read the Bible, and I trust many of you are endeavoring to live in accordance with its teachings; but are you, as did David of old, hiding the word of God in your heart? are you constantly committing it to the store-house of memory, to be kept as your most sacred treasure? If so, you are accumulating wealth the value of which no tongue can express: but if you are not doing this, would that I could say something which would induce you to commence the blessed work at once.

When quite young I commenced learning and reciting the New Testament as my Sunday-school lesson. Year after year I continued the practice, until all the recorded words of the evangelists, the apostles and the Revelator, had been learned: then I committed the Psalms; and as riper years came on, and I changed my position in the Sunday school from that of scholar to teacher, I felt that it was still good to hide the word in my heart. So the Proverbs of Solomon were committed to heart; and it is now my practice to commit to memory one book of the Bible each year.

But I imagine I hear some saying, What a task! what good will it do to learn so much of the Bible? Before endeavoring to answer this I would ask you one question: Do you believe the Bible is the guide-book to glory? If so, the more you know of it the better. You attend school and spend much time in committing to memory the lessons given you from your text-books. This is right; but remember that when you study geography it only gives you a description of this world, which is to be your home only a little while, but it says nothing of the land of Canaan, the saints' eternal home. Your astronomy teaches you of the heavenly bodies, but not of the Sun of righteousness—the bright and morning Star. Botany teaches of earthly plants, but is silent respecting the Rose of Sharon. Profane history gives much valuable information, but for that record which most deeply interests us, we must come to the sacred oracles. In a word, the Bible is the book which tells us of Jesus, our great LIFE-GIVER; and while I would not that you should neglect other useful books, I would that your greatest diligence should be to acquire a knowledge of God's word. But methinks I hear some say, "As this knowledge is all contained in one book, and we can refer to it at any time, why task the memory with its contents?" To this I would say, there are times and places and circumstances where it is not convenient to have the Bible with us; and even if we had it, we should not always have time to refer to it when we wanted to quote a passage; and how important oftentimes it is when conversing with others to have the words of Scripture to speak. How many times the opportunity of enforcing the truth on some precious subject has been lost because passages were not ready to be quoted at a moment's warning. And thus sometimes those who were inculcating error have seemed to gain their point because they were conversant with a few isolated passages of Scripture, which taken by themselves would seem to prove their positions true. And then, dear children, how sweet it is to meditate on the words of holy writ in the hours of silence and darkness. O I could not afford to be deprived of the rich consolations I derive from the rich treasures of God's word which I have in my heart.

Sometimes it is quite mortifying not to be able to recall some passages of Scripture. I was at a table not long since where it was the custom before partaking of the meal for each one to repeat a verse. Even the youngest member of the family was ready, and I thought the exercise a very beautiful one; but there was a visitor present who could not think of one verse to say, so after making an apology he was excused. Only think of a person having attained the stature of a man, and not being able to repeat a bit of God's word. May this never be the case with any who shall read these lines, but may you all, each day, commit more or less of the Bible; and while you do it, may the Lord help you to believe and practice it; then will we meet in the coming kingdom.

LIFE-LOVER.

TRUSTING GOD IN THIS LIFE.

When we consider that the pious are often poor; that they are forbidden to lay up treasures on earth; that their testimony often requires them to endure loss of substance; that in times of severe persecution they are driven into inhospitable situations, where it becomes impossible for them to determine how life can be sustained: when we ponder these things, and the tender sympathies of parental hearts for the helpless ones depending on parental care, we may well cherish gratitude to God for those generous words on which he has caused us to hope. He claims to be our Father, and his communications overflow with parental tenderness and solicitude. He leaves us not orphans; he is sympathetically familiar with our necessities and trials. We need a promise for the life that is, as well as for that which is to come. The visible signs of the divine faithfulness in the mortal scene, are designed to cheer us in relation to the eternal—to be a prelude and adumbration of celestial joys. It is our Father's will that we become intimate with him here; the least purpose of his heart is to keep us at a great distance. He desires that we may deal with him as the living God and thus acquire a sublime and almost transfiguring assurance that he is, and that he is even now the rewarder of them that diligently seek him.

In that portion of the sermon on the mount, recorded in Matthew, sixth chapter, we find our Lord dissuading from anxiety on the part of his followers concerning food and raiment, and the reasons may be specified under those heads: the *first* is founded on his paternal character; the *second* is his knowledge, "Your heavenly Father knoweth that ye have need of all these things;" the *last*, is the comprehensive promise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." A believer in want, through affliction of a personal kind; through business calamities over which he has no control, through loss of employment and sustenance on account of fidelity in Christ's service and testimony, may here draw refreshment as from a well of living water. Let him exercise faith in this assurance, "all these things shall be added unto you;" let him apprehend the promise in this plain and most literal sense, and suffer no doubt to trouble him as to his interest in them. They are his warrant from the King of kings to expect his bounty with as much certainty as a traveler expects at a given hour in the morning to behold the spring of day.

In such a case as I have imagined, the pious course to pursue is, in my judgement, the following: Let the needy child of our heavenly Father plead earnestly the above promise, or any similar ones; let him speak, in the same exercise, of the divine faithfulness, and express an unwavering conviction that the blessings will be imparted. In this way faith triumphs: in due time an answer fulfilling the promise will be returned. He may have to tarry a little, and so exercise patience; but let him rest satisfied in this, that the Lord tenderly feels for him, and will prove himself faithful. But will he perform a miracle? That, my brother, is no concern of yours; no miracle will be required, for he has angelic and human agency at his command; he wills, and his ends are achieved. It is no concern of ours how the promise is to be accomplished; infinite wisdom is surely adequate to the demands of infinite philanthropy. God rarely, so far as I know, sends his responses in the channel we select: he has taken the whole matter into his own hands, and his people have no right to interfere. They are to keep very still, and by and by they will see his salvation.

If I understand the word on this subject, God wills us to deal exclusively with himself; in this way the blessed Saviour acted when in the world, and when he had a family, so to speak, of twelve attendants depending on his prayers. Man's extremity is God's opportunity; happy they who preserve their confidence; and never run from his throne even to the dearest friend alive, as if they had discovered that his exhaustless resources were but a dream. What earthly parent of means would approve his son for requesting support from other hands? Our Father is rich in mercy; and no language could be employed better adapted to express his concern for the faithful, than this: "I will never leave thee, nor forsake thee." Heb. xiii, 5. Oh, that we may all trust God; and by taking him at his word (which is *faith*) at once give him glory, and behold the forth-comings of his saving strength.

In pleading these precious promises, there is an error into which many fall, and we do wisely to avoid it. They use language of this "Lord, *if* it is thy will, provide for our wants; send us, *if* it shall seem good in thy sight, this day our daily bread." Now, it is the Lord's will to distribute to our necessities, and we ought to exclude "if" on such occasions from our petitions. It is introduced by a sense of humility—a consciousness of unworthiness; but, after all, it brings no sweet savor along with it. "If" is doubt; whereas the record is explicit, "all these things shall be added unto you." We are encouraged to display a holy boldness at the throne; and we most honor God when we turn his promises, as it were, into drafts, and expect them to be realized in the most perfect manner. This little "if" very frequently carries a heavy freight of unbelief, and that is a useless cargo.

The art—for surely it is a divine art, of trusting in God—of depending on his interposition—is one that waxes more perfect as we engage in it. The ability to trust seems to grow with accumulating vigor; every prayer answered becomes a prop to our faith in after hours; and in virtue of our weakness many props are required. Abstractly we all admit that the Lord's promise is faithful; yet, shame to us, we find theory and practice sadly at variance. We trust as we see, more so than in accordance with our reading or our reason; we are often tempted to suspect his veracity; and somehow, when it comes to the pressure, we find it easier to depend on a human than a Divine pledge. But in the most dismal hour let us have faith in God; and with a view to nourish what faith we have, let us draw liberally on the Divine love. We err in meditating on our doubts; on the turmoil of anxiety and dismay within; on our lapses from rectitude and devotion to Christ; we should occupy our thoughts with the boundless compassion of our heavenly Father, and his unsullied veracity. The question at these crises in our history is not what we are, but what he is; not what we deserve, but what he has promised to us his children, marked by manifold imperfections. Looking up, we grow calm; but if we, like Peter, turn our eyes toward the waves, confidence subsides and we sink into gloom. Blessed is the man whose heart is fixed, trusting in the Lord his God. It is better to trust in the Lord than to put confidence in princes; unsolicited he sent his Son to be a sacrifice for our sins, and how much more readily may we expect him to grant us mercies that are of infinitely less value.

It may appear hard to be in such an extremity that nothing but a promise remains for our comfort; but let us recollect that the promise is a Divine one—its author cannot lie. And then, moreover, we have an opportunity of discovering the strength of our confidence in God. Many, it is to be feared, are trusting the God and Father of our Lord Jesus Christ for final salvation, who could not in child-like simplicity rely on him for their first meal when the sun next rises. But is not the promise as valid for time, as the other one for eternity? Think of it, trusting his grace for "glory, honor, and immortality," and yet shrinking back when the amount at stake is exceedingly small! It is beyond our province to affirm that in such instances there is no faith in the word; certainly it is feeble, and far from that comprehensive receptivity that gives glory to the Creator, who woos our confidence in a thousand ways. When, in the evolutions of Providence, godly men are made familiar with want, and discover no human resource left them in their straits, they then may experimentally learn how faithfully the promises are fulfilled. I may add, though only for the sake of perspicuity, how literally they are fulfilled. The very thing asked in the day of need is imparted; not something else: not a spiritual blessing instead of a temporal one: not a deception in place of a substantial, want-relieving blessing. As a result absolute theoretical confidence in the Divine truthfulness is companioned henceforth in our consciousness by self-observed assurances of his faithfulness; and probably these assurances will, in future times be more potent in sustaining us in trials than even our sound anterior speculative convictions on the moral character of the Creator, and the value of his testimony. Such is the constitution of our being that we are more impressed by a fact than a creed. Events are great teachers, and rise like pillars of fire on the page of our history. We look back to them as Jacob did to his blissful dream at Bethel; and ever more know the reality of heaven's care, and the proximity of heaven's guardian messengers.

These promises are designed to foster a spirit of independence in the pious mind. Each saint is warranted to regard himself as a prince—a son of the King of kings. His language should be, "I will not fear what man can do unto me: if God be for us, who can be against us?" He is to seek aid from no one except his Father: we feel painfully humbled the moment we entreat support from man. It requires a struggle; it goes home to our tenderest sensibilities. It subjects us to sufferings that our Father never intended us to undergo. His ear is open to our entreaties; his hand is never shortened that it cannot save. Friends may be proud to aid us when the Divine impulse moves their sympathy; but we are to deal exclusively with God, assuring ourselves that he needs no aid from us, when he rises in majesty to accomplish his promises. Having this assurance of the eternal care, the witnesses in ancient and more recent times were so bold and uncompromising; even the malignity of their foes could not hinder for an hour the stream of divine goodness—their wants were supplied, their confidence invigorated. Who can trust in God? If ever there was a time when holy witnesses were required, that time is now. The world is vainly experimenting—struggling for rest and abiding comfort. The vast company of professing Christians are disciples only in name; the most pernicious spiritual delusions are sweeping over the land, overturning many goodly fabrics of faith and piety, burying souls beneath accumulated deceptions. Witnesses are needed; and why should they be afraid to risk themselves on the promises? They are arks in which they may ride the waves and defy the storms.

To those who are so situated in life as to require special Divine aid, I would suggest two things.

First. Copy out the promises applicable to your circumstances: they are scattered all over the Bible, and when collected, speak most soothingly to the heart. In the hour of necessity, read them over prayerfully, and you will be strengthened bravely. Forgetting a promise has often disabled and darkened pious souls.

Second. Record your experience, of the Divine goodness and faithfulness, in a private journal. The perusal of it will help you when your confidence is tried. You will learn to trust again; you will see afresh that "he is faithful; he cannot deny himself." Oh! my brother, my sister, trust him who sustains you every moment—whose supplies are incalculably vast; and whose affection for his ransomed offspring many waters cannot quench.

M.

NO FUTURE LIFE OUT OF CHRIST.

BY WM. WOOD; CONCLUDED.

THESE two conditions, or states of existence, embrace two extremes; each one the opposite, and also the antagonist of the other, similar to the law of life and death, or light and darkness, which can never commingle with the other; the first rays of the morning light act upon the darkness, begining to consume, until the rising of the sun, when all traces of that darkness disappears. So in that glorious morning of eternal day, as the first rays of light dawn upon a new creation, and the saints of the most high God are clothed upon with immortality, then all traces of this long, dreary night of time, this nature of darkness, of the flesh and the devil, will disappear and pass away forever. We cannot lose sight of these two conditions; for while one is perishable, the other is the only way by which we can obtain a yet future existence. Paul, in his epistles, is very particular to separate one from the other. 1 Cor. ii., 13–14, "But which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man . . . . cannot know these things, because they are spiritually concerned." God hath made known this law of a spiritual life by his spirit, through his Son Jesus Christ. Our Saviour in allusion to this life, and the way to obtain it, says, John vi., 53, "Except you eat (me) my flesh, ye have no life in you." The Jews, it appears, did not or could not understand these words. The reason seems very plain to me; for they did not understand the law of a spiritual existence; and therefore said one to another, "How can he give us his flesh to eat?" They knew very well that they had life; were not dead; therefore, when he uttered these words, "Except you eat my flesh, ye have no life in you," they treated him with contempt.

Again. Who are the recipients of this eternal life? 1 Cor. xv., 22. "For as in Adam all die, even so in Christ shall all be alive." Without further examination of the subject this text would satisfy us, as it does others, that the all who die in Adam will be made alive in Christ. As we have spoken in another part of this of the two Adams, we repeat that the first man who was made from the dust of the earth was the Son of God under a natural law. But the second man who is of celestial extraction, or "the Lord from heaven," is the Son of God under a higher, or spiritual law. The first man is only endowed with an animal life, which is perishable. The second man has a life-giving principle, which is eternal. The first man under the law of his nature hath generative organs to correspond with that law, by which means he begets children who can only possess the characteristics of him who begets. This law of generation produces a body in, by, and through the flesh; therefore, is flesh, both mind and body; and as the mind is the organ of action to the body, the thoughts that proceed from that mind must be in harmony, in sympathy with, and of the same nature as the body; and as the body is corruptible, the mind from which issue the thoughts, which thoughts under the natural law are of the flesh, sensual, devilish, cannot survive, but must perish with the body.

The second man is no procreator through the flesh: cannot beget a body after an animal life, nor produce an infant son belonging to the race of the first Adam.

We have remarked that a body, either natural or spiritual, is not sown; a body produces nothing; but a *seed* or grain is sown, which can be the only method whereby a body can be produced, whether that body be animal or spiritual. "Ye must be born, or begotten again," saith our Saviour to Nicodemus; "that which is begotten of the flesh is flesh." Paul's statement is similar. "That which a man soweth he shall also reap: if he sow to the flesh, of the flesh he will reap corruption." If it is sown a natural body, you can reap nought but corruption. But if it is sown a spiritual seed, or grain, of that seed you will reap life everlasting. Nicodemus did not understand Jesus, for he saith, "Can a man go through the same process as before, when he is old and be begotten again?"

By the few thoughts we have thrown out sufficient has been said that all who are, and continue to belong to the posterity of the first Adam will never see, or be a recipient of a future life, because that life is a spiritual one, and none but those who are begotten by the Spirit can be born again; be born not of a corruptible, but from a seed that is incorruptible. Thus we reason that another life is a spiritual life, and those who may be the possessors of that existence become spiritual beings and will never fully understand the character or nature of that life until clothed upon with immortality. There are many of us who think they understand the nature of a future state, from a supposition that the Christian will inherit a beautiful city, called the New Jerusalem, the great metropolis of God's universal empire, where we shall find the tree of life on both sides of the river, the leaves of which are for the healing of the nations who shall eat of this fair fruit and live forever. If this can be so understood, what shall we do with our blessed Lord and Saviour, who is the *only* source or tree of an immortal existence that God hath ever revealed to man? He says, "I am the way, the truth, and the life." Again. "Cursed be every one that hangeth on a tree." Christ hung on the accursed wood, or tree, became our life; and whosoever eateth of the fruit of that tree of life will live forever. Jesus says, "I am the bread, or staff of life; he that eateth me hath everlasting life." Had we not better say that the tree of life, on both sides of the river, is our own blessed Jesus standing between the two dispensations; and whoever will partake of its fruit, or leaves, which are his teachings, will be healed with all nations who partake and live forever? Yes, there is a future life obtained only from that tree, the Lord Jesus Christ. But if there is a future tree of life we shall find it will be in harmony with other portions of sacred writ. It is evident from the gospel writings that Christ is our (all righteous persons') life; for when he who is our life shall appear, then shall we appear with him in glory. If Christ is our life, the righteous will surely not need another tree to give them life; and if those who are out of Christ have, after the age closes, access to another tree, where Jesus says, the wicked are compared to the tares, bad fish, which are separated at the end of the age from the good and cast into a furnace of fire, it is something, it appears to me, that will be difficult to harmonize. As in Adam all (who are of his nature) die, so in Christ shall all (who partake of his nature, or the tree of life) be made alive. Do all my dear brothers and sisters understand the true import of these beautiful words, "A future life," which fall upon the ear like softest music, causing a thrill of ecstacy to vibrate through every chord of our natures? The heading of this article, "No life out of Christ," expresses, conclusively, there is no other way or tree than Christ. The boundary line to the animal man is death; he can go no further; but the law of the spirit of life, through Jesus Christ, has no confines, but is eternal. Yes, we praise thee, O God our Father, that in and through thy Son Jesus Christ, all who are in him shall have eternal life.

Lawrence, Mass. Oct. 20, 1867.

FROM JANE A. MAYO.

NORTH AMHERST, MASS., Nov. 1, 1867.

BR. STORRS: We have an interest in every thing that tends to spread truth, and think the *tract fund* is one mighty means. You will find inclosed $2 for that purpose. I thank my Heavenly Father that he ever turned my feet into the narrow path that leads to *life.* It was in 1822; and with what light I had at that time, I walked on. In '43 I lost my "*sky*" kingdom; and your Six Sermons, soon after, made me poor indeed. I was brought very low. I saw the truth as I never did before, also, my dependence on *Christ.* I spoke of my views freely to the Methodists, as I was one of them. They told me, that you had fallen from grace, and had become immoral in your life. It grieved me exceedingly, and I wrote you what I heard, and asked if it was so? Do you remember it? You sent me a *Bible Examiner*, with a piece or personation. I soon learned the lesson in my own case, and had to share the same. I often felt as though I was facing a storm of hail and wind, which so blinded me that I had to shut my eyes for fear of losing them; but still *kept on.* When the storm was over, I found the air clearer, and that I could see further. Thank the Lord. They expelled me for my ugly views; but that was good, also; now I *feast* on the word of the Lord. I cannot find a second resurrection in the word; it is not a Scriptural expression. 1 Thess. iv., 17, does not teach it; "the dead in Christ shall rise first;" that is, before the living are changed. To me there is something very lovely in it. Jesus, when he arose from the dead, said, "Go tell my brethren, I have risen." I think it is not altogether fancy that those risen ones will go, or send word to the living saints that they have *risen.* This would be a stimulus better than all the *time* movements ever got up. Having "*part* in the first resurrection." Christ was the *first*, and we shall never be raised if we have no *part* in him. He told Peter that if he did not wash him he had no part in him. I am sure of that.

"The shaking of the nations, by W. M." He says, "The chart by which we have been guided seems to have run *out.* We know no other *waymarks*, to lead us further in the future." Is not Jerusalem trodden down by the gentiles? Is not that on the *chart?* And what mean all the prophecies yet unfulfilled? Ezk. xxxvi. "Therefore ye mountains of Israel, *hear* ye the word of the LORD: thus saith the LORD God to the mountains and to the hills, to the rivers, and to the valleys, shoot forth your branches and yield your fruit to my people Israel, for they are at hand to come," etc. Chap. xxxvii., we have the valley of dry bones, which is the whole house of Israel. Chap. xxxviii., we have, I think, a very plain description of the last battle of God Almighty, which will be fought on the mountains of Israel, not in Europe; the shaking they may and will bring about—that which is *determined* to be poured upon the *desolator* of the land of *Israel*, to make a way for that people to return to their land. In Zech. xiv., we have a clear place on the *chart.* Thank the Lord for his word. All that has not been fulfilled will be as sure as God lives. My eyes are toward the land of Israel for signs of the coming of the Messiah. But things move very slow in that direction. I love to read the promises made to that people. I love to feel that I am *grafted* in to their olive tree, and a partaker of the promises of God made unto the fathers. May the Lord bless all the scattered ones, and help us to fill our places. I am thankful to God that enabled you to stand fast in the storms of malice and falsehood that you have had to endure. I know you was raised up for the purpose which you have so far fulfilled. I hope you will live until the Messiah comes, if it is for the best. Your sister, with a "good hope."

BOOKS AND PAMPHLETS

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SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* LIFE-GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

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MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

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This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, NOVEMBER 20, 1867. VOLUME V.—NUMBER 8. WHOLE NUMBER 198.

THE HERALD OF LIFE
IS PUBLISHED WEEKLY BY
"THE LIFE AND ADVENT UNION,"
AT
NO. 37 PARK ROW,
(FIFTH STORY, ROOM 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.
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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

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The Postage on the HERALD OF LIFE, pre-paid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

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THE JUDGMENT.

A SERMON BY THE EDITOR.

MUCH has been said and written on this subject, but we fear a large portion has been "words without knowledge," and that no really definite and practical ideas have been the result. The general notion of the judgment is that of a great assize or court, at which the entire race of Adam are to be assembled in one vast concourse, and that each individual case is then and there to be examined, and all the thoughts of his heart, actions of his life, words of his lips, as well as the motives which have governed him, are to pass in review, and his case be decided upon the evidence then appearing, after which the sentence is to be pronounced, and the execution to follow.

Against this view there are great and (with present light) insuperable objections. In presenting them, however, we are aware we shall have to encounter an almost impassable barrier in the minds of many sincere souls, who have had the common notion interwoven in all their religious thoughts and instructions.

Far be it from us to approach such time-honored sentiments with rude hands, and far from us be the wish to unsettle any mind in such a cherished idea, unless we can offer them a more Scriptural one, and one that shall be more practical in its influence upon their hearts and lives. Believing, however, that it is possible the popular view may be erroneous, if not pernicious in its influence, we shall proceed to state some objections to it, and then see if the Scriptures do not warrant and require a different view of the subject.

To the correctness of the view generally entertained, we suggest, first, an objection as to the time necessary to such a procedure. We are not to rush upon a conclusion blindly: and it is doubtless true that not one in a thousand, ministers or people, ever have exercised their thoughts on the time that must be occupied to conclude the judgment, if the popular theory be the true one.

The position we are to occupy on this subject is not that of a dogmatist—or positiveness—but of investigation, to find, if possible, the truth on a subject of such absorbing interest to every serious and reflecting mind.

THE TIME *necessary to an examination of each individual case in the formal manner expressed or implied in the common theory, is an insuperable objection to it.*

As to the number of the human family, it is impossible to arrive at anything like certainty; yet we are not of those who suppose the number has been so great they could not all stand upon the globe at one time, as some have affirmed. For a basis of calculation, we will suppose one generation of the world lasts thirty years. This would give 200 generations in 6,000 years. We will now suppose the number of the inhabitants of the globe to be eight or nine hundred millions, and let this number represent each generation; though, it will be seen, this, m st likely, gives us too many. Eight hundred millions, multiplied by 200, (the number of generations from Adam to the end of 6000 years) will give us *one hundred and sixty billions* (160,000,000,000) as the sum total of the human family to be judged, if the judgment is to occur at the close of the 6,000 years. But that the statements may not exceed the facts, we will make the number only one fourth of the one hundred and sixty billions, viz., forty billions.

Now let us allot some specific time to the examination and decision of each individual case, on the supposition they are to be judged in succession—that is, one after another.

1. Allow one second to each individual, and 1,500 years must be taken up in the process.

2. Allow one minute to each case, 90,000 years are necessary.

3. Give one hour to each, and five millions of years are required.

4. Let one day be the time for each case, and nearly two billions of years will be necessary to complete the judgment.

We do not affirm such a period will not be occupied in the judgment, but it certainly looks doubtful when the Scriptures seem everywhere to speak of the speedy *execution* of the sentence of the judgment on the return of Christ. There seems only one way to avoid this protraction of the judgment, and that is to suppose the examination of all, or of large numbers, is proceeding at one and the same time. This indeed is possible, but then it breaks in upon the notion that each individual case is to be examined before all, and exposed to all the race of men.

If we reduce the number to be examined and judged to one half of our lowest estimate, and then allow only *one hour* to each case, at least one million years would be necessary to complete the judgment, and before sentence could be executed; or a period about one hundred and fifty times as long as it has been since Adam was created.

Notwithstanding this seemingly insurmountable difficulty to the common theory, if the Scripture positively affirmed such to be the process of judgment, we would bow to its testimony; but we may find it does not; we are therefore at liberty to search to see if some other view of the judgment is not the true one.

In addition to the foregoing objection we urge another on the attention of those who believe the righteous will have a priority, in time, in the resurrection, whether that time be one hour, one day, one year, or a thousand years.

How is it to be known who are to have part in this favored class, if all in their graves have not been judged *before* the resurrection begins? Are the righteous to be raised and then the process of judgment to be instituted to see whether the Searcher of hearts has made a mistake? Or, are they to be tried, undergo an examination after their resurrection, as if suspected characters? Can we adopt either of these positions? If not, must it not be manifest they had been judged before being raised? And why are they raised, and not the wicked, at the same instant, except the wicked also have been judged, and found not worthy to have part in this prior or "first resurrection?"

There is no escape from these questions by those who hold all men are revived at the same time, and yet say the wicked are raised corruptible; for it is clear the righteous come up *in*corruptible and immortal. Why this distinction in the revival state, if both classes had not been judged *prior* to the revival? And those who have taken the unscriptural position that both classes are raised in a mortal condition, and yet a thousand years apart, do not help their side of the question; for how does it happen that one class are raised *before* the others, at all, if both had not been judged prior to this separation of the dead ones? Why do the righteous come up *before* the wicked? *Why?* No rational answer can be given by the advocates of a mortal resurrection, if they deny that all had previously been judged.

If these things are so, then we are brought to the inevitable conclusion that the judgment, in which *character and doom* is decided, is at some period prior to the resurrection. This, let it be remembered, is not saying there is not a judgment—yea, "a great day of judgment," at, or immediately upon the resurrection; but the nature of that judgment will be a subject of inquiry as we proceed.

Before going farther, we will endeavor to find out the meaning of the terms judged and judgment. They are variously applied in the Scriptures.

Judgment, in its most simple form, signifies the act of judging, or the process of examining facts and arguments, to ascertain truth, propriety and justice. It also signifies the determination of the mind, or the conclusion the mind has arrived at from an examination of things presented to its consideration. It is sometimes put for the spirit of wisdom with which a person is endowed. Sometimes it signifies the statutes, or laws and testimony of God. This is often the case, as in Psa. cxix. It is applied to remarkable calamities inflicted upon communities and nations. Also to judicial decisions, and to the *execution* of the sentence following trial and conviction, or acquittal.

These are the general ideas contained in the terms judge and judgment. There are judicial judgments on individuals, communities and nations. The Lord told Abraham he would "*judge* that nation" who were to "afflict" his seed "four hundred years." The process of judgment is definitely recorded in Exodus. Not a personal appearance of Jehovah to the persons judged; but he tested them—that is, the rulers of Egypt, by his servant Moses, and gave the sufficient evidence to have led them to regard his demand to "let Israel go," if they had not persisted, through their covetousness, to held those whom they had enslaved. The demand of Moses, and the evidence he exhibited in the name of the God of the Hebrews, was the judgment process that was to decide the doom of Egypt or her princes. Then follows the *executive* judgment, or the judgment carried into execution; and the Lord said, as the *deciding* judgment was drawing to a close, "I will pass through the land of Egypt this night, and smite all the first born in the land of Egypt . . . . and against all the gods [princes] of Egypt I will *execute* judgment." The executive judgment commenced that night, and terminated, or was completed at the Red Sea, when Pharaoh and all his princes were destroyed. This was judging a nation, or rather her body of rulers. The principle, we apprehend, is here brought out, that the judgment is constituted or made up of two parts, viz., the investigating judgment and the executive judgment. The one precedes the other. The first goes on while in a *state of trial*, and when the trial closes, and the evidence or testimony is all elicited, the sentence is passed: the executive judgment follows after at some fixed period. We might illustrate this view with several other examples from Scripture, but we judge this is sufficient for the present.

We now come to the question, Is the judgment at the end of the world—end of the age—or at the resurrection—the *investigating* judgment, or the *executive* one?

This question is an important and interesting one, involving much more than may at first appear; we must therefore examine it with care, and see that we do not come to a hasty conclusion. If it should prove to be the investigating judgment, we are thrown back on the difficulties before suggested. On the other hand, if it be found to be the executive judgment, we shall inquire at what period or time does the judgment or investigation take place? which will open a field for many solemn and heart-searching thoughts.

IS THE JUDGMENT AT THE RESURRECTION THE EXECUTIVE ONE?

With present light we are inclined to the opinion, it is; and that the investigating judgment terminates before the executive one commences, so far as relates to all men who are the subjects of this executive judgment.

1. *Christ is specially the executive Judge.* In this respect "the Father judgeth no man, but hath committed all judgment unto the Son . . . . and hath given him authority to *execute* judgment:" John v.

2. *The Judgment at the resurrection is by Christ.* The examination of a few texts will show us that it is clearly an executive one; or if an investigating one at all, it is but faintly expressed, and is inferred rather than clearly affirmed.

1.) "The Son of man shall come in the glory of his Father with his holy angels: and then he shall *reward* every man according to his works." Matt. xvi., 27.

No other idea of judgment is expressed here than that of an executive one. We do not affirm no other is implied, but the simple expression is that of execution.

2.) That which seems more to express an investigating judgment is Matthew xxv., 31. But if that portion of Scripture is carefully examined, we shall, perhaps see little cause to conclude it is an account of anything more than an executive judgment. Christ, on the throne of his glory, proceeds at once to "*separate* one from another," the whole account of which is embraced in two verses, 32, 33; and then he proceeds directly to the executive judgment, commencing with the righteous, v. 34. The whole is, apparently, a proclamation of the result of a previous investigation, the sentence or judgment of which is now to be executed; the whole transaction, seemingly, occupying no very protracted period.

3.) "We must all appear before the judgment seat of Christ, that every one may *receive* the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v., 10.

Here is a clear statement of what men are to stand before Christ for. It is to *receive* the reward of their deeds: in other words, that the "judgment written" may be executed upon them. There is certainly no clear announcement that an investigating judgment then takes place.

4.) Rev. xx., 11, 15, next demands our attention, as clearly affirming an investigating judgment at the last day, if any text in the Bible does. If that does not, it will be difficult to find one that does. At first view, and coming to it with the prejudices of our entire religious education, this text seems to teach that there is an investigation at that time, as well as an execution. But a close examination may serve to lessen our confidence in the idea of an investigating judgment on the occasion. Mark: "The dead, small and great"—the lowly and the illustrious—"stand before God; and the books were opened." The expression "books" is of course figurative. But what books are they? Not *blank* ones, now to be filled up, for they are already "written," or filled up; which was the case at the time they were opened; so that the writing must have been done prior to that time. The natural conclusion is, they are books of *record*, and had been filled up with testimony given at some previous period. Where there is a court of investigation, in order to a decision, the testimony is written down or recorded. At the opening of such a court, or seat of justice, no books of recorded testimony, relating to the individual to be tried, are opened. The books of law may then be opened, but it is manifest in Rev. xx., 12, that if the book of law was included, the books of testimony are specially noted: for the dead were judged out of"—*ek*—or, on account of—"those things written in the books;" which judgment is expressly said to be "*according* to their works," or according to that testimony "written in the books;" and the language repeated in verse 13, "they were judged every man according to their works," carries the idea, in connection with the context, that this judgment was an executive judgment: that is, it was the time in which, and transaction by which, the "judgment written" was executed; for, "whosoever was not found written in the book of life, was cast into the lake of fire." So then, some names were written in the book of life when "the books" were opened; others were not found there; which seems conclusive evidence that the judgment of investigation—or receiving testimony for and against, and deciding what should be the reward of every man—was a previous transaction: and the assembling now before God is in order to the execution, or to carry out the punishment and bestow the reward as found written in the books.

It cannot be denied, we think, but those whose names were found written in the book of life, at the very time the books were opened, must have been judged at some period previously, and their case determined, else their names had not been found there on opening the books; and if they had previously been judged and acquitted, so it is reasonable to suppose the others had been judged and condemned. Thus it would seem the judgment (Rev. xx., 12) is not the investigating judgment, but the executive one, or the one of execution. The several texts now examined might be enlarged upon and others of like character considered.

If the judgment, at the resurrection, or at the last day, is executive and not the judgment of investigation, *When* and *where* is the *investigating* judgment?—and on what principle is it conducted?

This is a solemn inquiry: may the Father of light shed his divine rays of truth on our minds, that we may be so led into an understanding of his word, that we may be sanctified through the truth, and be able to spread truth in the path of our fellow men, that they may see how holy it becomes us all to live, whose every word, every work, and "every secret thing" is to come into judgment, or be investigated before God, or pass in his view for his decision or judgment upon it.

In answer to the first part of the question before us, one word—though not exactly Scriptural in its form, yet expressing truth, and universally employed in theology—expresses the fact we wish to develop: that word is "*probation.*" The very idea of the word is *trial—examination*—any proceeding designed to ascertain truth. Webster says: "In general, trial for proof, or satisfactory evidence; or the time of trial."

In this definition the idea is fully brought out, on which we wish to fix attention, viz.: As all thelogians maintain this present life, or a man's lifetime, is his time of probation, then he is *now on trial*, or the investigating judgment is in actual session at this moment, and every individual during his life is on trial before God, the righteous "Judge of all the earth;" and each one is, day by day, not only at the bar of the investigating judgment but is himself the *witness* for or against himself, and is every hour giving testimony on which the judge decides the case. Solemn thought! And here let it be remembered that "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." How solemn the consideration that each one of us is, every hour, testifying before Jehovah's court for or against ourselves! Every word we utter is a part of our testimony; every act of our lives is but our own testimony in our case; every temper of mind indulged or cultivated goes to make up the chain of testimony, and all our motives in life are so many links in the chain. What a life are we then living! Always in court—always on trial—always giving evidence by which the Judge is to decide our doom! Here is a practical influence flowing out from this view of the subject. Men cannot say "judgment will never begin," as most in fact do, on the popular theory. No; they are now in the "judgment of this world" they are now arraigned at Jehovah's bar, and this judgment has proceeded so far and so much testimony has already been elicited that every impenitent unbeliever is "condemned already"—is this moment under sentence of death, and the day of executive judgment is hastening on, though the judge offers to all men a free pardon through Jesus Christ, if they will accept it before the day—the great day of executive judgment arrives. He is long-suffering in the execution of the sentence. If men abuse and slight the forbearance of the Lord, the justice of their execution will be more apparent and their guilt terribly increased.

The matter stands thus: Men are now passing through the investigating judgment, and for their sins, on their own testimony—out of their own mouths and by their lives—they are now condemned to death, and the day of executive judgment approacheth. During the interval, God promises to blot out the sins of those who, with a broken heart for sin, and true faith in or reliance upon his mercy in Christ, seek to him *for pardon*, and he has promised to such *life*—eternal life. Those who embrace this gracious offer are actually pardoned—the sentence of the investigating judgment is revoked—their sins are remembered no more; and enduring in allegiance to God to the end of their trial, the testimony is in favor of their acquittal; and when the Executive Judge, viz., Jesus Christ, comes to "*execute* judgment upon all," those "in Christ" are first acquitted by him. This is the first act of executive judgment: "the dead in Christ rise," not to be examined to see if they may live, or to have their sins—which have been blotted out—exposed to the gaze of men and angels. No. They rise to life—eternal life—to immortality. Such is "the judgment of the great day" with respect to them.

On the other hand, Christ executes the judgment of death—perdition—"everlasting destruction" on "them that know not God *and* obey not the Gospel of our Lord Jesus Christ"—which was the Gospel of *life eternal* in the kingdom of God.

"Because sentence against an evil work was not speedily executed, therefore the hearts of the sons of men were fully set in them to do evil." It seems Solomen understood the "sentence had passed on evil-doers, and yet wicked men took advantage of the delay in its execution to persist in sin. Could evil-doers have been persuaded that the sentence itself was still in the uncertain future, they might have persuaded themselves that somehow they would altogether escape that also, as multitudes do now. Let them know that they are now passing through the judicial trial, and their own testimony of themselves is such the Judge has already pronounced the *death sentence* upon them, and their only hope is to fly at once to him, while he holds out the sceptre of mercy by Christ, and seek earnestly through God's beloved Son, pardon, not delaying till the day of execution; for then no pardons will be granted. But while the day of execution is unknown, let the condemned seek God's mercy, through the true Advocate, and pardon is certain; and, enduring in obedience thereafter to God, eternal life will be given.

THE ENGRAFTED WORD.

JAMES, in writing to "the twelve tribes scattered abroad," after assuring them that they should rejoice under the cross of Christ because of the spiritual benefits they would derive from it; entreating them to go to God, "that giveth to all men liberally, and upbraideth not," and in faith, nothing doubting, ask for wisdom; showing them how and by what agency they were tempted and drawn away; cautioning them against hasty words and wrong tempers; exhorted them to "receive with meekness the engrafted word." The figure which he here uses, taken from the well-known custom of grafting, is at once clear, simple, and highly illustrative. When it is desired to improve the fruit of a tree its branches are taken off and others of better quality, possessing in themselves the power of so changing the nature of the stock as to cause it to bring forth fruit after their kind, are set into it. All know that when a graft is inserted in a tree, or stock, that the two unite and become one tree, the graft determining the kind of fruit.

The Mosaic dispensation was eminently an outward one. As reward for obedience to the law the people were promised certain temporal blessings, and a system of sacrifices and offerings was instituted by which the sins of participants were simply passed over, or transmitted, from year to year until God should offer a perfect sacrifice (of which those they made were types), for sins for all time: as it is written of Christ, "after he had offered one sacrifice for sins forever, sat down on the right hand of God." Paul told the Hebrews that "the law, having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect." The law, with all its ceremonies and sacrifices was only the shadow of spiritual good, the gospel being the "real image," which is readily seen when it is compared with the law; when Christ is compared with his types, or his sacrifices with the Levitical offerings; or when the ministrations of the Holy Spirit and remissions of sins under the gospel is compared with what the law afforded. The Jews did not believe that even the annual atonement blotted out their sins before God; but they continued to make their offerings, as the law enjoined, because they comprehended, more or less imperfectly perhaps, the idea that those sacrifices pointed to that which was to come. Hence, in the same epistle, Paul says the tabernacle "was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience." The sinner who made these offerings and sacrifices in conformity to the law, doubtless felt and was considered to have done his duty, and might, because of it, be exempted from certain legal punishments, but his conscience would feel that the guilt of sin still remained. Thus those who did the service best, continued to be imperfect, and had guilty consciences. As, then, the ceremonies and observances under the law were types and shadows of the Christian dispensation, when Christ came, announced his doctrines, and had even unto his death and resurrection fulfilled his mission, the branches of the law (its ceremonies and observances) being superseded by, or meeting their accomplishment in, the real thing, were cut off, and into the stock, the substance of the law and the prophets, was engrafted his word, his doctrines, and the tree thus improved and perfected will yield its rich harvest of precious fruit in the kingdom soon to be established. The law was given to the children of Israel only; but the gospel of our Lord Jesus Christ is freely offered unto both Jew and Gentile. All are invited to receive it, and upon the same terms. As the ruined life of the tree is gradually transformed by contact with the inserted stem and finally produces fruit, contrary, in kind, to its first nature; so all are called upon to receive the engrafted word, by yielding obedience to the silent but steady and powerful influences of which, and the Holy Spirit operating in unison with it, the desires of the animal may be so controlled and subjected; our carnal natures so subdued and changed by the development of a spiritual that instead of the fruit of our own wild unregenerate nature we shall bring forth those of the spiritual, obedience, righteousness, and holiness.

In seeking to improve the fruit of a tree by grafting it not unfrequently occurs that the graft is so inserted that the sap of the roots and stock is not permitted to flow freely to the newly introduced cion, in which case the tree not only fails to bear better fruit but the graft itself, receiving no nutrition, withers and dies. So in individual experience is it with the engrafted word. It is not always received heartily, and in faith. It is not always permitted to receive the co-operation of the indwelling manifestation of the Spirit in order that the thoughts and feelings of the creature may be transformed and purified and thus fitted to produce fruit unto holiness. There is not always sufficient endeavor to control the animal passions which, having too much play, overtop the comparatively slight influences of the spirit of grace and prevent it from combining with the word to assist us in bringing the creature by will into more perfect subjection to the divine will. There is generally too little desire and effort to learn more and more of its godly nature, and origin; for little love for the word of truth. People are apt to stifle any temporary desire they may feel to know more of it, with the assurance that "after all it makes little difference if we are sincere in what we do believe and try to do the will of God:" ignoring the fact that the more perfect their knowledge of his word, the better they will understand his plans and purposes respecting the race; the higher and holier their conceptions of him the greater their love of him, of Christ, and of his holiness; and the stronger will be the help laid upon them to walk as becometh true and faithful followers of Jesus. Paul declared his ability to do all things through Christ which strengthened him. Christ strengthens by the Spirit, which he sends, and the word: the two when correctly understood always being found to operate in harmony.

If examples were needed to show the wonderful power of the gospel, the engrafted word, upon individuals, they may be formed in multitudes from its earliest history down. The case of Zaccheus, the publican, is an illustration of it. He is spoken of as the "chief among the publicans;" that is, the head, or principai tax-gatherer; and that he was rich. All are familiar with the circumstances under which Jesus accosted him, calling upon him to come down and follow, that he might entertain them at his house. He went, listened to the teachings of the Master, believedon him, and determined to become a disciple of the humble Nazarene.

And now see the wonderful change wrought in him by the words of truth that he heard. Human nature was essentially then as now; and tax-gatherers sometimes took more than was just, or than the law required; themselves keeping the excess. But so radical is the change wrought in Zaccheus, so unalterable are his resolutions that he not only proposes to give the half of his goods to the poor, but adds, "and if I have taken anything from any man by false accusation I restore him fourfold." In order to fully appreciate this latter compound of confession and resolution it is necessary to remember that under the Roman laws when any tax-gatherer had been proved to have abused his power by oppressing the people he was obliged to make restitution by returning to the injured party four fold. But here was no such proof; no such accusation, even. It was a hearty, unaffected response to a recognition of the glorious principles and faith-inspiring promises of Christianity. The Saviour knew that Zaccheus was sincere; took him at his word, and pronounced his blessing, "This day is salvation come to this house."

Paul is one of the brightest examples of this power. His first appearance upon the stage of Bible history is under the name of Saul, in connection with the martyrdom of Stephen, at which he was present and in which he took active part. Scripture language respecting him in this matter is: "Saul was consenting unto his (Stephen's) death." It is evident that the word "consenting" but imperfectly conveys the meaning of the original term, which Dr. Adam Clarke says "signifies gladly consenting, being *pleased* with his murderous work." However prominently he may or may not have connected himself with Stephen's death, from that time forth he became a zealous persecutor of the Christian church, volunteering his services to the Sanhedrim for that

purpose, from which body he obtained a commission to ferret out, both at Jerusalem and in "strange cities," and bring to trial the confessors of the already rapidly-spreading new faith. He punished them oft in the synagogues and "compelled them to blaspheme." At Jerusalem he shut up many of the saints in prison and procured their death by testifying against them. Receiving his view of Deity wholly through the medium of the law, he doubtless thought himself serving God, and he faithfully did his cruel work. It was while travelling to Damascus in the discharge of his commission from the Sanhedrim that he was first met by him whose servants he had persecuted. Amazed, blind, and almost speechless from the wonderful and overpowering manifestations, he was sent into the city. There, humiliated, abased, and convicted, he sought refuge in prayer, in answer to which Annanias was sent to restore his sight and speak unto him the words of the Lord. Abiding for "certain days with the disciples" at Damascus, he freely and heartily received from them the engrafted word, "and straightway he preached Christ in the synagogues, that he is the son of God."

He who had so unjustly and terribly afflicted believers, pursuing them even unto strange cities, and breathing threatenings and slaughter, becomes the earnest, fearless, unyielding champion of truth against whom is directed the fierce vengeance of them whose unholy cause he had so abruptly forsaken. Once the persecutor, now the pursued and persecuted, he takes his life in his hands and boldly goes forth proclaiming the gospel of Jesus Christ. In accepting the engrafted word, light flowed into his mind, and God's great, broad plan of redemption loomed up in such wondrous magnificence before him, that of those faithful disciples of a once rejected and crucified, but now arisen and glorified Saviour, he became most devoted; laboring "more abundantly than they all." These are but samples of the thousands of cases that shed their hallowed brilliance over all the onward march of truth, and that stand as beacon lights along the way, silently pointing all beholders to the power of the divine word. Why was Paul's love to God so much greater after his conversion to Christianity than before? Whence his willingness to endure reproach and suffering of almost every description and degree of intensity in the service of Christ? Had the divine character changed? No: but in receiving the word of Christ, Paul saw that a dispensation had been introduced in which a revelation of God's goodness and love toward *all* mankind, and purposes respecting them, is so clear, prominent and comprehensible as to challenge their love, which, keeping pace with their faith and knowledge may expand continually. No plan instituted for the conversion of sinners can be effectual except so far as by correct interpretations of the revealed word they instruct the impenitent respecting their nature, their dependencies, and the designs of God concerning them. A knowledge of these begets love, because by it is brought to their comprehension the fact that God loves them: and the moment love is excited it suggests and prompts obedience. A man might command, coax, and implore sinners until the end of time to love God and his Son, but always in vain unless he presented the evidences of God's love to them; for love is a purely responsive emotion. Its awakening is always in response to a recognition of those qualities of the object which communicate pleasure, or confer benefits. As, therefore, the gospel reveals a Creator infinitely possessed of all good qualities, a proper understanding and interpretation of it is necessary in order to insure success in assisting unbelievers to recognize in God the existence of them. Hence the vast importance of all, and especially they who set themselves up as exponents of the gospel message earnestly and prayerfully endeavoring to break the chains with which they are bound to those inexorable task-masters, pride, fear of men, prejudice, and human tradition, and thus be fitted to "receive with meekness the engrafted word." L. C. T.

DR. HUNTINGTON ON CHURCH FAIRS.—REV. Dr. Huntington, at a recent meeting in Providence, said: "Once let the people get poisoned with the wretched falsehood that in order to carry on the work of the church and meet its costs they must contrive some roundabout device of sale, or fair, or picnic; a mixture of merchandise, cajolery, and merry-making, by which the few shall be deluded into parting with more than they want to give, and the many shall be educated into the worse delusion of supposing they are not to surrender anything to the Christ who died for them, without an ostensible equivalent taken back, and you strike at the root of all Christian charity while the name is on your lips. You cast up a treacherous highway at the Lord's feet. You hide out of sight the central reality of sacrifice, which is the giving up to God of that which costs the selfish heart something. You cast out the heart of the church to extend its outward prosperity."

REV. DR. BELLOWS writes from Germany to the *Liberal Christian*: "No class of persons in Germany has touched me so much as the class just above the peasants and just below the proprietors—the lowest stratum of the middle class. Serious, modest, intelligent, humble, industrious, self-respectful, there is, especially among the women, a certain promise of spiritual life, an unworldliness guaranteed by their inability to participate in the pleasures of those above them and their distaste for the habits of those below them, which seems to say that from them is likely to spring a new generation of souls, unspoiled by empty metaphysical subtleties and uncorrupted by worldliness."

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 20, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR EDITORIAL.—If our readers find the editorials few and short this week, our apology is, we have been unusually hindered; especially by our sudden and unexpected call to Philadelphia to attend the funeral of Brother McFarland. That took from our labor on the paper, three days. We went to Boston some three weeks ago by urgent request of friends there, and in consideration of their peculiar situation; then Brother Ladd has been urging us for several weeks to visit Springfield, Massachusetts, and we had consented to do so. That arrangment was just made when we were called to Philadelphia: that call we could not neglect. Brother Grim came to Brooklyn, last February, to officiate at our son's funeral by our request, and we would have felt it great ingratitude in us not to return the favor at the funeral of his son-in-law. Brother Grim has two daughters, but no son. His eldest daughter had been married but about fifteen months when her husband died. Her request, and that of her family, was for "BR. STORRS to speak at the funeral." We did so, and praise the Lord for the consolation to ourself and others. But all these matters are a tax on our time and strength.

"A PLAIN STATEMENT."

THE article under the above head, last week met with a mishap in our absence. The last paragraph got transposed, or out of place. The reader will find its proper place to be *before* the two preceding paragraphs. Insert it there after the word "*hundreds*" and it will read right.

AN EXPLANATION ASKED.

"Will you please explain, through the HERALD, the passage 1. John v. 6–8?" M.

The text reads as follows: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record [in heaven, the Father the Word and the Holy Ghost: and these three are one. And there are three that bear witness in earth] the Spirit, and the water, and the blood: and these three agree in one."

It will be seen that we have inclosed a portion of the text in brackets. This has been done because eminent Trinitarian critics have pronounced that portion to be spurious; among these critics is Dr. Adam Clark. It is to us a matter of indifference whether those words are genuine or not. The expression "These three are one" is the only thing that needs explanation in that part of the text. What does it mean? We think its meaning is obvious. They "are one" in their testimony, or record. John had asked the question, verse 5, "Who is he that overcometh the world, but he that believeth that Jesus is the *Son of God?*" The "three that bear record in heaven *are one*" in their testimony that "Jesus is the *Son* of God." That part of the text, therefore, needs no other explanation. The other part, not included in the brackets, is easily explained, we think.

John the Baptist said, "Behold the *Lamb* of God." . . . . "This is he" . . . . "I knew him not: but that he should be made *manifest* to Israel, therefore am I come baptizing with *water*. And John bare *record*, saying, I saw the *Spirit* descending from heaven like a dove, and it abode upon him. . . . And I saw and bare record that this is the Son of God."—See John i., 25–34. The baptism with *water*, by John, was for the express purpose of manifesting Jesus as the "Son of God"—"the Lamb of God," whose *blood* was to "take away sin;" and the *Spirit* came to complete the testimony; so that the "three that bear record in earth" are "the Spirit, the water, and the blood; and these three agree," or meet "in one" person, viz., Jesus as the Son of God. They never have, and never can m et in another person. Therefore he is the Lamb of God, the Son of God; and it is he that taketh away sin and giveth life to dying men. The Spirit, the water, and the blood were God's three witnesses, by which he made his "record" . . . . "for *this* [the Spirit, the water, and the blood] is the witness of God which he testified of his son;" verse 9. "He that believeth not God, hath made him a liar; because he believeth not the record God gave of his Son;" verse 10. "And this is the record, that God hath given to us eternal life, and this life is in his Son;" verse 11. "He that hath the Son hath life; and he that hath not the Son hath not life;" verse 12.

John now sums up the whole as follows: "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye have eternal life, and that ye may believe [i. e., unwaveringly] on the name of the Son of God;" verse 13. The evidence, the testimony, the record, is full and complete that Jesus is the Son of God—the Lamb of God that taketh away sin; and, consequently, opens our way into eternal life: the full number of witnesses, viz., "three," are found on earth; i. e., "the Spirit, the water, and the blood." He that rejects these, and refuses Jesus as the Christ, the anointed LIFE-GIVER, has made God a liar," and must expect to die *the death*, without a recovery, which he fully deserves.

"THE DAY OF DOOM:

"OR a Poetical Description of the Great and Last Judgment: by MICHAEL WIGGLESWORTH, A. M., Teacher of the church at Malden in New England, 1662."

This work is republished "from the sixth edition of 1715," and for sale by the "*American News Company*," of this city. It is a curiosity, showing the views of the orthodox theologians of those days. Good and true men they were according to the light they then had; and "the times of" that "ignorance God winked at; but now commandeth all men everywhere to repent"—to turn from such absurd and superstitious notions as were received on the matter of the destiny of wicked men, and infants.

Of the different classes brought up to be judged, the author presents infants as follows:

"Then to the Bar all they drew near
who died in infancy,
And never had or good or bad
effected pers'nally;
But from the womb unto the tomb
were straitway carried
(Or at the least ere they transgress'd),
Who thus began to plead:

"If for our own transgression,
or disobedience,
We here did stand at thy left hand,
just were the Recompense;
But Adam's guilt our souls hath spilt,
his fault is charged upon us;
And that alone hath overthrown
and utterly undone us," etc.

Mr. Wigglesworth goes on with the children's plea at some length; which plea would certainly be good in any court of justice; but it does not pass heaven's court: so the Judge tells them, if Adam had stood they would all have been saved; and of that they would not have complained. But he fell, and they all sinned in him, and so justly share his liability, and of that they cannot complain. The Judge is made to say of Adam:

"If he had stood, then all his brood
had been established
In God's true love never to move,
Nor once awry to tread;
Then all his Race my Father's Grace
should have enjoy'd forever," etc.

"Would you have griev'd to have receiv'd
through Adam so much good,
As had been your forevermore,
if he had stood?" etc.

"Since then to share in his welfare,
you would have been content,
You may with reason share in his treason,
and in his punishment," etc.

Our author proceeds with quite a long speech by the Judge in justification of his proceedings against these infants, and winds up as follows:

"You sinners are, and such a share
as sinners may expect;
Such you shall have, for I do save
none but mine own Elect:
Yet to compare your sin with their
who live a longer time,
I do confess yours is much less,
though every sin's a crime.

A crime it is, therefore in bliss
you may not hope to dwell;
But unto you I shall allow
the easiest room in hell."

Such was the doctrine of "infant damnation" two hundred years ago; nor did it die out of all pulpits till the present century; and we ourself heard it preached when a boy. It may be pronounced dead now; and the equally absurd doctrine of an "*immortal* soul in eternal torments" is dying along with it, but dies harder; yet no less certainly.

Mr. Wigglesworth, after getting all classes of sinners into eternal torments, describes the feelings of heavenly beings and of the saved toward the damned in the lake of fire. Here is a husband in heaven and his wife in hell. He says:

"He that was erst a Husband pierc'd
with sense of wife's distress,
Whose tender heart did bear a part
of all her grievances,
Shall mourn no more as heretofore,
because of her ill plight,
Although he sees her now to be
A damn'd forsaken wight.
* * * * * * *
"The pious Father had now much rather
His graceless Son should lie
In Hell with Devils, for all his evils,
burning eternally,
Than God most High should injury
by sparing him sustain;
And doth rejoice to hear Christ's voice,
adjudging him to pain."

We have given enough of these horrible ideas for once. They show us what reason we have to praise God that we have been delivered from the root of all such reproaches cast upon our MAKER. The root of all such blasphemy is the doctrine of an "inherent immortal soul" in man. Kill that, and the whole brood of vipers which have sprung from it perish together. Let us toil on till the work is accomplished, and Babylon sinks to rise no more, at all. Then may we shout, "*Alleluia!* salvation, and glory and honor, and power unto the Lord our God," etc.

THE DEAD UNCONSCIOUS:

OR, OBJECTIONS ANSWERED.

Objection 1.—"The idea that the happy believer must sink in the cold embrace of death, and there remain, we know not how long, is soul-chilling, and I cannot receive such a doctrine."

As to its being "soul-chilling," if rightly understood, there is nothing more so than in the common theory. When worn down with labor it is not "soul-chilling" to think of sleeping all night without waking or dreaming: but if we believed when we lay down upon our bed we should have to spend the night half way between sleepfulness and waking, it would be a burden to think of lying down. The common theory that the righteous are conscious when dead, but still waiting for the perfection of their happiness by the resurrection of their bodies, is truly "soul-chilling." What desire can a "disembodied spirit" have, if perfectly happy, to return to a body that never has been anything but a cause of "*groaning*" while it was inhabited? Surely the thought can have nothing pleasant about it. The idea, if now seriously thought upon, must be repulsive. Besides, the common theory strips the resurrection of all its glory: and the ministers and churches, seeing no glory in it, seldom dwell upon it, and scarce ever urge it to animate the hope of the Christian. At funerals, instead of "comforting one another with these words" that there will be "a resurrection," and that "the dead in Christ will rise first," they try to comfort mourners with the traditions of men—that "the soul has gone to heaven," and that "it knows more than all the world," in plain contradiction of the testimony of God, that "the dead know not anything," and "David is not ascended into the heavens," and consequently none of the righteous have, unless they have had a resurrection or translation. Those who hold the common theory cannot place any value upon the resurrection; hence in the same proportion it must, however insensibly, lead them to undervalue Christ and his work. Our entire being depends upon the Lord Jesus Christ. We fall, in consequence of Adam, under death, even our *whole man*. Christ, the Lord from glory, is our deliverer; not of our bodies merely, but of our entire being—in him is "our life" and nowhere else. "When he who is OUR LIFE shall appear, THEN"—not before—"shall ye also appear with him in glory." That is the Christian's hope. That is the hope to which our Lord himself and his apostles always pointed us, and not to death. Let the sinner now see that he has no hope of a future life out of Christ, and make haste to him: and let the Christian understand that all his hope is in Christ and his second coming at the resurrection. The period to that time, if you fall asleep first, will be but as the tick of a watch.

Objection 2.—"The soul is sometimes considered as being the whole *man*, and the body the tabernacle, or house he lives in: the house may tumble down, but the man lives."

"The whole man," in a multitude of instances, is denominated "soul" in the Bible; but what is usually called soul, by theologians, we believe, is never denominated the whole man, or the man. The most that can be said of the soul as distinct from the rest of the man, is, that it is the *mind* or *affections*: and this cannot be said strictly to be *distinct*, or separate from the rest of the man. We might as well talk of steam on a railway without a locomotive: the most that could be said of such steam is, that it is vapor, and of no more value than the fog from the pond. Men say, "We travel *by steam*." But could they travel by steam if there was no engine for it to work in? Just as well in our opinion, as a soul, or mind can operate without the body. If your engine is broken, or "tumbles down," your steam is useless: so, if your body returns to dust, your soul or mind, must rest till the engine is restored; or, until the resurrection. If you have no part in that, your case is hopeless; your steam has evaporated into its orinal elements; *the man* is dead; is no more forever. Such is man's fate without a new life-principle. That can only be found by a union with Christ, the LIFE-GIVER.

WHAT IS RICHES?—An Arabian in the desert had eaten nothing for three days, and was on the point of death. He at last found a small leathern sack in the sand; he seized it, felt, and exclaimed, "Allah be praised! these must either be dates or nuts." He opened the sack hastily, looked in and sighed: "Alas! they are only pearls."

WESTWARD BOUND.

NOTES BY THE WAY.

Monday, Oct. 21.—At a quarter past two o'clock, P. M., I bade adieu to the loved ones at home, and in a few minutes was on the train for Boston. A passenger seated behind me made inquiry about the Bible Union version of the New Testament, a copy of which he saw me reading. This opened the way for a plain unfolding of several aspects of life only in Christ, and the presentation was listened to with much interest and not a little apparent approval. My friend was an unlettered man, but seemed to be a sincere, Bible loving, unsectarian disciple of the Lord. Just as we were leaving the car, a gentleman who overheard our talk avowed himself a believer in immortality of the righteous alone, but he was not yet instructed in the view of no future life for the wicked.

In Boston I attended to a little business—pencilled a letter to the EDITOR of our paper—and at 8:30 in the evening started for Albany, where I arrived early the following morning.

Oct. 22.—After dinner, in Albany, I took the train for Fort Plain. My brother Harvey Wendell ("JAY") accompanied me as far as Schenectady, where, at a Sunday-school teachers' institute, he was to deliver an address on "The Model Sunday-school Superintendent." At Amsterdam station I had a moment's conversation with my brother Harmon. At Fort Plain station I was met by my beloved father, who lives two miles out of the village. Spent that night with my brother-in-law (my only sister's husband), who was prostrated with typhoid fever.

Oct. 23.—Visited at the parental home during a portion of the day. In the evening, at Fort Plain, I listened for an hour or more to the conversation of my learned friend, S. W., mainly on the proofs of eternal torment afforded by the account of the Rich Man and Lazarus. Said account is his stronghold for the monstrous dogma, and I have not the least expectation that he will ever see the truth on the subject. Years ago a labored article on that parable brought him some forty dollars from the *Methodist Quarterly*, in two numbers of which it was published. Not long ago my friend found a number of flies struggling for life in his inkstand at the bank, and he is sure that the sufferings endured by those innocent creatures were no more reconcilable with the divine goodness than is the endless suffering of the wicked! Thus placing the *transient*, with whatever of compensation there may be connected with it, on an equal footing with the *infinite*.

At 8:30 P. M., took the train for Rochester, arriving there at a little before 4 o'clock next morning.

Oct. 24.—In Rochester, early this morning, had a long and wearisome walk to find Br. W. H. Spencer, but was unsuccessful. At the house given in the directory as his residence, he was unknown, nor could I afterward, at the *Earnest Christian* office, learn where he lived. Br. S. is personally unknown to me, but knowing of him as a holder of our Life view, I desired to make his acquaintance. Perhaps I shall succeed better on a future trial. Called for a few moments on Dr. J. N. Narramore, a brother whom I formed a pleasant acquaintance with some years ago at Wilbraham camp-meeting. Also peeped into Corinthian Hall (a very large one), and wished that the congregations that had assembled there to heat Brn. Grant and H. Pratt might also be permitted to hear the doctrine of Life only in Christ.

At a little past one o'clock P. M., I found myself at Niagara Falls (American side), which I visited pretty thoroughly during the afternoon. I had once been to see the great wonder on the Canada side, but it was in a dark evening, and of course the visit was anything but satisfactory.

According to reputed orthodoxy, the agonies of lost sinners will not have fairly begun when they shall have been endured as many million centuries as there have drops of water fallen down this cataract since the world was made. And yet *we* are charged with impairing the motives to repentance because we tell our fellow men that such a doom is unknown to the Bible! How little of deep reflection do the multitudes of those professing godliness bestow upon what their creeds assert concerning the condition of the lost.

Early in the evening I took the train at Suspension Bridge for Detroit, arriving there early on Friday morning.

Oct. 25.—Three of my brothers reside in Detroit, and here I am to remain on a visit with them until Monday. Emory, my second youngest brother, is cashier of the First National Bank. He is a member of the Presbyterian church, but takes the same liberty that I do to believe that the notion of immortal wickedness and misery is of human origin.

Oct. 26.—To-day Br. Geo. W. Sprague, formerly of Poultney, Vt., an old friend of mine, and a firm believer and intelligent defender of our life view, called in my brother's bank and was a little surprised at finding me there. Br. S. is in feeble health, but is greatly cheered by the hope of the incorruptible life to be given to the faithful at the Saviour's appearing. I spent a portion of the evening at his house, and enjoyed the interview with him and his family very much. He knows of a place where I might preach to-morrow, but we both judge it best that I keep aloof from it, in order that, on my return, I may have elsewhere in town a hearing under more favorable circumstances. The arrangement contemplated will have my brother Emory's cordial co-operation. Br. Sprague, during the years of his residence here, has been "instant in season and out of season" in letting his light shine; and his position, (until recently) in a leading book store of the city, has brought him a wide acquaintanceship in the community. He knows the clergy here, and they know his views. Chaplain Anderson, whom our HERALD OF LIFE readers ought not to have forgotten, is one of Br. Sprague's converts to the Life doctrine, and a bold and uncompromising defender of the truth in the place where he has a pastorate. In all these ways the good work is marching on.

Sunday, Oct. 27.—This forenoon brother and myself listened to a good practical discourse in the Woodward avenue M. E. church. Their new and magnificent centenary church is to be dedicated three weeks from to-day. A Congregational minister (one of the city pastors—a D. D., name forgotten) was my instructor in the evening, and his sermon interested me much.

Oct. 28.—At 10 o'clock took the train for Grand Haven (*en route* for Milwaukee), and spent a good portion of the day in reading in the fore part of Hudson's "Debt and Grace." Until to-day I have never been farther west than Detroit. Nothing specially noteworthy in the railway ride of the day or the night steamboat trip across Lake Michigan.

Oct. 29.—Arrived in Milwaukee at daybreak. Remembering the name of Mrs. R. W. Pierce as a patron of our paper, by the aid of the city directory I sought her home at No. 141 Sixth street, where, during their breakfast hour, I was kindly welcomed by her husband and herself. I specially possessed myself of various facts which I want to chronicle in these "Notes," but as I am to halt here again on my return, I will reserve them for the present. While Sister Pierce was getting ready to take me to Br. Samuel Brown's, I climbed the remnant of a hill a few rods distant, and from it obtained a fine view of the beautiful city of Milwaukee. Was much pleased with the call at Br. Brown's, who resides on Fond du Lac avenue. Br. B. was the *first white settler* in Milwaukee—came here in the Autumn of 1833. He was a patron of the *Bible Examiner*, and has taken the HERALD OF LIFE from its start. He is, notwithstanding his *known* theological views, an official member (a deacon, I think) of Rev. W. De Loss Love's Congregational church; and of that church Sister Pierce was formerly a member: it adjoins her present residence, and she attends Mr. Love's ministry. Mr. Love, as I well remember, published some years ago, an elaborate article against the destruction of the wicked in the *New Englander* But, notwithstanding all this, he has signified his readiness to open his pulpit to any preacher of Br. Brown's views for whom (as to character) Br. B. would vouch. Thus far the promised liberty has not been used; but it is the intention of Br. B. and Sister P. to have me preach my views in Mr. Love's pulpit when I return from Minnesota. "We shall see what we *shall* see."

At half past one o'clock P. M. I took the cars for La Crosse, where I arrived at midnight. Busying myself incessantly with excellent reading, the trip by rail across Wisconsin was enjoyable enough. The first *snow* I had seen this season began to fall soon after we left Milwaukee.

We reached the city of La Crosse at midnight, and I was soon on board of the steamer *Diamond Jo*, which was to convey me to Lake City. We were under motion before one o'clock, and, after feasting my eyes for a while on the scenery of the Mississippi River, I sought my pillow for the rest of the night.

Oct. 30.—This day *ought* to have been spent by me in writing for our paper, but it was in fact spent in various other ways. The real goal of my tour—Lake City—was reached early in the evening. Having delivered my baggage to a drayman, I started to find Br Aaron G. Hudson. How I succeeded will fully appear as my chronicle proceeds—*next week.*

SUMMIT, WIS., Nov. 13, 1867.

DEAR HERALD: The foregoing jottings have just now (it is midday) been written at the hospitable home of Br. Parker Sawyer. I arrived here yesterday afternoon, and am going to Milwaukee (30 miles) on Friday morning, and expect to preach there on Sunday. Next week I expect to see Chicago, and to preach on the 24th inst. at New Rutland, Ill. Dec. 1st and 8th I expect to be in New Albany, Ind.; 15th and 22d in Cincinnati; 29th in Detroit; and early in January, 1868, I hope to return home. All if the Lord will. The weather is beautiful—my health perfect—my spirits buoyant. I am to preach in this vicinity (at Oconomowock) this evening and to-morrow evening. Have not yet seen our paper of last week. Letters may be sent to me at New Albany, Ind. Affectionately,

RUFUS WENDELL.

WHAT IS THE GOSPEL?

THE DIALOGUE CONTINUED.

O.—GOOD morning, Br. G., you promised at our last conversation to show me that the Scriptures of truth taught in the same positive and negative language, as the documents of our own time, which you referred to.

G.—I did so promise, and think I am fully prepared so to do. We will begin as early as the days of Abraham, and suppose that will be far enough back to answer our purpose. God said to Abraham, Gen. xvii. 10, positive language, "Every man child among you shall be circumcised:" Negative language, Every female child shall *not* be circumcised.

O.—But the text does not read so.

G.—Ask any jurist in the land if it does not mean so, and express so. Again, 12th v., Positive language says, every man child who is eight days old [and upward, shall be circum-

cised]. Negative: the child under eight days old shall *not* be circumcised.

O.—But the text does not read so, you are adding to the Scriptures.

G.—Not at all. I agreed to prove before any court in the land that the Bible taught plainly that, Jesus Christ taught the wicked dead would not have a resurrection to life.

O.—Well, you have not said one word about Jesus Christ and his teachings.

G.—Hold! Do not be so fast; allow me my own way of coming to the point and I will make all clear. We find recorded in Numbers i. 1, 2, "And the Lord spake unto Moses in the wilderness . . . saying, Take ye the sum of all the congregation of the children of Israel after their families . . . . every male by their polls, from twenty years old and upward." Now were it not for this one clause, "From twenty years old and upward," this would all be positive language, and include the whole house of Israel on the male side. But the negative language excludes females and all males under twenty years. We find this same principle running through the whole Bible. We find many similar expressions in the language of Jesus. In John vi., positive language, "He that believeth on me hath everlasting life." He that believeth *not* [negative] hath not everlasting life. Positive: "Whoso eateth my flesh and drinketh my blood hath everlasting life:" [positive] "and I will raise him up at the last day." Negative: He that does not eat of my flesh and drink of my blood hath not everlasting life; and I will *not* raise him up at the last day.

O.—But the Scriptures do not read so; you are supplying words.

G.—Nay: I am only expressing in positive language what is expressed in negative, and what would be understood as such in every court in the land; and as you understand every other document you read except the Scriptures. I do not see how it was possible for Jesus to express himself in stronger terms than he did, "Verily I say unto you, he that believeth on me hath everlasting life." Well, what of those who do not believe on him? Have they everlasting life? You must answer, No. And what will he do with those who believe on his name and have everlasting life?

O.—He says, he will raise them up at the last day.

G.—And what will he do with those who do not believe on his name?

O.—He does not say what he will do with them.

G.—Does he not say, John vi., 49, "Your fathers did eat manna in the wilderness and are dead"? That is their present condition. And why? "Jesus said unto them, verily I say unto you, Moses gave you not the bread from heaven: but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life to the world."

Now, in this discourse, we have two kinds of bread: one without any future or everlasting life principle in it, on which Moses fed the Jews in the wilderness; and for the want of this life principle in it they perished, and as Jesus said, "*are* dead." But I now come and offer you the true bread, which, if a man eat thereof, he shall not die." That is, he shall not die in the sense in which your fathers died. And why? Because the bread that I will give contains everlasting life. "And I will raise him up at the last day." We now submit our testimony, and ask if we have not proved that Jesus does, and in language so plain that it cannot be mistaken, say he will *not* raise any up except those that believe on his name?

O.—But is there no other way in which the wicked may have a resurrection from the dead?

G.—We answer, *No;* there is no other name given whereby men may have life. So says the apostle. J. GRIM.

Philadelphia, Nov., 1867.

A BIBLE CHRISTIAN.

THE following is a selection from an "orthodox" periodical; and is *truly* orthodox. We are almost tempted to think the author of it was designedly making a plea in favor of the position we have so long contended for, of taking the Bible as our standard, and not making any man our example in faith, experience, or practice. We most gladly insert the article in the HERALD OF LIFE, and hope all our readers will profit by it.

ILLUSTRATIONS OF CHRISTIAN EXPERIENCE.

THE ONLY TRUE STARTING POINT.

You say, my dear friend, that you desire not to be a mere professor of religion, but one in heart and life, just what it is the will of God you should be. There is one way in which this object may without fail be secured. God will fulfil the desire he has himself inspired, if as workers together with him, we do our part of the work. The Bible as a whole gives a full exhibition of the will of God. I never made much progress in the divine life until I made up my mind to be emphatically a Bible Christian. I had before been the subject of much religious perplexity. I believe there has not been a period of my life to which I can refer, but I would have been willing to give my body to be burned, or my goods to feed the poor, if I were only sure the Lord made the demand. But instead of having my eyes fixed on the Bible alone, I was looking at the experience and practice of professors. It was not the source of my greatest solicitude that I had not a Bible experience, but that I had not an experience like other pious persons.

It was the beginning of days with me when I made the resolve that I would cease to compare myself with others, and make it the paramount business of my life to know the requirements of God as recorded in the written word. Light or dark, feeling or no feeling, influences impelling or not impelling, I resolved I would diligently seek to know the will of God concerning me, and that it should be the one ruling object of my life to walk in the way of his commandments.

And thus I resolved to walk all along through life, leaving emotions, manifestations, and everything else with God.

WHERE LIGHT BEAMED ON MY PATH.

"And suppose you should pass through a whole long life, and even die without further revelations from God than you have received, and then in this state appear before the flaming throne of your judge! What would you then do?" said the tempter. "I would place *my trust in Christ*, and my reliance on the infallible *word* of my Judge. I would tell him I had diligently sought to know, by searching his word, what he would have me do, and had sincerely, though in feebleness, endeavored to do it.

That moment light beamed on my path. I saw that all the way from earth to heaven was gloriously illuminated. "Thy word is a lamp to my feet." So said the psalmist and so said my soul. I now saw it was not the will of God I should walk in darkness, but have the lamp of heaven suspended over all my heavenward way. It was at this point I became more fully initiated into the household of faith. And O what an indescribably blessed consciousness of the Spirit's approval did I receive, as it was whispered to my heart that I had chosen to walk in precisely the steps in which the father of the faithful had walked, for by faith he journeyed, not knowing whither he went. He believed God and his faith was counted unto him for righteousness. Had I been permitted to choose my way, I would not now have chosen the most luminous experience I had ever heard of in preference to that which I now saw was to be gained in the path I had chosen.

HOW TO BECOME WISE AND USEFUL.

The word of the Lord is an inexhaustible mine, which though we may never in time fully explore, yet we may penetrate deeper and deeper daily, and bring up new truths; and by having these newly-discovered truths experimentally tested, we shall have new and varied experiences. You "want to be something more than a mere professor;" and by pursuing the course which I suggest you will become another sort of a professor than the ordinary race of professing Christians. You will become a wise, useful follower of the Saviour, for you will be ever receiving out of the Lord's treasury things new and old, and as you receive them your heart will be yearning over others, and you will solicitously watch for opportunities to dispense to others as God dispenses to you.

SEEKING TRUTH FOR THE LOVE OF IT.

The great error of the world in all ages has been that the holy Scriptures have not been properly regarded. People have taken the opinions of men and have founded their faith and practice on this basis, instead of making the word of God the only foundation. Thus with the ancient Jews, their faith was based and their practice regulated by the views of their prophets, who prophesied unto them smooth things. Instead of bringing these opinions to the law and the testimony, in order to test their truthfulness, they were disposed to shun the presence of those who would have directed their attention th[illegible] So generally were the prophets at one time in the history of Israel disposed to say pleasant rather than truthful things, that the king knew of but one left, and said he, "I hate him, for he never prophesieth good unto me, but always evil." So inclined is short-sighted man to seek opiates for the conscience, rather than to seek truth for the love it. Professions of godliness are popular with such as will not interfere with conformity to the spirit of the world—which will not press an identification with truths which are disreputable and leave its partisan free to mingle with the mass. It is now generally conceded that a profession of this sort adds weight to character. An individual may make a show as a professor, and Jehu-like attract much attention by his zeal, and if he will only let disreputable truth alone, and not search the Scriptures to *know* the mind of the Lord in order that he may deliver it faithfully to the people, he may still remain popular. Let one do as Micaiah did, that is, instead of inquiring to know how he may be most popular, inquire of God how he may be most faithful to the souls of the people, by bringing out those truths at which the carnal mind revolts but which people and pastor must soon meet at the bar of God—let one do this, and at heart the voice of many a professor will be, "I hate him for he never prophesieth good unto me, but always evil." Let us take courage. "Marvel not, my friend, if the world hate you." It hated the Saviour before it hated you; but O be careful under all circumstances that you exhibit your Saviour's loving spirit.

AN INDIAN PROPHET.

ACCORDING to the London *Revival*, the Rev. Dr. Duff, the well-known missionary of India, in making some remarks before the last annual Free Church Assembly in Edinburgh, referred to an extraordinary report which he had heard respecting an Indian prophet; and if true, it is an event of no ordinary importance. He said:

"From every mission field, and every quarter of it, there are calls for men and means. God's providence, God's grace, is opening up ways to us. What does this mean? It means that God, in his providence, has gone greatly ahead of us, that he is vastly before us with the intimations of his providence, that he is inviting and allowing us to come forward. We are, as it were, restraining the influence of God's Holy Spirit. How can we expect this influence to be poured out upon us, when there are calls we cannot, do not meet?

"Let me refer, as an illustration of what I mean, to a report which has just reached me concerning a district in Nagpore, called Chutteghur. The inhabitants, some forty or fifty years ago, were upward of half a million in number, and are now greatly more. The proprietors are Hindoos of the Brahmin caste, who are all-powerful there, the bulk of the population being of a low caste, chiefly employed as agriculturists, who were very much tyrannized over by those whom they regarded as a sort of demi-gods. At last one of their own number professed to be sent from heaven as a deliverer. A small number of followers gathered around him, to whom he expounded his opinions, and they became enthusiastic admirers. But this leader said to himself, 'I will get more influence over my followers if, like other holy men, I retire to the gloomy forests among the hills. I will go there for six months and fast, meditate, and pray; in short, I will set out the grand law of Hindoo ascetism, and after that I will return with my revelation to them—with my message from heaven.'

"During his absence his followers began to expound what he had been telling them to the rest of the people, and before the end of six months great expectations were raised. Upward of 100,000 people were watching for the advent of this new prophet, and, when at last he came down from the rocks and appeared among them, they were satisfied that he was sent as a prophet from heaven. He told them that his message to them was that they were to fling away their idols, to give up their superstitious worship, and were to worship the only one God, who created all things, and to worship him, not by outward symbols, but by meditating upon him and praying to him. Now this does look to be a very remarkable movement in Providence. It looks like a challenge from the heathen world to come forth and give them the pure gospel instead of the idols they worship.

"The only other case I know at all similar to this is that of the Sandwich Islands, where, you may remember that, before a missionary had landed there at all, under a feeling of intolerable restraints they were suffering from, the people had resolved to burn their idols; and at that very time our American brethren were preparing a mission to send to them, and, in the course of the next forty years, the Sandwich Islands had become completely civilized.

"I know not what others' feelings may be in regard to the case I have mentioned, but I wrote at once, on my own responsibility to Mr. Cooper and Dr. Wilson, two of my friends, and asked why they did not go up at once to see what this movement was. Why not drop any regular work to watch such a movement as this? I said, if I were in Calcutta I would step over to see and inquire, and, if it turned out to be anything like the representation there given, what results might not we hope to see! This is a singular and extraordinary case, but in all the missions there is a pressing call for additional men and additional means of support. We must remember that, up to a certain point, until the number of converts shall be so increased as to make them self-sustaining, the needful amount of support will be in proportion to the success and prosperity of any mission; and thus there must be an increasing expenditure alike in means and men."

Letters and Extracts.

FROM J. ANDERSON, MINISTER OF THE GOSPEL.

AUGUSTA, MICH., OCT. 1, 1867.

BR. STORRS: With many others, scattered abroad through this wide land, I am glad that the HERALD OF LIFE lives, and is likely to live. I may not believe all that its pages contain, but its great central truth of eternal life only through Christ, I am a firm believer in. You will bear with me when I confess that I have not yet attained to the full belief of the non-resurrection of the wicked: but when you remember that I am a Scotchman, and sixty-four years of age, and besides, educated after "the strictest sect of our religion," an Old School Presbyterian, may you not be surprised and encouraged that you have ever led me so far? I believe you are aware that for many years I have been a Congregational minister. My brethren are aware of my opinions; sometimes call me heretic, and some of my own church object to hear those doctrines from the pulpit; and yet I preach them; and not without effect either. I have not yet been brought before the Sanhedrim, and do not know whether I shall be. Whether it is soil, climate, or civilization, yet for some cause, the Western sentiment regarding creeds is a little more elastic than the Eastern. And yet, even here, this liberality is by no means uniform: like frost, it is found in streaks. But, brother, take courage: we live in an age when it is more difficult to set landmarks to mind than formerly. You cannot estimate the good the HERALD OF LIFE is doing. Remember the seven thousand men who did not bow to Baal when Elijah thought he was alone. I inclose you five dollars for the HERALD OF LIFE, and with the ardent prayer that the Master may bless you largely, and the cause in which you are engaged, I am your brother in Christ.

FROM WM. H. H. MCALLISTER.

ST. ALBANS, VT., NOV., 13, 1867.

BR. STORRS: I feel moved to let our brethren and sisters, scattered abroad, know what I am doing these days. First and chiefest, I am trying to live nearer to God each day of my life; and I think I can see some advance in spiritual knowledge from day to day. I am studying my Bible more, and, as opportunity offers, saying more to those with whom I meet. I am determined to let the gospel light kindled in my heart shine out more and more. It was not made to put under a bushel, and though some may be offended it must shine: and already I am in hopes some good is being done. I have a few young men anxiously thinking over these things, and they give a ready ear when I meet them. With one of them, not long since, I had a conversation substantially as follows: He said he did not believe God would torment a man eternally for the sins of a brief life. He would not be a good God if he did. I asked him if he believed all men would be saved? He said he couldn't believe that. I then asked him if he believed in a future life at all? He said he did, for the good. I then asked, how he could extricate himself from his dilemma? and he could not tell. Here was just the chance for me. Orthodoxy could not help him and Universalism was impotent and untrustworthy. He was right as far as he had gone, and I gave him a helping hand. I told him our glorious faith obviates all his difficulties and shows that God can be just in rewarding the righteous and punishing the wicked. This is my first, and, thus far, my only conversation with this man; but I trust not my last. As I left him, I asked him if he believed there was something in the future worth living for? and he said he did. I asked him if he was living for it? Says he, "I *am going to*." I told him that was not the right and safe way. I told him that now is the best time to begin to serve the Lord, and I hoped he would take it into serious consideration.

The way seems to be opening finely before me, and I think God is answering my constant prayer that I may be the means of bringing some to acknowledge of the truth. I feel that a work is to be done here in St. Albans, and that I am to be instrumental in its accomplishment. I am trying to purify myself so that he will work through me to bring a knowledge of the precious truth committed to our charge to this people. How much I need grace from on high to help me in this work. Pray for me, all, that I may be a faithful and acceptable laborer, and that the glorious work may prosper at my hands. Yours, for life through Christ.

FROM AARON G. HUDSON.

LAKE CITY, MINN., NOV. 12, 1867.

BR. STORRS: Br. Wendell has been with us; he had a good hearing. This is the result—believers have been strengthened and made to rejoice; the weak have been confirmed, and many hitherto uninterested have been led to inquire, Are these things so? We thank God and take courage. Br. Wendell is a workman that need not be ashamed. His head, heart, and hands are in the work. The brethren of Lake City, with one voice invoke the blessing of God upon him, and unite in recommending him to all who love our Lord Jesus Christ. And we would suggest to our brethren that our brother cannot travel without money; and that he has a family at home; and if we want him to labor for and with us, we should remember the family; and in our opinion the most effectual way of saying "God bless them," will be to give Br. W. a few greenbacks. We sincerely hope the brethren along the route will give him such assistance that he may be induced at no distant day to come this way again.

FROM J. M. WILLIS.

LAKE CITY, MINN., NOV. 13, 1867.

BR. STORRS: I send you two more new subscribers for the HERALD OF LIFE. Br. Wendell has been with us, and on Monday last he started on his return trip eastward. We were greatly pleased with Br. W.'s labors among us; and we all feel that we have been benefitted, strengthened and built up in the Christian life by the blessed words of gospel truth which he preached unto us.

Many who do not hold our life views are searching the Scriptures to see if "these things are so." This is a great point gained; for if the people will only search we know they are sure to find. We had large and attentive audiences each evening; and with the exception of a few who are wedded to their "idols," all expressed themselves much interested in the subjects Br. W. so ably presented to us.

FROM DR. JOHN BILLINGS.

BANGOR, ME., NOV. 15, 1867.

BR. STORRS: I returned from the West last September; not because of persecution, but because of ill health of my family. The West is a large field for labor. But little comparatively has been done, or can be, till the Advent people can be sufficiently enlightened in regard to the first steps of apostacy; to break away from what some of them call "the one man power." When the creed power, which holds nearly all the Advent people East or West, is taken off, so that fear will not control the judgments of men in matters of faith, then the truth will spread and dispel the cloud of sectarian darkness that has and does keep the people from the truth, through the working of the religious oligarchies. We look back to the old mother church. For example: When the few in Rome took to themselves the power and right to dictate in matters of faith, then it became necessary to have a creed brought into existence. To effect this, a council was called; a faith was voted. What next must follow? Proscription. Next, persecution; and so on.

Now, if the great law of God and nature is true, i. e., the law of cause and effect, I ask our brethren to cast their eyes over the Advent people, and then inquire what must be done to save them from falling into the same gulf the old mother church has fallen into? This creed power is strengthening; and no pains or expense is spared by its oligarchical head, or heads, to keep the people from investigation. This power or influence is what hinders the truth from spreading in the West. During my stay there I found this to be the worst influence I had to meet. I found plenty of men that had an ear to hear, and did hear, and were about to take a stand for God's word, but when a voice was heard from the North, then our eyes beheld the evil of the creed power.

Then fear controlled the judgments of men, and convictions of truth were smothered; the right of speech suppressed, and all done that could be to turn the word of God out of our place of worship. But we are thankful that there were found some noble minds that could not consent to have their mouths shut, and stifle the truth, but chose rather to suffer reproach for the sake of the truth than to have a respectable standing in a respectable God-forsaken church. To all such I say, contend earnestly for the faith, and make no compromise with the demons of the nineteenth century.

EDWARD MORSE, Thomaston, Conn, sends three new subscribers, and writes; I am satisfied the HERALD OF LIFE is *the* paper for the times in which we live. "No life out of Christ" is the doctrine by which error can be most successfully met. By a little effort I have obtained these new subscribers and find others willing to read the HERALD.

IN MEMORIAM OF JOSEPH MCFARLAND.

IT is not our habit nor in accordance with our feelings to write obituaries; and there is a delicacy about it, when the individual is one of the family. But we will try, for the sake of the truth, to forget for the present that there was any relationship between us. Our acquaintance has been a long one. Over twenty years ago, when quite a boy, Joseph came to my house, and asked the privilege of joining a class to learn the rudiments of Phonography. All the members of the class were of mature years but himself. He soon outstripped the class and the teacher, and by hard study and severe practice became a proficient in the art.

This attachment, so early formed, was kept up through the intimacy existing between his father and myself. Joseph would walk out with us on Sunday afternoons, and hearing our conversations upon our pecular views, imbibed them. He was studious and ambitious, and was possessed of many and rare natural abilities. He was deprived of the advantages of what some call an early education. His parents being poor, he was desirous of rendering them all the assistance in his power. He early sought a situation for himself in a book store, where he made himself useful to his parents and his employers, whose recommendation speaks for itself. Through hard study and incessant labor he impaired his health. His great desire to make his parents comfortable caused him to forget himself. About three years ago a situation was offered him as amanuensis and corresponding clerk in one of the largest chemical works in the country, and he accepted of it: but the tax upon his brain, and the unwholesome and poisonous atmosphere, of the counting room were too much for his delicate organism, and under it his constitution gave way. About five months ago, his wife thought a change might do him good, and they came to spend a few weeks with us; but we soon discovered that his situation was too much for him, and advised him to immediately give it up and remain with us; which he did; but unfortunately it was too late. The fatal disease, consumption, had already seated itself and commenced preying upon his constitution. Some ten years ago he felt it his duty to make a public profession of religion, and joined the Episcopal Church; but his early impressions followed him into the church, and he was led to ask his minister some questions which soon led to a separation with the church and caused him to cast his lot with us. He was baptized, but soon after embraced the fact, that the baptism of the Spirit, and not water, was the essential one. He took an active part in our meetings, and the cause generally, until dissensions sprung up, when he retired from active co-operation with the brethren. But his heart has always been in the cause. During all our long acquaintance there has never been a word to mar our friendship or cause an unpleasant feeling. We have had many pleasant interviews together; and every new thought in the advancement of truth was examined and embraced, if found to accord with his idea of truth. He was naturally skeptical, and slow to believe. Though making no outward show, backward, diffident, and reticent, yet, when fully understood, was a warm and devoted friend; a true Christian; a great lover of the life doctrine. It required a close acquaintance to appreciate his worth. We have often heard it said, "Your doctrine is a good one to live by, but a poor one to die with." We have witnessed the fact in the case of our brother, that it is good to live by; for he was patient in his sufferings. In all the five months, which he spent with us, we never heard him complain or murmur; always trusting in the Lord into whose hands he said he had committed everything: and though he had a strong and ardent desire to live, he frequently told his wife, it was a happy thought that they would meet again in the morning of the resurrection; and his dear wife, though young in years, says she never realized the beauty of her faith until brought to this trial. She says, while she looked upon the cold form of her husband, it is a satisfaction, to know he is asleep; and that she is not grieving his "immortal spirit," hovering over her, by its seeing her weeping and grieving; for she thinks there can be no happiness to a departed spirit, and it must be grieved if it beholds relations mourning over its happiness; but she lays him away, with the full hope of meeting him in the resurrection. We have now paid the last tribute to a son, a husband, and a brother in Christ: one whose sense of justice was so keen, we think, it was impossible to get him to do a moral wrong.

JACOB GRIM.

Philadelphia, Nov., 13, 1867.

FELL ASLEEP in Jesus, Br. Thomas Teare, Sonora, California. He was a subscriber to the HERALD OF LIFE; a firm *believer* in the "hope of the gospel," and a man of *faith* and *prayer*. He died Oct. 2d, aged 46 years.

JAMES W. PURDY.

THE EDITOR of this paper has consented to preach in the new chapel, Springfield, Mass., next Sunday, the 24th inst. He will be glad to see as many of the friends on that day as possible, as he must return early Monday morning.

ELD. S. W. BISHOP, Providence permitting, will preach as follows:

NEW YORK (Cooper Institute) Sunday, Nov. 24th.

BROOKLYN, N. Y., (Sawyer's Rooms) Sunday evening, Nov. 24th. *Subject*, "Life future through Christ alone, and *only* to the good."

NEWARK, N. J., Tuesday evening, Nov. 26th.

OCEANPORT, N. J., Sunday, Dec. 1st.

DR. JOHN BILLINGS' post office address is BANGOR, Me.

BUSINESS MATTERS.

One Dollar each from—Thomas A. Lee, G. F. Parker, Mrs. S. E. Whittemore, LaFayette Osborn, Mrs H. B. Harriman, Mrs. Myra Chenery, Jacob Swarts, Geo. H. Clark, A. Bugbee, Emeline Spencer, Liberty Wetherbee, C. Johnson.

Two Dollars each from—Mrs. E. M. Dunbar, Mrs. E. A. Lawrence, B. Ballard, A. H. Tracy, Augustus Harley, Benjamin Cramer, Edward Morse, Wm. Alford, Charles Gill, Burr A. Smith, John A. Forshner, Edward Brawn.

Five Dollars each from—Mary A. Tillotson, Mrs. M. F. Melzard, Dr. John Fondey.

Various Sums—David W. White, $20 on pledge; James L. Boyd and wife, $5 each on pledges; S. F. Rogers, $3; Margaret Robinson, $5 50; Amos French, 1 50; Mrs. F. Arthur, 50 cents; J. W. Willis, $6 on pledge; John Kemp, $50 on pledge.

TRACT FUND OF $500.

Previous Receipts	$97
Prof. J. F. Huber, Middletown, Conn.	3
James W. Purdy, Sonora, Cal.	1
J. Roberts, Sonora, Cal.	1
John Kemp, New York	5

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street., at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Comin and kingdom of Jesus Christ*.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Professor Wilson, England, some years since, We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper overs only. Postage, six cents.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, No. 25 Chambers street, New York; also, at the store of W. H. & L. C. Thorne & Co., No. 58 White street, and likewise at 87 Park Row, Room 40

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

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Poetry.

SPEAK GENTLY.

SPEAK gently!—it is better far
  To rule by love than fear.
Speak gently—let no harsh words mar
  The good we might do here!

Speak gently!—love doth whisper low
  The vows that true hearts bind;
And gently friendship's accents flow,
  Affection's voice is kind.

Speak gently to the little child!
  Its love be sure to gain;
Teach it in accents soft and mild:
  It may not long remain.

Speak gently to the young, for they
  Will have enough to bear;
Pass through this life as best they may,
  'Tis full of anxious care!

Speak gently to the aged one!
  Grieve not the care-worn heart;
The sands of life are nearly run,
  Let such in peace depart.

Speak gently, kindly to the poor,
  Let no harsh tone be heard;
They have enough they must endure,
  Without an unkind word.

Speak gently to the erring—know
  They may have toiled in vain.
Perchance unkindness made them so:
  Oh, win them back again!

Children's Department.

MARY'S TEMPTATION.

I AM going to tell you something which happened to me when I was a child. My father had for his study a little plainly-furnished chamber, whither he went to write every evening as soon as I had gone to bed. He would have been quite alone elsewhere, for my mother was dead, and I was his only child, but there he found company in his books, which were mostly on scientific subjects, though there were a few volumes of history and general literature. I knew that for a long time he had been employing all his leisure on a work which he considered of great importance. I had often seen him put his manuscript carefully in a drawer and lock it up. But one day through forgetfulness, no doubt, he left it lying on his table, and as it happened, unluckly, that same day I went to the study to get a book which I wanted, and to reach which I was obliged to climb up on the table. A great bottle of ink was standing there, which I did not notice till my dress overturned it.

As soon as I was aware of this mischance, I jumped down, frightened at the thought of the ink-spots with which my dress would be spoiled. I did not suspect the extent of the mischief, but my dress was soon forgotten when I saw that my father's manuscript received the chief share of the inky deluge. It was covered and saturated with ink, so completely that at least three-quarters of it were quite illegible. In great terror I called to my nurse:

"What will become of me?" cried I, bursting into tears, "see, Prudence, what I have done."

"Well, well, it is better that the ink should have been spilled on that worthless paper than on your pretty dress," said she. "How lucky you are; there are only a few spots which a little lemon will take off at once. We will throw these papers in the fire, and sponge the table clean, and it will be as nice as ever when father comes back."

"What are you talking about, Prudence? Throw these papers in the fire? why, they have cost my poor father a whole year's work, perhaps more! It is a dreadful misfortune! Oh, cannot we take out these ink-spots and dry the leaves? If I could only read it I would copy the whole. But I cannot do it; the stain is too deep; you can hardly make out a word. Oh, what shall I do?"

I wrung my hands. Prudence was frightened, too; she was just beginning to comprehend the greatness of the disaster, and saw clearly that it was without remedy.

"What troubles me the most, said I is my father's disappointment. He has so little leisure to work, and now all his labor is lost."

"He will be very angry with you, I am afraid," said Prudence, sorrowfully.

"No doubt he will; he has good reason to be. Oh, why did I ever get up on that table? I wanted so to please my father, and now I have made him a great deal of trouble. Perhaps he will never forgive me."

"Do you know what you must do, Miss Mary?" exclaimed Prudence; "he must never know that it was you who did it. It can be managed very easily. The white cat is poking about everywhere, and she is so big and fat that it would be no wonder if she overset the ink bottle. I will take care of it. You need not say a word."

I did not answer, for a great struggle was going on in my mind. I had always dreaded to displease my father, and though I felt most for his disappointment, the thought of his being angry with me was very bitter. I certainly would not have told a direct falsehood, nor allowed any other person to be accused in my place. But a cat—that was another matter—at least, so it seemed to me at first thought.

In a few moments the ink was wiped up, the study put in order, and I noticed that Prudence, to give a look of truth to her story, had blackened with ink the two fore-paws of the poor cat, who, very much suprised at this strange proceeding, sat looking at them in great perplexity.

My father came home at the usual hour, and Prudence, who had had time to prepare her part, was all ready for him.

"Oh, sir!" cried she; "such a misfortune! that horrid cat!—the ink bottle has been thrown down and your papers are soaked."

"My papers!" exclaimed my father, who at once thought of his forgotten manuscript. "How did that wretched cat get in there?"

My father hastened to his study, and I followed. I could easily see that he had not dreamed of the extent of the evil.

"It is ruined, entirely ruined," he cried, examining the manuscript which we had put to dry on the corner of the black marble mantlepiece; "it is illegible—all my two years' work!" Then turning round, frowning and gloomy, he demanded: "Who let that creature in?"

At this point I stepped toward him; he had not perceived me.

"Papa," said I, "I did the mischief. I got up on the table to reach a book, and was so unlucky as to overturn the ink bottle on your manuscript. I am so very sorry: I know how much time and trouble it has cost you."

My father looked at me astonished.

"What did Prudence mean by saying it was the cat?" he asked in a severe tone.

Prudence stood in the doorway, trembling, suprised, and, as she afterward told me, entirely out of her wits at my conduct.

"Don't blame her, papa," said I, "she only meant to save me from your displeasure."

"And shall I not blame her for having tried to teach my daughter to deceive me? I had more confidence in her."

Prudence hung down her head, frightened, for she stood greatly in awe of my father, who had more than once had occasion to reprove her for her want of straightforwardness. My father then turned to me, and instead of the stern looks which I had expected, I saw in his fnce an expression altogether new to me.

"Papa," said I, timidly, "is it a loss that cannot be made up? Have you no other copy?"

"No," he replied: "my work was finished and I burned the rough draft of it this morning. But I do not call anything a real misfortune which shows me that my child has a beautiful respect for the truth."

Then he embraced me, and told me that as he was now sure that I was conscientious and desirious to do right, he would no longer treat me as a little child, but as his friend.

"Prudence shall not stay with you," he added, with returning severity; "I cannot forgive her for having tried to induce you to deceive me."

"Oh, papa!" cried I, "I ought to have refused at once to do so, instead of allowing myself to be tempted. Do forgive her, she does not know any better."

"You are right," he answered, after a moment's reflection; "I will pass it over for this time, and we will try to give her better notions of duty and conscience. I know now that you can resist temptation, and am not afraid of her evil influence. She may stay."

I was very glad of this, for Prudence had a feeble old mother whom she supported. Besides, she had taken care of my mother during the last months of her life, and I was fond of her.

From this time my life was quite another thing. My father confided to me his anxieties, and even made me the companion of his hours of study. He began by allowing me to help him in saving from the ruins of his book, whatever could be saved. A few pages were quite unharmed, and on the worst, here and there a word could be made out. I copied all that I could, and he made use of it as a help in reconstructing the whole. It was the best way of consoling me for my misfortune. How happy, too, was I in the thought that I had not deceived my dear father, and that the tenderness with which he treated me, was not due to a falsehood, but belonged to me truly and honorably.—*Springfield Republican.*

CONDITIONAL PROPHECY.

THE position taken by some, that a portion of the prophecies were conditional, and failed of a fulfilment because the Jews rejected Christ, places the almighty Author of them before us as anything but an omniscient being. Indeed, it reminds me of a certain merchant who, during the late war, would one day prophesy with regard to the future of our success, and the next day prophesy exactly the reverse; so one or the other of his predictions was pretty sure to come to pass. So with the Almighty. He has given two distinct lines of prophecy; one to be accomplished if the Jews *did* accept Messiah, the other if they *did not.*

Now we purpose to notice one or two of the prophecies which are thrown away as "conditional" by the advocates of this theory, and in doing so we shall endeavor to be governed by the principle laid down by themselves—that "all prophecies or promises of the Old Testament not fulfilled at the first advent, if they are yet to be fulfilled, are reiterated either by Christ or his apostles." "The New Testament," they say, should be regarded as a key to the Old." Very well; in this we agree; but we ought to be very careful and not turn the key the wrong way, and thus "lock up" the Old Testament instead of unlocking it. The only way to use the new Testament as a key to the Old successfully is to compare passages of the New with analogous ones of the old. Thus the New Testament teaches us where to locate prophecies of the Old.

The first passage we will notice is Isaiah xi. This entire chapter is thrown out as conditional. It failed to be accomplished because the Jews rejected Christ. But I will prove by analogy that this prediction *could not* be fulfilled at the first advent. 1st. In verse 4 Christ is represented as "executing judgment" and "slaying the wicked," while Christ himself declares, in John xii., 47, that he came *not* to *judge* the world at his first advent; and 2 Timothy, iv., 1; Rev. xix.; 2 Thess. i., 7, 8, and a host of others, shows that he is to judge and slay the wicked at his second advent. There is not an intimation in all the predictions relating to the first advent that he should then execute judgment on any or slay his enemies. On the contrary, he was to appear "as a sheep dumb before its shearer"—to be led as a "lamb to the slaughter," etc.

2d. Isaiah ii. predicts a "complete restitution of the brute creation to its original docility," and Peter informs us that "the restitution of all things spoken by the prophets" awaits the return of Christ from heaven. Now if Isaiah xi. had been an exception—if so glorious a prediction was not to be counted in the "all things," surely Peter ought to have informed us of the fact. *Would* he not have done it? With these facts before us, we are constrained to believe that the advocates of this theory are extremely blind, so far as *this* prophecy is concerned. We will now briefly notice Zech., chapter xiv.

It is indeed lamentable that this prophecy should be regarded as "conditional" by those who profess to believe the Bible to be the word of God, when there is not an "if" nor "and" in the prediction. It is "yea and amen." "Behold the day of the Lord cometh!" Peter says, "The day of the Lord cometh as a thief in the night," referring to the second advent of our Lord. Verse 2: "For I will gather all nations against Jerusalem to battle." Christ says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." Matt. xxv., 31, 32: "The throne of his glory" is "the throne of his father David," which the angel informed Mary "the Lord God would give him." Luke i., 31–33: The "throne of David" was "on Mount Zion, in Jerusalem;" hence, when he "sits on the throne of his glory" he will "reign on Mount Zion, and in Jerusalem, and before his ancients gloriously." Isaiah xxiv., 23. Then, surely, if he "gathers all nations before" him, they will be gathered to Jerusalem; and by referring to Rev. xix. it will be seen that they are gathered to "battle."

Some one may say, "the gathering of the nations spoken of by the prophet" and "that spoken of by the Saviour" do not seem to be analogous. We reply, they seem to be as much so as that spoken of by the Saviour and that spoken of by the Revelator, and yet all concede that *they* both refer to one and the same event. The three are but three different views of the same scene, like a landscape or city viewed from different localities or standpoints.

But in the fifth verse it is declared, "The Lord my God shall come, and all the saints [holy ones] with thee." Now I ask, is not this reiterated in the New Testament? Jude says, "Behold, the Lord cometh, with ten thousand of his saints" [holy ones]. Jude xiv. But it is contended that the "holy ones" here spoken of refer, doubtless, to the holy angels, which Christ would have called to his aid, had it been necessary to the establishment of his kingdom had the Jews accepted him as their king.

Allowing this rendering to be correct, the exposition does not necessarily follow. It should then read: "The Lord my God shall come, and all the holy angels with thee." Now I ask if this is not re-affirmed by the Lord himself, and *applied* also? "When the Son of man shall come in his glory and all the holy angels with him," etc. And in the absence of a single prophecy that he should thus come at his first advent, we are forced to apply this prediction to his second coming.

Again, it is stated in verse ix., "The Lord shall be king over all the earth.' Is not this re-affirmed by the Revelator (xi., 15) and other New Testament writers? Yea, and applied at the "sounding of the seventh or last trump" and appearing of our Redeemer.

But where is it stated in all the word of God that "He should be King over all the earth" at his first advent? Surely, just nowhere at all. I know the devil offered him the dominion of the world if he would fall down and worship him; but you see he did not accept the offer, and had he done it, I fear that even this prediction would hardly have been accomplished.

Now, brethren, according to the "principle" laid down by the advocates of this "conditional" theory, have we not, analogically and theologically, located these prophecies (Isaiah xi. and Zech. xiv.) at the second advent of Christ?

We are aware that there are "promises" contained in the Old Testament Scripture given on condition. Indeed, almost all the promises of God are conditional. But a promse is one thing and a prophecy is another and iquite a different thing. The promises of God given to man will all be fulfilled if man complies with the conditions; but every jot and tittle of the prophecies must be fulfilled. There is no condition about them; they are what the prophets of old, inspired by the Holy Spirit, saw would come to pass. May we not be "slow of heart to believe all that the prophets have written."—*Selected.*

GOD'S BITTER CUPS FOR SICK SOULS.

GOD is the wisest and best of physicians. He understands precisely the soul's diseases. He never selects the "wrong bottle," and never gives one drop too much of corrective medicine. My brother, can you not trust your Heavenly Father? Do you fear that he will give you poison in his cup of chastisement? Do you try to avoid the draught which he has prepared, and with a wry face push it from you? "The cup which your Father gives you, shall you not drink it?"

God often comes to one of his own children and finds him in sore need of spiritual medication. He has become sick from indulged sin and eating of forbidden fruit, or else he is utterly debilitated in all his powers and affections. His pulse beats low; his graces are weak. Perhaps this very Christian used to pray for more grace, for more strength, or humility, or patience, or assurance of hope. God takes him at his own word. The Christian asks to be make purer, better, stronger, and more Christ-like. And the very first thing that his Heavenly Father does is to mingle for him a cup of bitter disappointments or afflictions. Instead of relieving him, God seems to be smiting him. Instead of increasing his joys and hopes he seems to be blighting them like Jonah's gourd.

Perhaps this is the way, my reader, that God is treating you. A bitter cup of trial has been commended to your lips. But it is *your Father's* cup: drink it. What does faith in God *mean* but just this very thing, that you will trust him though he slay? What is faith but the firm and delightful belief that when God goes into the laboratory of his secret purposes and mingles for you a bitter draught he knows just what he is doing, and also just what your soul's disease requireth? It may be bitter, but the disease is worse.

I call you to witness that those confiding souls who have taken God's medicine of trial in the right spirit have found their prayers answered *in* their afflictions. Behold! the very graces they prayed for—the patience, the meekness, the heavenly-mindedness—were in that cup—that bitter cup! If the cup had not been drank the sweet, coveted blessings had all been lost. If God had not dealt with them precisely as he did the spiritual disease would have raged on and the soul have been sick unto death. Do not then push away that tear-draught of sorrow which your merciful Father is pressing to your trembling lips. The cup is encircled with this precious inscription: "*Whom I love I chasten: all things work together for good to them that love me.*" Will you refuse to drink it?

O, what blessings are afflictions to those who can bless God *for* afflictions! "O!" said a bright-hearted young man, who was tortured with a fatal and painful bodily disease, "when I have the most pain in my body I have the most comfort in my soul. When Christ suffered he had none but enemies about him, and they gave him gall and vinegar to drink. When I thirst I have beside me the friend that sticketh closer than a brother. The cup that he gives me, shall I not drink it? I do not doubt but that there is love in the bottom of the cup, though it is bitter in the mouth." There was a fine Christian philosophy in this last thought of the suffering youth, that at the *bottom* of the cup lay the precious blessing. He must, therefore, drink the whole bitter draught in order to reach it. Depend upon it, brethren, that many of the purest and grandest displays of Christian grace can only be reached under a *regime* of severe trial. Faith's anchor is never so fully tested as in a hurricane. Patience never shines so lustrous as in a midnight of black adversity. Courage never shows so grandly as when Death on his "pale horse," is careering down upon us over a battle-field strown with defeat and disaster.

There is a patience of hope, a joy under tribulation, and a sense of the immediate support of Jesus that never can be reached by us when we are in a condition of ease and outward prosperity. These rich graces lie in the *bottom* of trial's bitter cup. And God esteems these graces of such priceless value that he mingles for us just such cups of suffering in order to bring out the graces in their beauty and power. God so esteemed faith in Abraham that he proved it with a knife flashing over the throat of his darling son. He so esteemed patience in Job that he stripped him of all his wealth, and left him the *richest soul* on all the earth. What a cup of compounded trials did he mingle for the heroic apostle! Yet that apostle gratefully acknowledges that "the trial of his faith, being much more precious than of silver and gold, though it be tried in the fire, would be found unto praise and honor and glory at the appearing of Jesus Christ."

Be not surprised, my friend, when God mixes for you a bitter cup. He sees that you need it. Disappointment and bereavement do not put sugar into their cups; they are meant to be bitter. So are the best tonic medicines bitter, but they quicken appetite and invigorate the system. Many a cup of wormwood has braced a Christian's graces. Many a sore loss has proved an everlasting gain. Bereavements are often full-brimming cups of tears, but they have been a medicine to the soul more healing than the sweetest "balm" of Gilead. God never mingles a cup of trial for one of his children without a merciful purpose. He either means to cure a soul's sicknesses or to save it from eternal death. The cup which our Father gives us, shall we not drink it? Let us all be careful how we choose a cup for ourselves, and insist on having it. Children choose confectionery always sooner than medicine; one may bring sickness, the other health. God sometimes lets us have our own selfish way. He left rebellious Israel to their own way when they grew tired of heaven-sent manna and lusted for the quails. He sent them the food they asked for, and while the "flesh was yet between their teeth" they were smitten with a terrible plague.

So has many a Christian lusted for what has proved a plague to his soul. I have known professed Christians to choose for themselves a cup of great worldly prosperity, and *it made them drunk!* There was Satan's sorcery in the cup. Their heads grew dizzy, and they were lifted up with pride. They grew greedy for lucre, fond of fashionable follies, self-indulgent, and neglectful of their religious duties. Prosperity spoiled them. It has ruined thousands in our churches. Ah! had all these foreseen what was in that cup of worldly prosperity, they might well have cried out, "O, Father, I pray thee, let *this* cup pass from me!"—*Independent.*

Sel. by HELEN ROBERTSON.

A SEVERE REBUKE.

ONE writes to us that his Christian hope is wholly overclouded. He leads a circumspect life before others; but in his own heart lies an overwhelming mass of *doubts*, that rob him of his spiritual peace. He has become a chronic doubter. What Thomas was for one evening this poor man is for nearly every day and night of his existence. It has become habitual with him to distrust the word of God, to distrust its precious promises, to distrust the reality of his own conversion. He hardly knows what it is to grasp a revealed truth firmly, and cling to it, and rest on it, and grow by it as his hungry body eats and thrives on his daily bread. If the Apostle Paul should come to him and say, "I *know* whom I have believed," he would be very apt to reply, "Paul, *how* do you know it? I never have any assurance. I sometimes doubt whether my Bible is true, or whether Christ ever died to redeem me, or whether God's Spirit ever converted me: I am a terrible doubter."

Yes! friend, you are, indeed. It is your own work. The man that does that miserable doubting lives and walks in your shoes. There is not another person's sin against you, but your own sin against your own soul, and against your God. It is your besetting sin. Not merely your misfortune, observe, but your fault. God commands you to believe him, and you disobey. Christ bids you look to him, and you look away; to trust him, and you only stand off and question his truthfulness and love. He promises you that, if you seek the grace that is sufficient for you, he will answer your prayers. You are no exception to his fixed law. If Paul received from him pardon, peace, assurance, strength, and spiritual joy, so can you. There is a vast deal of self-conceit in that heart of yours, which pretends that what sufficed for Paul and for millions of others, is not clear enough, or strong enough, or efficacious enough for you.

In addition to this subtle self-righteousness, you are also guilty of no little obstinacy. You hold fast to your doubts, instead of holding fast to Jesus. When these harrassing doubts come to your heart's door, instead of bolting it in their face, you let them in, and sit down and parley with them. You harbor them; you do not resist them. Your duty is to treat them as summarily as Joseph treated the loathsome proposal of Potiphar's impudent wife. To every sly, skeptical whisper of temptation, stoutly say, *get thee behind me, Satan!* Cry at once, in prayer, for *faith.* Grasp hold of a promise, as sinking Peter stretched out his arms to Jesus. Turn away from unbelieving suggestions, to God's own declarations. That terrible *habit* you have contracted of disbelieving the Lord Jesus must be dealt with as a tippler must deal with his habit of indulging in the intoxicating glass. You must break it up, at whatever cost. Lay hold, with a death-grip, of God's word, and say to yourself, "If I go any further in this way, I shall become an infidel, and a wretch. I will never tamper with my Saviour again. I will cling to him, if I perish. Lord, I BELIEVE! Help thou me to conquer that accursed unbelief!"

Depend upon it that you will never attain any sunshine or spiritual peace, or any power as a Christian, until, in the divine strength, you overcome this guilty and deplorable habit of doubting. What have you ever gained by it? What has it ever done, but insult your Saviour? If you expect to venture on him in the dying hour, why not do it now?

It is said that Dr. Merle D'Aubigne, the great Swiss historian, was sorely oppressed with doubts during his student days. He went to his old, experienced teacher for help. The old man refused to answer them, saying, "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Christ be *really* to you the Son of God, the Saviour: and his light will dispel the darkness, and his spirit lead you into all truth." The old man was right. He saw the fatal habit which the young student was acquiring. He knew too that the glorious SUN of righteousness could alone scatter, by his divine effulgence, the clouds that make a human life dark and dreary.

'Tis midnight with the soul till HE,
Bright morning sun, bids darkness flee.

—*Selected.*

"Essex, Mass., has a little girl three years old who plays over two hundred pieces on the piano."—*Exchange.*

AT a Sunday-school celebration on Long Island lately, prizes were given to those children who recited from memory the greatest number of Bible verses. Of course the mnemonic performances were many and varied, and were all accounted wonderful by the listening parents of the several prodigies. The achievement of one infant phenomenon was recalled to mind by the item above quoted. A little pale-faced girl of only *four* years old actually gabbled off one hundred and eleven verses of St. Mark's Gospel. Did the mothers of the two-hundred-tune girl or of the hundred-and-eleven-verse martyr ever suspect that these children are being slowly, perhaps, but none the less surely, murdered by the stupid, criminal vanity of their doting parents? If those two unhappy babies are not soon turned out doors to wade in the mud-puddles and play with the pigs, tunes and texts will speedily have done their perfect work, and the children will be taking their last sleep under the roots of the clover and the daisies.

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MACDONALD & SWANE, Printers, 37 Park Row, New York.

THE HERALD OF LIFE
IS PUBLISHED WEEKLY BY
"THE LIFE AND ADVENT UNION,"
AT
NO. 37 PARK ROW,
(FIFTH STORY, ROOM 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.
JACOB GRIM, Philadelphia, Pa., President.
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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, NOVEMBER 27, 1867. VOLUME V.—NUMBER 9. WHOLE NUMBER 199.

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THE TWO THRONES:

OR, THE THRONE OF THE FATHER AND THE THRONE OF CHRIST.

A SERMON BY THE EDITOR.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. iii., 21.

These words are addressed by our Lord to his followers after his exaltation from suffering and death. They clearly recognize *two* thrones, viz., The throne of the Father and the throne of Christ.

The position that our Lord Jesus Christ occupies during the present age, we apprehend, is but very imperfectly understood; or, is too generally overlooked. He now occupies a position that may be illustrated by the case of Joseph after his captivity and suffering in Egypt, Gen. xli., 40–44. "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand in all the land of Egypt."

Here it is seen that Pharaoh invested Joseph with supreme and unlimited authority, reserving only the right to resume that authority when the end is accomplished for which this investment was made. During the period that this authority was in Joseph's hands, all Pharaoh's kingdom was to be ruled by Joseph's word, and without his authority "no man should lift up his hand or foot in all the land of Egypt." It was only in the throne that Pharaoh reserved a superiority to Joseph; all other authority was made subject to him; even to the right to make and "*seal*" laws, as the king's seal was put upon Joseph's hand by Pharaoh's own act. Thus God the Father exalted Jesus after his sufferings and death to his throne in heaven.

THE THRONE OF GOD.

This is that on which Jesus our Lord sits during this present age, and which he will continue to occupy till his enemies are subdued, and he has given to him his own throne: on this throne he is now invested with "all power in heaven and in earth." That this is his present position we shall now attempt to show from the Scriptures.

1. The text asserts that our Lord now sits on his Father's throne; and that prior to his actual session there, he *overcame;* which imports that it was after his sufferings and death that he was exalted to that high honor and dignity.

2. The present exalted position of our Lord was a matter of promise, as we find recorded, Psa. cx., 1. "The LORD said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool."

The meaning of this text the Pharisees could not comprehend when our Lord propounded to them the question how David in spirit called the Christ, Lord, if he was David's son, as they affirmed. Truly, the Pharisees were not able to answer that question, nor was any other man prior to our Lord's ascension to the throne of God, after his resurrection from the dead. God had determined to give him the throne of his father David; but the spirit of prophecy foresaw that when he should come into the world the nation would reject him as king and put him to death. Thus he would be denied his own throne by men, at that time; but "The LORD JEHOVAH said unto" him, in promise, I will raise you from the dead, and "sit thou at my right hand"—be seated on my throne; though denied your own, viz., the throne of your father David, you shall nevertheless have *a* throne and be exalted to rule, till by the authority and power I will invest thee with, "thine enemies" shall be made "thy footstool." Such is the position to which JEHOVAH promised to exalt his Son, when rejected of men; for though "disallowed of men" he was "chosen of God and precious." In view of this exaltation—or, "for the joy that was set before him," he "endured the cross, despising the shame, and is set down at the right hand of God."

3. Peter took the same view of the present exaltation of Jesus, on the day of Pentecost, when the Holy Spirit had been so copiously shed on the disciples. After having spoken of his death and resurrection, he adds, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The LORD said unto my Lord, sit thou on my right hand till I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Here it will be seen that Peter refers to Psa. cx., 1, as having its fulfilment in Jesus' present exaltation. It should also be observed that the Spirit of God in Peter marks emphatically the two thrones—"God hath made that same Jesus whom ye have crucified *both* Lord *and* Christ." Christ signifies anointed, and refers to his kingship on David's throne; as all the kings of Israel were anointed to that office, so was David by Samuel as God directed. Peter, then, speaks of Jesus as the anointed king for David's throne, which was on earth; but he also recognizes, and wishes "all the house of Israel to know *assuredly*, that God hath made" Jesus "Lord;" or had seated him at his right hand, according to the promise of Psa. cx.; and the evidence of this fact was manifest in that remarkable effusion of the Holy Spirit on that day. He does not lose sight, in the glory to which Christ is now exalted, of the fact that he is the anointed who is to sit on David's throne—or Messiah's own proper throne—an event then future, but made certain by his present exaltation, now invested with power and authority to make his enemies his footstool.

4. Paul calls attention to the present exaltation of our Lord, in speaking of "the working of God's mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church." Eph. i., 19–22.

Here his authority on the Father's throne is fully stated, and is seen to be universal and unlimited: there is no principality, power, might, or dominion, in any part of the empire of JEHOVAH excepted. All this is done with special reference to the sanctification and final exaltation of Christ's church, "which is his body:" and is also to constitute the body of his rulers, on his throne, when he shall be put in possession of it.

5. In Heb. viii., 1, the apostle uses this language—"Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens."

Here, not only is his exaltation to the Father's throne noted, but that while there he executes the office, also, of high priest. How glorious the thought that while invested with "all power in heaven and in the earth," he also appears on that throne in behalf of all who trust in him, or may come to God by him.

6. Peter, in another place, expresses the idea of Christ's exaltation and supreme authority on the throne of God: 1 Peter iii., 22: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. Here all is clear: there is a perfect subjection to his rule fully stated.

7. In Rom. xiv., 9, the apostle tells us "For to this end Christ both died and rose, and revived that he might be Lord both of the dead and the living." He attained to his present exaltation and authority by submitting to death and being raised up from the dead. Through this means he attained to the honor of being Lord *both* of the dead and the living; or, the possession of unlimited power.

8. We now come to another text in which this point is fully brought out. It is Phil. ii., 7–11. "But made himself of no reputation, but took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Here we see that Christ first subjected himself, voluntarily, to humiliation and a most shameful death. For this cause—on this account—or, because of this—"God hath highly exalted him—that at the name of Jesus every knee should bow"—as Pharaoh required all to do before Joseph. And this subjection to Jesus was of all in heaven, in earth, and under the earth; that is, it was universal and unlimited. This is more fully expressed when it is added, "Every tongue should confess that Jesus ["the man"] Christ ["the anointed" king for David's throne] is Lord [ruler on the throne of God] to the glory of God the Father," who hath given him exaltation, and now requires all beings to pay Jesus homage in that state. He that refuses to do it is a rebel against God, and does not glorify the Father.

Here then comes the test: Jesus has been rejected of men as king on David's throne, but God hath placed him on his own throne and now requires all, as the *sine qua non*—the indispensable condition—to confess Jesus as the supreme ruler on the throne of God by God's own appointment. The penalty for rejecting the requirement is *death*—the reward for complying with it is life eternal, and to be a partner with Christ on his own throne when he shall take possession of it. The condition specified in this test is mortifying to the proud hearts of men; but that pride is the very thing that unfits them to live forever, or to have part with Christ on his own throne, and hence must be overcome or we perish. Like Joseph's brethren, let us make haste to humble ourselves before him, whom by our sins we have crucified afresh. He is "highly exalted," and we are required to honor him with great honor; and he deserves it well who has loved us unto death. Let all make haste to honor Jesus—the exalted Jesus—Jesus on the throne of God—Jesus invested with supreme authority and universal sway—let us make haste to honor him as "Lord of all." The humiliation must be deep and unfeigned—no hypocritical pretensions of submission will pass here—it must be sincere and unreserved.

9. In this state of exaltation Stephen saw Jesus just before his martyrdom, as recorded, Acts vii., 55, 56—"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The testimony of Stephen, on that occasion, enraged the enemies of Christ, and they rushed upon the holy man of God with stones, stopped their ears, and slew him. Still, Jesus sits on the throne of God, notwithstanding the hatred of the human heart to this great truth, on the reception or rejection of which, where proclaimed, hangs life or death to men. God has *chosen* to place Jesus there, and requires all men to do him homage in that position, and tests their disposition of mind toward himself by their acknowledgment or rejection of Jesus on the throne of his Father.

10. Our Lord, himself, after his resurrection from the dead, announced this truth for the reception of his followers—"All power is given unto me in heaven and in earth:" Matt. xxviii., 19. On this truth was based the commission to "Go teach all nations:" on the reception of this truth depended the action of the disciples in their work—on the belief of this truth must depend the action of sinners to whom the proclamation should come—on the belief of this truth and a correspondent action hangs our eternal destiny. He who rejects this truth, when clearly presented to his mind, must experience the judgment of God unto condemnation.

11. We may here notice that at the last interview of our Lord with his disciples, after having announced this great and all important truth, it is recorded, Mark xvi., 19—"So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Thus taking his position for the present age on the throne of God.

12. Paul informs us that it was after Jesus' sufferings that he was exalted to this high station. He says, Heb. i., 3—"who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power when he had by himself purged our sins, sat down on the right hand of the Majesty on high." And again, Heb. x., 12, 13, he says—"But this man, after he had offered one sacrifice for sin, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Here the apostle intimates not only that it was after his sufferings that he was exalted, but that the exaltation is to continue till his enemies shall be made his footstool, leaving no hope of escape to such as continue to refuse submission to God's requirement as expressed. Phil. ii., 9–11; which we have contemplated. Submit, and *live;* continue to rebel, and *die;* one or the other we all must do.

13. But, for the comfort of those who do submit, we record one more text on this point, Rom. viii., 34, "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

How full of consolation to the humble soul who credits God's testimony of his Son, and who has complied with God's demand to yield him homage in the exalted throne to which he is raised. Four particulars are here stated, all full of consolation. 1. "Christ died." What then if we are called to suffering and sorrow for his name? 2. He "is risen again." Then he is alive; and because he lives his followers shall live also. 3. "He is even at the right hand of God." Then he has the power to execute all his love designs for his followers. 4. "Who also maketh intercession for us." Then our cause is safe in his hands; for the intercessor has in his hands all power in heaven and earth. What an intercessor—what a mediator—what a Saviour! O, that men could see the bliss—the joy—the honor—the inexpressible value of an entire, constant, and eternal consecration to Jesus, God's exalted Son.

Our Lord's seat on his Father's throne is not an unmeaning matter. He sits there in the administration of authority and power till the number of his *associate* rulers shall be completed; then he will leave his Father's throne to take his own. We now come to speak of—

THE THRONE OF CHRIST—OR, HIS OWN THRONE.

That there is such a throne to be hereafter occupied by Jesus, the Christ, we shall now endeavor to show.

1. God in addressing David, 1 Chron. xvii. makes use of this language, verses 11–14—"And it shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: but I will settle him in mine house and in my kingdom forever, and his throne shall be established forevermore." That this language reaches beyond Solomon seems clear.

2. "The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne." Psa. cxxxii. 11 This is but an announcement of the Spirit. God, by David, of the truth contained in the previously quoted text.

3. The prophecy of Isaiah, however, settles this point. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this." Isa. ix. 6, 7. Here it is clearly stated that the "child born"—"The Prince of Peace"—is to have "the government upon his shoulder;" and that "government" is to be the "throne of David, and upon his kingdom to *re-establish* it, and to support it:" so reads the *Septuagint.* Here then the point is settled as to what throne is Christ's own. It is that which David occupied, and which was "overturned," as recorded Ezk. xxi. 27, and which the "Lord God" said should remain subverted "till he come whose right it is, and I will give it to him."

4. Accordingly prior to the "child" being "born" Gabriel was sent to Mary with the following announcement, Luke i. 32, 33, concerning "JESUS"—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Here all is plain: The long-expected child is about to be born, and the promise of God to David is now confirmed. This child Jesus is designated as the heir to David's throne; which from henceforth is Jesus' own throne.

5. We will now contemplate Psalm ii., in relation to this point. This Psalm opens with the inquiry, "Why . . . the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed"—his Christ? etc. This relates to the treatment the anointed would meet with at his first advent, and during the period that he would occupy his Father's throne—i. e., during the present age. Up to this hour, this description of the character and conduct of the rulers of the earth has been exemplified in their ungodly rule, and general disregard of the authority of God and his Anointed; even in those governments that have professed respect for that authority. They constantly outrage the great principles of the "Prince of Peace." This Psalm next contemplates (v. 4.) Christ in his exaltation to his Father's throne in heaven; "He that sitteth in the heavens shall laugh." The rulers of earth cast him out and slew him, and resolved that they would "not have this man to rule over them:" but God's choice opposed theirs; and He raised up his Anointed from the dead and gave him *a throne* in heaven; where he now mocks at all the "rage" of his enemies on earth, however high or exalted the stations they may occupy: they rage in vain; and in vain oppose the will of God concerning his Son's reign on earth; for "JEHOVAH shall have them in derision: then shall he speak unto them in his wrath," when, according to his promise to his Son, on seating him at his right hand, He shall make his enemies his *footstool:* for, notwithstanding, all the rage and counsel of wicked men, and wicked rulers, God says (v. 6) "Yet have I set my king"—the king of *his choice*—"upon my holy hill of Zion;" the seat of David's empire, and place of David's throne.

Next the anointed speaks himself, (v. 7.) "I will declare the decree: JEHOVAH said unto me, Thou art my Son; this day have I begotten thee"—by raising him up from the dead; see Acts xiii. 33. Having thus raised him up from the dead and set him at his own right hand, on his Father's throne, JEHOVAH addresses him, (v. 8.) "Ask of me and I will give the nations for thine inheritance, and the utmost parts of the earth for thy possession." V. 9, JEHOVAH speaks of what his Son shall do to the kings and rulers of the earth who oppose the establishment of his reign on the "holy hill of Sion," and the extension of his authority over the earth, viz—"Dash them to pieces," etc. That this is the true meaning of verse 9 is evident from the language which follows, "Be wise now"—in the present time—"O ye kings; be instructed, ye judges of the earth: serve JEHOVAH with fear . . . . kiss the Son, lest ye perish from the way, when his anger suddenly blazeth forth." *Septuagint.* The whole Psalm shows that it is the kings, rulers, and judges of the earth who use their power and authority in opposition to God and his anointed who are to be the subjects of this wrath and be broken "with a rod of iron:" and this is to take place when Christ comes to take his own throne—"the throne of his father David."

6. One text more demands attention under this general head, viz., Dan. vii., 13, 14—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This text clearly establishes the fact of a throne to be given to the Son of man at the close of the present age, or after the judgment on the fourth beast, which symbolizes the fourth body of tyrannical rulers, or rulers and kings on the territory of the old Roman empire. When the judgment is in a process of accomplishment on that symbolized power, is the time for the Son of man to have given to him in possession of his own throne, to rule over the nations, in person, associated with the saints of the Most High. See verses 22 and 27.

[To be concluded next week].

TORNADOES: FEARFUL OMENS.

THERE has been terribly destructive tornadoes this fall in Mexico and the West Indies.

Our consul at St Thomas, under date of Oct. 31st, in writing to Secretary Seward, says that the huricane which visited the Island on the 29th of that month was the most frightful of any since 1837.

"The town," he adds, "is deserted; hardly a house has a roof, and hundreds are entirely destroyed. Our harbor is one scene of wrecks. Up to the 1st of November the bodies of 250 sailors have been washed ashore. Fortunately the hurricane occurred in the day time, from 11 until 5 o'clock. If it had occured in the night the loss of life on shore would have been fearful. Everything possible is being done for the relief of the poor."

From Porto Rico the news of a later hurricane says:

"According to the accounts so far received, the last hurricane which visited that Island was more terrible and destructive in its effects than the two previous ones.

A thousand houses are in ruins, and 3,000 buildings are badly damaged. The loss is incalculable. Immense numbers of cattle have been killed, the cane crop has been utterly destroyed, and the fields have been swept bare."

The Porto Rico Bulletin of the 14th inst. says:

"We are assured that the Island of Tortola has disappeared beneath the sea. Some accounts say it was submerged for eight hours, and that all the inhabitants perished."

This account is now discredited; though terrible destruction has occurred in that Island.

In Mexico the destruction was great. The State Department, at Washington, has received information of the effects of the tornado that passed over the City of Matamoros and the surrounding country on the night of the 7th and 8th of Oct. It says:

"The amount of losses in Matamoros cannot yet be computed. Five millions of dollars would be a low estimate. At least 600 houses have been destroyed, including many valuable warehouses containing large stocks of goods. So far as heard from, all the ranches are thrown down for thirty miles around Matamoros. At the mouth of the river the destruction was great; scarcely a house is left standing. All the river steamers were wrecked or disabled except the Tamaulipas, No. 2, which is still serviceable. Considering the great destruction of buildings, the numbers of casualities is not great—probably 20 killed, and 40 or 50 more or less injured. Brownsville suffered equally with Matamoros, very few buildings being left uninjured. Much suffering, *The Commercial* says, must necessarily follow this terrible disaster. When so many are left without a shelter, and all their property destroyed."

Truly, some "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." Such are some of the signs of the last days. That we are fast hastening to the consummation, when the personal reign of Christ will commence on David's throne, on earth, cannot be mistaken by the student of prophecy. Worldlings see the signs of the times, but understand them not. The following, which we take from a recent *New York Herald*, one might be tempted to think, if it were not for its source, was written by an Advent believer. Read it.

CELESTIAL AND TERRESTIAL PHENOMENA—MORAL EFFECT OF PHYSICAL FORCES

Vesuvius is once again pouring its torrent of fire through the vineyards of Lachrymi Christi and threatening to engulph cities as it did in the days when the world was first divided between the thoughts of Julius Cæsar and those of Jesus Christ. There is terror in the valley of Mexico also, and the people are filled with alarm at the threatened activity of a volcano long extinct, whose blaze was perhaps a beacon to the adventurous Cortes and a portent to the falling empire of the Montezumas. News from the West Indies hints the devastation of an earthquake in the island memorable for its assoication with the name of Columbus and as the first seat of Spanish power in this hemisphere. From such different points on the earth's surface come the evidences that there is perturbation within; that the collision of the pent-up forces has for the time destroyed the balance. Simultaneously with these internal disturbances—dependent upon them by unknown relation—we have also wonderful disturbances on the surface—storms in the air of scarcely paralleled power, hurricanes that have blown the sea completely over great tracts of land. Beyond our atmosphere, in open space—there are storms in the stars, too—shoals of nebulous matter have lately been driving across the earth's orbit, rebounding from the elasticity of our atmospheric armor, or masses of this matter consumed by combustion resulting from the contact, or from the heat generated by the friction of their flight. In all the great divisions of visible nature there is perturbation, destruction of the common order, perhaps derangement of natural and planetary laws. Yet it was long since wisely suggested that our so-called discord might be "harmony not understood," and this is a subject on which it is hardly safe to say that what seems to us derangement is not order. In whatever phrase science may state the relation between these several wonders of the universe—for it seems difficult to believe that they are not related one with another—it is doubtful whether the phrases can do more than disguise ignorance. When Moses said of somewhat similar wonders that "the spirit of God moved upon the face of the waters" he perhaps expressed the first cause quite as satisfactorily as science can do it even today.

Human observation has noted in every age that there is an agreement between the great perturbations in the physical world and those revolutions, changes, upheavals of society, those disturbances of political and moral relations that in a common view regarded as due either to human pride, passion and ambition, or to the direct interposition of a superintending "providence." Falling dynasties are associated in the oldest of human remembrances with portent of some blazing comet; and so following there is hardly an ill worthy the dignity of history but has had its attending or preceding signal in the heavens. Men readily associated these things in the ages when faith was a governing principle—when it was assumed that they saw God in all that they could not otherwise explain, and when the physical wonder that came in the same period was naturally taken as a warning of some more strictly human event. But this is an inquiring rather than a believing age; yet we must still associate great stellaratmospheric or terrestrial perturbation with periods remarkable for human changes. We associate them inevitably because they come together as a matter of fact; and then follows the inquiry, Is the relation merely one of coincidence, or did the thinkers who groped and guessed in the early dawn of intellectual light "reason better than they knew?" Doubtless this inquiry is to be answered fully only when further discovery shall exactly develop the nature, power and modes of action of that yet comparatively unknown principle—electricity. It is a remarkable characteristic of this principle that it is at once a cause and a result of the greatest operations in nature, while no more definite account can be given of varying states of humanity, whether in respect to health in the common sense or in respect to intellectual status, than consists in the allegation of varying electrical conditions. Is the *vis nervosa* upon which our daily health, opinions, acts depend, electricity? Many important experiments seem to indicate that it is nothing else, and that if it differs in certain respects it differs only as its natural medium of action does

from those things that are the usual media of electricity. Well, this power, that so effectually determines for better or for worse our daily acts, is also the spirit of the storm, and is generated and set free in perhaps illimitable quantities by those great chemical actions of nature of which the volcanos, the comets, the atmospheric storms are only signs and symtoms. At the very time, then, that the volcano and the comet are blazing in their several ways Infinite Power is setting free an agent, impalpaple s[illegible] in results, that, acting through human brain and nerve, makes our pestilences as well as our wars, and originates the grand revolutions and changes that illuminate human history.

In the present condition of the political and moral world we may see that the agreement is still sustained between physical and human phenomena. With volcanos active in either hemisphere, with earthquakes tumbling down the towers of ancient cities, with the very earth plunging through a stream of starry ruin, we find human society undergoing in nearly every climate greater changes than any of which the records have been kept from other ages. Europe is closing a great phase in its history. Men are looking upon the last days of that religious empire (the Papal church) which, seizing the falling sceptre of the Cæsars, established a more extensive, if less material power, presided over the birth of the modern civilization of law and literature, and fostered and secured the growth and development of that system which now pushes it from its pride of place. Asia, slumbering so long under the fallen ruins of former glory, is awaking at the touch of Europe, with Russia striding toward her across the steppes, and inside rebellion aiding the outside barbarians coming by the sea to break down and throw open the only remaining one of the empires that were old in the time of Darius. On this Continent changes of the most momentous character seemed but lately to be drawing to their close, as we saw the end of the war in Mexico, the languishing progress of that in South America, and the termination of the bloody struggle that had devastated ten of our own States; but there are indications that even yet we may have popular troubles almost without parallel—eruptions that, breaking through the crust of social order, may simulate in terror and desolation some of those great natural events to which they seem allied. It seems that there may well be a new heaven and a new earth—in other words, a new religion and a new civilization—before the time comes again that all "shall stand still and be at rest."

Everlasting Punishment.

"These shall go away into everlasting punishment."—Matt. xxv 46.

We would like to see the above text harmonized with the idea that the penalty of God's law is something more than death, on any other principle than the endless suffering of the finally impenitent. If the punishment is part suffering and part death, please tell us which is *everlasting*. Is it suffering or is it death? If it is suffering then the everlasting suffering of the wicked, as their punishment, everlastingly precludes the possibility of their death; consequently, the idea of a total and final destruction of wicked men is an unqualified absurdity. This must be very evident to every thinking mind, not muddled by a strong desire to keep alive an unconditionally absurd theory.

But again, if the punishment for sin is everlasting *death*, then of course the wicked cannot everlastingly suffer, for none can suffer while they are dead. If, therefore, justice or the law of God demands that wicked dead men be raised from the dead in order that they may be *punished*, endless misery must be the one and only penalty of God's law. For, if death only is the penalty of the broken law, then is every demand of justice fully met, and the penalty of the law satisfied, by the death of the sinner. All our destruction friends must admit that when a man dies, he is just as thoroughly dead as he ever can be; that, if you could make him alive from the dead and kill him a thousand times, he would be no more dead than he was before he was raised at all, consequently, when it is claimed that the demands of justice cannot be met without raising the sinner to life, to suffer awhile and die again, the entire system of Life in Christ alone must be abandoned by every consistent man and woman. To attempt to claim that the punishment for sin is part suffering and part death, in the light of Matt. xxv., 46, is a monstrous absurdity. How can a sinner suffer eternally, be everlastingly dying, and at the same time be eternally dead? Why will not men be consistent?

But what saith the Scriptures? "*The wages of sin is death.*" When, therefore, "those on the left hand go away into" eternal death, death being the only penalty of God's law, they do most certainly "go away into eternal punishment." With respect to those who are already dead, when by the last decision of the great Judge, they are doomed to eternal death, they having failed to secure an incorruptible life by obeying the conditions of the only plan that God has instituted to give them life from the dead, they do just as certainly go away into everlasting death as any that are alive when the Judge of quick and dead shall appear. With this view all is harmonious, plain and easy. The day very fast approacheth when the last decision will be passed, and the doom of all be unalterably fixed. May we all in that important moment be found among those who shall be accounted worthy to obtain that future endless life promised to the good above. S. W. Bishop.

Gen. Howard, the head of the Freedmen's Bureau, is only 37 years old.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 27, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Election."

It is seldom that we ever refer to this subject, considering it virtually dead; yet some attempt still to uphold the view that God, before the foundation of the world, in his "plan," elected certain individuals to eternal life, unconditionally, or so far that their salvation is inevitable, while the remainder were left to an equally inevitable ruin. One thing was long since settled in our mind, viz., *No hypothesis can be true which implies that the fault of any man's failing of eternal life is the lack of help from God.*

We regard the theory of the "unconditional election" of a definite number of the human family, to eternal life as inevitably dragging after it, the "unconditional reprobation" of the remainder to eternal death. Every election, choice, or selection, implies a refusal of, or a rejection of, such as are not chosen. This may be applied to every choice or selection that is made, no matter what is the subject or object. If the one who makes the choice, or elects, does it irrespective of any qualities or acts of the object selected, then the person rejected is in no way blameworthy for not possessing that for which the choice was made; and if there is any blame it must be the fault of him who elected, or made choice of the other object or person.

The term *election* means simply choice—to choose—to select. When applied to God it means the divine choice, or selection. Here a wide field opens; the divine choice relates to a great variety of objects and subjects. In some things the divine choice is absolute; that is, it is independent of all creatures, and is not influenced by anything they have done or can do. Thus the divine choice was to make man capable of a moral development; or, with a capacity above all other animals. In doing this, a reprobation of other animals took place, and they were placed under man. Again, God elected or made choice of the means by which a moral manifestation should be made in man, entirely in an absolute manner, or according to his own will, guided by wisdom and love. When man had sinned, the divine choice is seen in the means ordained by which man might regain life and live forever.

God's choice has been absolute in the election of particular persons or places for particular purposes, as Saul to be the first king over Israel, David to be the second, etc. Or, in the selection of Zion as the seat of empire in preference to any other place; and by that election all other places were reprobated from that honor, as were all other persons at that time, from being king over Israel, except Saul. So God elected his Son Jesus Christ to be the Head of his church, and the one Mediator; and from this high honor all the other beings in the universe were reprobated, i. e., rejected. It were easy to multiply cases where the divine choice, or its election, is absolute. And a reprobation follows it equally absolute. He has elected some men to a more perfect physical, and of course to a more perfect mental, organization than others, that is, where the superior perfection is in the brain. One man is endowed with a capacity for one employment, for which another has not the natural qualifications, and not a capacity to attain them. In all these, and in a thousand other matters, divine election is seen, and seen as preceding any acts of the creature; nor did this election depend upon anything but the divine will and wisdom. Again, some men were elected to possess five talents, from which favor another is reprobated; and yet though reprobated from five he is *elected* to possess two. Thus the same person may be both a reprobate and an elect. God elected some men to live before the flood; others to live between the flood and the first advent; others to live in the time of our Saviour's personal ministry; others to live in the dark ages, and us to live in these last days; all this was a matter of his own sovereign choice. But none of these elections, nor all of them put together, amount to an election to eternal life. Not one of all our race, so far as we know, except Jesus Christ, is yet elected to eternal life—that is entirely another matter; and depends entirely upon the fact whether we are found *in* Christ at his coming; for "God hath given unto us eternal life, and this life is *in* his Son."

God elected the whole world to be the object of his love: and elected that his Son "should taste death *for every man*"—"die *for all*;" that was God's choice, or election. That was the first great and foundation stone, without which no man could have eternal life. God elected to raise Christ up from the dead; that was the second step of grace—of God's favor to man, without which there could be no *future* life, and hence no eternal life. God elects that eternal life shall only come through the living Jesus; and he elects no man unconditionally to that eternal life. The grand conditions are, faith in Christ and abiding in Christ; for, "if a man abide not in Christ, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John xv., 6.

The election to eternal life, then, is *conditional*, and does not take place till our *trial* is ended—according as Jesus said to the church of Smyrna—"Be thou faithful unto death, and I will give thee a crown of life." Rev. ii., 10.

We are now elected to *hear* the word of truth; if we believe it, we are elected of God to be *partakers* of the divine nature, in Christ our sins are forgiven, the Spirit of God takes possession of us, and we are elected to be new creatures, or babes in Christ. If we abide in Christ we are elected to a larger measure of grace, and to "bring forth more fruit." If we "hold fast the confidence, and the rejoicing of the hope firm to the end" we receive the promise of eternal life. See Heb. iii., 6; 2 Tim i., 1, and Titus i., 2. Hence Paul exhorted Timothy to "fight the good fight of faith, lay hold on eternal life." 1 Tim. vi., 12.

It will be seen that we have endeavored to throw light on the term *election*, in general. Our position is, that God has not elected any man unconditionally to eternal life, though he may have elected them to various other things unconditionally: none of which, however, make their eternal life absolutely certain; that turns upon their compliance with conditions which God has elected for their perfection in order to eternal life.

Acts xiii., 48—"As many as were ordained to eternal life believed"—is often quoted as proof of the orthodox notion of election. Those who quote it attribute the believing to their being "ordained to eternal life;" and that the ordination is the same as God's having elected them, or "*decreed* from all eternity" that they as individuals should actually possess eternal life, that, without such decree they would not have believed.

If this be so it is no wonder they believed—they could not do otherwise, unless they could defeat God's decree; hence they were not acting except as the decree-power moved them, and were no more praiseworthy than the unbelieving Jews who "contradicted and blasphemed;" for had those blasphemers been elected or ordained to eternal life they would have believed too.

Now it is a fact that the Greek word translated "ordained—*tetagmenoi*—signifies "disposed for." "As many as were *disposed for* eternal life believed." There is therefore no idea in the original of God's electing or ordaining these men to eternal life, but the words of eternal life had been preached to them; the Jews contradicted and blasphemed; the Gentiles were *disposed* to obtain eternal life, and therefore believed.

If the notion of an unconditional election to eternal life be true, then the persons thus elected never were perishing, nor in any danger of perishing; and if they believed themselves perishing, when awakened by the truth and Spirit of God, they believed a lie, for they were eternally safe, and they feared they should perish only because they were ignorant.

While we differ entirely from the Calvinistic view on this subject, so far as it relates to an "unconditional election to eternal life," we agree that without the grace of God we could do nothing; and therefore we warn all not to quench the Spirit, and "not to receive the grace of God in vain," as surely they may, or the warning would be useless. Men perish because they *quench* the Spirit, and continue in disobedience.

The Sentence of Death.

"*Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*"—Gen. ii., 7.

What could Adam have understood by this threatening but the loss of his being? It has indeed been said that the death here denounced included, *First*, Temporal death, or a dissolution of the body; *Secondly*, Spiritual death, or an alienation of the soul from the holy God; and *Thirdly*, Eternal death, or everlasting misery of the soul in hell. But what could Adam know of this threefold theological distinction? What could he know of the immortality of the "understanding that was in his inward parts?" No revelation is recorded as having been made to him to this effect. The Scripture moreover is entirely silent on this triple definition of death. It speaks of death as of the taking away of human life—"The wages of sin is death." Romans vi., 23. And this death is spoken of in the next chapter of the same epistle as *slaughter*; than which there is no plainer word to express the idea of the loss of life. "Sin, taking occasion by the commandment, *slew me*." Romans vii., 11. The apostle elsewhere says, "The letter, or law, *killeth*." 2 Cor. iii., 6. Now we cannot say of a wicked soul that it shall be spiritually *slain* and *killed* to all eternity in the miseries of hell, which yet ought to make good sense if the signification of death be that which is described above, eternal life in misery. It may be well supposed therefore that neither God intended, nor Adam understood the original threatening of death in this manner; but that the curse denounced against our first parent is to be taken in a sense of an absolute forfeiture of life, and of course with that, of the hope of living forever. "Man that is in honor and unders'andeth not is like the beasts that *perish*." Psalm xlix. Man was created in the divine image, and made with a view to become a partaker of the divine eternity; but by a sinful desire to "become a god" he lost "the right to the tree of life" which was in the midst of Paradise, and thus forfeited both his existence and blessedness.

The sentence was not executed in the day of his sin, in consequence of the immediate entrance of the system of redemption, which prolonged his life, and gave him space for repentance and ground for hope for recovering the lost inheritance through a resurrection from the dead by the power of the LIFE-GIVER; and therefore mankind are born into the world not only under the curse of death, but under a more than remedial dispensation of mercy for those who receive the truth that they may live.

But "God drove out the man" into a region where there was no tree of life, and henceforth "his breath is in his nostrils, and whereof he is to be accounted of?" Isaiah ii., 22. "The son of man is a worm." Job xxv., 6. "All flesh is as grass, and all the goodli- thereof is as the flower of the field. The grass withereth, the flower thereof, *falleth away*." 1 Peter i., 24. The longing after the lost inheritance has co-operated with the inward consciousness of judgment to come, in suggesting to many nations the notion of their natural immortality; but "the expectation" of life eternal on the part of the wicked "shall perish." "The first man Adam was made" only "a living soul" (a phrase in the Hebrew of Genesis ix., 10, employed to denote creatures that died at the deluge), a creature not possessed of absolute or inherent immortality; and "as is the earthy," or man of dust, "such are they also that are earthy." 1 Cor., xv. "When the wicked do spring as the grass, and all the workers of iniquity do flourish, *it is that they shall be destroyed forever*." Psalm xcii., 7.

The Meaning of Animal Sacrifice.

"Whatsoever man there be of the house of Israel that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the Life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul. In it is the life of all flesh; the blood of it is the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off."—Lev. xvii. 10–14.

Man, having come under the curse of the law was doomed to be "destroyed forever," to die. But the mercy of God triumphed over the "man-killer," "the liar and murderer," from the beginning, who had tempted Adam to his destruction. Animal sacrifice was appointed as a representation of the doom which he had incurred through sin, and as an emblem of the propitiation through which the curse of death should be removed. "The blood, or the life of the offerer," says one of the best Jewish writers, Abarbinel, "deserved to be shed, and his body to be burned for his sin; only the mercy of the divine name accepted this offering from him."

The blood of the animal did not then signify merely its happiness, but its life; and this life-shedding was a representation of the curse of the law under which mankind had fallen. Every animal sacrifice offered by divine appointment since the first transgression is a testimony against the doctrine that man now has "life in himself," John vi., 53. The rivers of blood that were poured out at the foot of the altar at Jerusalem through all generations, still proclaim from the ground, that man is "driven out" from the tree of life, and the prohibition against drinking the blood, is to be regarded as a denial of man's immortality.

Life Only in Christ.

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you."—John vi., 53.

The whole of the chapter whence this text is taken deserves the solemn consideration of those who would be quite sure that they are not "fighting against God" in resisting the doctrine of Life only in Christ. Our Lord speaks of himself as the "Bread which came down from heaven to give life unto the world," verse 33. "Your fathers," he says, "did eat manna in the wilderness, *and are dead;* this is the bread which came down from heaven that a man may eat thereof *and not die*. If any man eat of this bread he shall live forever! As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

Christ died for our sins, according to the Scriptures; and wherefore? Because death, dissolution, blood-shedding, the taking away of human life was the curse of the law. He gave his life "for the life of the world."

The Messiah was "proved to be the Son of God with power, by his resurrection from the dead." Rom. i., 3. "In him was life, and the life was the light of men." "The life was manifested," and the object of his manifestation was to destroy the works of the devil, and to abolish death through the introduction of a resurrection-power which will confer "life everlasting" on all his saints, in the heavenly paradise. Revelation xxii., 1–6.

The Lord's Supper is intended to represent the manna of immortality. The Jews were strictly forbidden to drink the blood; but we drink that blood which is the life of the divine Life-giver. We see with our eyes, we look upon, we handle with our hands, we eat and drink the divine pledges of an absolutely endless duration of life, conferred upon us through the tender mercy of Him "who hath delivered us from the wrath to come," which we through our sins have deserved. By the light of this doctrine it is manifest that "justification of life," Romans v., 18, is, and can be, only through Christ.

The Lord's day is the perpetual monument and pledge of resurrection to immortal life, the sign of eternal redemption accomplished, and of death swallowed up in victory.

Eleven Days in Lake City.

October 30.—About two hours before I left the steamer I made the acquaintance, on board, of E. Sandford Blake, of Sparta, Wis., whose destination also was Lake City. There is an Advent society at his place, with which he, though a member of the Baptist church, is in full sympathy. He says he feels almost no liberty in using his gifts in the Baptist prayer meeting, but both heart and mouth are full when he worships with the Advent brethren. He is deeply solicitous that his Christian companion shall be led to see the truths in which he rejoices. Br. Blake, after we had become acquainted, expressed much regret that we had not found each other out early in the day: he thought we might as easily as not have arranged it for me to preach to the passengers. Anticipating that Br. B. might hear my opening discourse at Lake City (in case we should have a meeting on Thursday or Friday evening, for I knew he could not remain over Sunday), I refrained from ascertaining whether we agreed as to the view of *no* future life for the wicked. Next morning, however, in answer to an inquiry made by Br. Hudson, and afterward repeated, Br. B. expressed his hearty assent to that view.

It was near 7 o'clock in the evening when we arrived at Lake City. I learned from a draymen that I would find Br. A. G. Hudson at the store of Mr. H. F. Williamson; and in a few minutes Br. H.'s hand was in mine. He guessed instantly who I was without being told, and gave me such a welcome as tended powerfully to dwarf the distance (1,322 miles) that stretched between me and my Salem home. A second edition of this welcome issued at once from the lips of Br. John M. Willis, to whom Br. H. introduced me. We three were old friends at once, and conversation commenced in good earnest; I felt at home, and knew that I should enjoy my visit in Lak City. Passed the night at Br. Hudson's—retired late.

Oct. 31.—Several consideration decide our brethren in delaying until next Sunday morning to commence our meetings. The election of next Tuesday is to determine the question—of much interest to the people here—whether or not the Wabashaw County-seat shall be removed from Wabashaw to Lake City. Br. Hudson, though not addicted to politics, leaves home this morning, at the solicitation of many citizens, to speak on the subject to-night and to-morrow night in remote parts of the county: I shall therefore see no more of him until Saturday.

Early in the day I took up my quarters at the home of Br. Willis. (He is building a beautiful residence, and occupies the wing of it, no other part being yet completed). Brn. H. and W. last evening expressed the hope that an application for the use of the Congregational meeting house for our meetings would be successful: the matter will be decided by the church this evening. During the after part of the day Br. Willis introduced me to nearly every body we met, and invited all such to come to our meetings. Nearly all whom I speak with are from New England or New York; and if I could forget the journey I have made it would be easy for me to believe, so far as the society here is concerned, that I was in a stirring Massachusetts town. But the bluffs behind me, Lake Pepin before me, and the bluffs on the Wisconsin side of it, tell me plainly enough that I am not in the old Bay State.

November 1.—The Congregational friends decided last evening by vote that we cannot hold our meetings in their house. They were less particular in the case of Moses Hull, to whom not long since they granted the use of it some ten days. But I must not forget that "circumstances alter cases." Mr. Hull used the meeting house to preach the abominable doctrines of Spiritualism and to deride the Bible, whereas we want it for the purpose of unfolding the truth of life only in Jesus Christ. Of the church in question Br. Willis was formerly an active member and liberal supporter. As they are at present without a pastor, our occupancy of their house, even on Sunday, would have put them to little or no inconvenience. But we must be patient with the blindness which would interpose obstacles to the spread of *the* great theological reform of the age. Our duty is plain, and we must move right forward. Armored with the weapons of inspiration, we must as a people wage a determined warfare against the errors that have their source in the unscriptural notion of natural immortality.

Br. Willis and I took a walk this forenoon of several miles to visit the top of a bluff called the "sugarloaf," and the prospect which it afforded richly repaid the tramp. We were back home in time for dinner.

This afternoon Br. Willis had an opportunity, on the street, to introduce me to the resident Methodist pastor, Rev. T. M. Gossard, with whom his own acquaintance was but slight. Conversation turning upon the union temperance meeting which it was proposed to hold in the Methodist place of worship (a hall) on Sunday evening, Mr. G. suggested that *our* meeting for that evening, at Williamson's Hall, be given up, and that I should take some part in their temperance meeting. When Br. W. in reply spoke of this as impracticable in view of the limited time of my proposed labors here, Mr. Gossard volunteered the suggestion that probably we would "do more good" in the temperance meeting than in our own! Br. W. took this remark as an uncalled-for fling, and characterized it accordingly. This brought out a frank avowal of Mr. G.'s belief that our view of the divine penalty tends to paralyze the fidelity and zeal of those Christian professors who embrace it, etc. Quite a little controversy on the merits of the point raised by Mr. G., and of the view we hold, at once ensued between Mr. Gossard and Br. Willis. At length an opportunity offered for me to take part in the interchange of thoughts; and Br. W. being obliged to leave on business, Mr. G. and myself were left to compare views in the presence of a constantly increasing crowd of interested listeners. The substance of our colloquy will be hereafter embraced in a brief article.

Nov. 2.—To-day we published in the Lake City *Leader* a notice of our contemplated meetings. We also get out large handbills (signed by Brn. Hudson, Willis, and Kelley), in which we announce as subjects of discourse to be considered in the light of the holy Scriptures—"the mortality of men, the unconsciousness of the dead, the final extinction of the wicked, the resurrection from the dead, future life and immortality for the righteous alone, the second personal coming and reign of Christ." We state that "Liberty will be given to persons attending these discourses (ministers and others) to ask questions and to controvert the interpretations of Scripture that may be offered by the speaker."

Had the pleasure of forming an acquaintance with brethren Dr. John Kelley and Henry H. Arnold, both firm believers of the life view. The same cordial greeting came from them that awaited me on the evening of my arrival.

Br. Hudson returns from his speech-making campaign weary enough, but a good night's sleep will give him the needed refreshment.

Sunday, Nov. 3.—Snow has fallen during the night, and the weather has an unpropitious look. Still, we have a good congregation this forenoon at the Hall, and an encouraging beginning made in presenting the life theme. In the evening the weather was fine, and the congregation much larger than in the morning. Both the discourses were long—good attention was given by all who came to hear—and it is believed that a strong impression in the right direction has been made in some minds. Most of my leisure time to-day was passed with Br. Hudson and family, and a brother and sister (names forgotten) who came from a distance to attend the meetings.

Nov. 4.—Good congregation this evening. Mr. Gossard, the Methodist preacher, heard the first part of the sermon, but an engagement (of which he informed me before I commenced to speak) prevented him from remaining to the close. This I greatly regretted, for I knew that truth was brought which he ought to understand and preach.

Nov. 5.—(Election day). No preaching this evening. Our brethren supposed last evening that our hall would be used as the voting place, but it was not. Still, it may be just as well that the meeting is allowed to go over till to-morrow night.

This afternoon I called on Rev. Mr. Gossard at his home, and we had a long talk on the subject of the destiny of the wicked. A further reference to this will accompany my account of the street discussion—when I write it!

Nov. 6.—An excellent congregation in the evening. Our meetings are stirring up a good many to inquire into the doctrine presented.

Nov. 7.—Our hall is used this evening by the Congregationalists for a festival, and so we have no meeting. Dr. Kelley this forenoon drove into town and took me to Br. H. H. Arnold's, where we dined and had an excellent visit. Late in the day the Doctor took me to his own home on the lake shore, and with him and his estimable wife I had another good visit. Remained with them over night.

Nov. 8.—Dr. Kelley brought me to Lake City. Took tea with Br. A. W. Durkee and family. Had a good congregation in the evening.

Nov. 9.—In the afternoon Br. Arnold came into town for me and took me to his house, where I visited until it was time for us to start for the evening meeting. At the close of the discourse, at the hall, I had a long conversation (in the presence of quite a company) on our views with the principal of the Lake City public school. Trust he was enabled to see some matters more clearly than before. Made the acquaintance of Br. Jacob Libby, whom Br. Hudson had often spoken of during the week, but who could not until now come to Lake City and be at our meetings. Sister L. is with him, and they will remain over Sunday.

Sunday, Nov. 10.—Morning congregation excellent—the sermon one hour and twenty

minutes long, and devoted wholly to practical godliness. Spent the afternoon pleasantly with brethren and their families. Preached my seventh discourse on the life theme in the evening; after which we had a conference meeting and the Lord's Supper. Thus ended my labors in Lake City. Shall have more to say of this Minnesota visit hereafter. R. W.

REGENERATION.

"SEE that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."—1 Peter i., 22, 23.

The necessity for regeneration is based upon the fact that man is sinful, and that he is mortal. He has lost love to God, and with that his hope of eternal life; for "the wages of sin is death. He must therefore be begotten again to a hope of life, spiritually and physically. His mind must be renewed in the divine image, and he must be born again from the tomb, in order that he may enjoy endless existence. Hence the resurrection is also termed the regeneration. The sinner ere he can see the kingdom of life must be supernaturally made a "partaker of the divine nature" of the Adam from above. The old Adam-nature must be superseded by a new nature from on high. Christ must live in him. "That which is born of the flesh is flesh." The power of the Highest must overshadow the man ere he can boast in the Lord as an heir of endless being. Then he becomes related to the Immortal Deity, and puts on the white robe of everlasting righteousness. This holy transformation consists in the passing of the mind out of the kingdom of evil and darkness into the light of communion with God, through "the Spirit of life in Christ Jesus." Romans viii., 1. Truth is the instrumentality employed, "the word that endureth;" but the agency of the Infinite Spirit is as direct as in the creation of the world.

The signs of the transformation of the "earthy man" into the saint or "heavenly," are conviction of sin, and faith in the truth; "deadness to the world" (in conformity with the moral design of the sacrificial and propiatory death of Christ on the cross, Romans vi.) and a joyful love, as the spirit of filial obedience. "He that loveth is born of God, and knoweth God." "He that loveth him that begat, loveth them also that are begotten of him. He that loveth not his brother abideth in death." 1. John.

The great transforming process will be "quickly" completed at the second advent of Christ to destroy the apostacy of Christendom, 2 Thess. ii., 1–9, when he will summon from the graves all holy sleepers, and change the living saints, raising both in spiritual bodies to be "forever with the Lord."

The doctrine of life in Christ is not merely a question of future punishment, as is often supposed, but it affects our view of the constitution of man, of the fall of Adam, and its sonsequences to th human race, of the gift of life in the redemption of man by the Lord Jesus Christ, and of the nature and results of regeneration by the Holy Spirit. The question is not, What are the *tendencies* of the doctrine? but Is it true? If it is true, the tendencies will all be good, and God in both his attributes of justice and mercy will be glorified. God is love; and he that dwelleth in love dwelleth in God, and God in him. He that loveth not, knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 1 John iv.

LOVE FOR CHRIST'S APPEARING.

"HENCEFORTH there is laid up a crown for me . . . . and not for me only but unto all them also who love his appearing."

In this quotation from the writings of Paul is given a test of Christian character, so simple that concerning it there need be no mistake. It is so entirely suited to every grade of intellect that every member of the church of Christ may possess it. It does not depend in the least upon an intellectual comprehension of abstruse questions of theology. Neither has it for its basis any mathematical computation of prophetic numbers, or learned historic delineations of prophetical events: else the humble and unlearned would fail at last of the crown of life. The doctrine of Paul in this text is in harmony with all correct principles of Christian philosophy. The really renewed heart does, by a principle of intuition, love the appearing of Christ. He loves the appearing of Christ on the same principle that the mother loves her child. The mother need not to be educated up to a certain point to make her love her child. God has implanted in her nature the love of her offspring. So when any one of Adam's race is really converted, he has implanted in his moral nature an intuitive principle of love for all that is truly good When by the eternal Spirit the truth of God is so written on our hearts as that we are "made partakers of the divine nature," this is conversion in the true sense of that word. This imparted spiritual nature, so alters the affections of the mind as to cause us to love the good, and shun the evil. It begets a relationship to the divine. It makes us sons of God. So far then as we are made partakers of the divine nature we are adopted into the family of God. This spiritual union will so direct our affections as that we shall love all the members of our Father's family. Christ is our elder brother. Consequently, the very fact of our union with God, through the imparting of a spiritual life principle to us, leads us to love our great LIFE GIVER, Jesus Christ. As we love him we shall rejoice to know he is coming back to earth. No individual can love a friend and dislike the idea of being in his personal presence. So no one can love Christ and not long for his coming. And while he may not be able to comprehend, and therefore fail to believe, all that may appear to be evidence to another that shows his advent near, still the longing desire of his heart is to see the King in his beauty. And all the real evidences that his capabilities of intellect, and his opportunities for research can afford him, will be grasped by him as sure tokens of coming future joy. So to the well-instructed Christian, it is the only beacon light of hope. Around it clusters all of future good promised in the word of God. And ofttimes in the dark hours of earth's trials and temptations, he involuntarily exclaims, When will the morning come? When shall earth's dark night of weeping pass away? When will the day of glory dawn? The very breathings of his inner life are, "Come Lord Jesus." Come and give life to thy anxiously waiting bride. Thank God, her prayer will soon be answered, and he who is the hope of his people will bring the crown of life. Amen. S. W. BISHOP.

"THAT TEXT."

"O," SAYS one, "if I could get around that text in John v., 28, 29, I could fully receive the doctrine of life only through Christ."

The first thing we will notice is, that two classes are here mentioned, the righteous and the wicked. The righteous, or they the good having done, come forth in a resurrection of life; which of *itself*, plainly teaches that those, the bad having done, will *not* come forth to life; but will, as the text says, come forth in a resurrection of condemnation, damnation, death; which is the final issue of the wicked, as is not only taught here but everywhere else in the Scriptures.

In Judge Halstead's Theology of the Bible, in speaking of this verse, he says, This verse cannot, and was not intended by the Christ to show that the wicked will be raised; it would overthrow the uniform and unbroken testimony of Scripture to the contrary. So it seems to me, when we consider Psalms xlix. "Nevertheless; man being in honor abideth not; he is like the beasts that perish;" or, in other words, perishes, or dies like the beast. Who says the beast will have a resurrection? But in the same Psalm, David says, "But God will redeem my soul from the grave." Thus we see the contrast between the natural and the spiritual man. In Eccles. iii. chapter, we find corroborative testimony on this point; he says that they are beasts; as one dies so dies the other. That is, the natural man. Also, in Isaiah xxvi., we find the contrast still. In speaking of a class of wicked tyrants he says, "They are dead, they shall not live; they are deceased, they shall not rise." But of the righteous he says, "The dead men shall live; together with my dead body shall they arise." And many other texts we might bring to prove that none but the righteous shall live again. Now, here is another point I wish to make. I plant a kernel of corn, and in due time I look for the blade, but find none. On removing the earth I discover that the kernel is decaying and no signs of life. I plant another that looked just like the first, and in due time it springs up and goes on to perfection in life. Hence I see that one kernel had the germ of life in it, while the other had not. So man dies and goes down to the grave; and if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken (make alive) your mortal bodies by his Spirit that dwelleth in you. Rom. viii., 11

W. N. HOUGHTALING.

Seymour, Conn.

MOVEMENTS OF SPIRITUALISTS.

THE Spiritualists in the State of New York met in Rochester, Nov. 7th, and held a State convention for two days, during which they formed a State organization. In the opening speech, the Hon. Warren Chase said "There are Spiritualists enough in this country, if united and organized, to control it politically and religiously. It is absolutely necessary to organize. Having the power, we are determined to carry it out. We have double the power of any church, not excepting the Catholic."

The Third National Convention of Spiritualists, held in Providence, August, 1866, sent "an address to the citizens of the United States," in which occurred the following language: "Before we, as Spiritualists, will consent to have the infallibility of the Bible, the deity of Jesus, and the political authority of these quondam friends of God crammed down our souls as part of the Constitution of our Republic, we will fight until the buzzards are gorged with the spoil. And of this we give all timely and ample notice."

At the late National Convention, held this year in Cleveland, Ohio, one of its members thought the language just quoted was a little too strong; but the leading members of the Convention spoke in its defense.

Mr. J. S. Loveland, formerly an able Methodist preacher, now one of the leading Spiritual lecturers, when referring to the foregoing quotation from the address sent out by the Third National Convention of Spiritualists, said:

"I believe that the Spiritualists of the country are ready to say and to do all that is contained in that paper. Therefore, we will not condemn this able address, which sets forth our views so clearly, because there is in it a rhetorical flourish which appears to some like a declaration of war."—*Banner of Light, Oct. 19th*, 1867.

Said Mr. Dyott:

"Let us glance for a moment at what the churches have done—with a religion that is as filthy rags in comparison with the glorious teachings of Spiritualism."

It is said straws show which way the current runs. So the foregoing show the spirit of Spiritualism. The whole system is antichristian, and yet it claims to be the highest type of Christianity. The following is part of the preamble at the head of a resolution adopted at the Cleveland National Convention:

"*Whereas*, The philosophy of Spiritualism embraces within its range every movement toward the elevation and reformation of mankind."

The opposite of this is true. It "embraces within its range every movement tending toward the ruin of mankind."

Said M. A. Dyott, at the Convention in Cleveland, when referring to the origin, progress and effect of Spiritualism, it "has proved a saviour to millions of earth's children, freeing them from the fear of death, the terrors of an imaginary hell, a mythological devil, and a more terrible God." Thus it is boldly declared that Spiritualism frees the people from the God of the Bible, who is called "more terrible" than the devil; and to cap the climax, Spiritualism is said to "be synonymous with Christianity. We do not think it possible for men to make more untrue statements. In the language of Dr. P. Randolph, we would say, we believe Spiritualism "to be the most tremendous enemy of God, morals and religion, that ever found foothold on the earth—the most seductive, hence the most dangerous form of sensualism that ever cursed a nation, age, or people." He truly says it is "anti-Bible, anti-God, anti-Christian." Dr. Randolph said the foregoing after he had been a medium eight years, made three thousand speeches, and been in a trance state twenty-five hundred times. Notwithstanding all these horrid facts connected with Spiritualism, it is rapidly spreading in all directions. And now the Spiritualists are laying plans to control the political and religious institutions of the world. Look out for the "mark of the beast." Let no one who expects to be accepted by Jesus when he comes, have any connection with Spiritualism. It is anti-Christian in all its elements; and is daily becoming more hostile to the Bible, the God of the Bible and all who uphold the sacred Scriptures. It is to the moral system what arsenic is to the physical —a *deadly poison*.—*World's Crisis.*

THE PRINCIPLE OF EVIL.

"THE principle of evil is first expressed in Scripture figuratively, by a serpent. There must have been a liability to err in the first pair, or their condition would not have been a state of trial."

The above quotation is from "HALSTEAD'S Theology of the Bible," page 464, and in it is contained a great and true sentiment—though, as yet, but little understood; for a "liability to err" must always be connected with that perfect freedom in which one must be left who is to choose between right and wrong, and so without this liability man could not be put on trial; and without trial he could never become better than he was first made, either in character or condition. And who, we ask, would now be willing to be fixed in his present condition and character, with no hope of change for the better, that so he might be secured from the liability of becoming worse.

Man wants improvement, even though the chance to improve is offered him with the risk of becoming worse if he shall fail to improve. In fact man must improve in character, and so in condition, or his present state would soon become as wretched as any condition he has reason to fear as a result of his effort to improve: i. e., man must either advance, or retrograde; he cannot remain fixed in any character or condition in which he has or may attain in his present life.

We see, then, that this "principle of evil," as it is called, by which man was brought under trial, was designed for his good, and it only seems evil to us, now, because man failed in his trial, and did not develop a character "in harmony with his Maker," *as he might have done;* for if man had not failed in said trial, but had obeyed his Maker's commands, we never should have thought of regarding that principle, by which said development of character was effected, as an evil principle; but rather as a good. But as man was left *free* in this matter, why should he now regard this principle, or trial, as evil. Might he not, with the same propriety, regard his Maker, who put him on trial and gave him said prohibitions, as an evil being? For was not this whole arrangement, God's arrangement? It seems quite clear, to us, that if any "evil principle" is here to be found, outside of man himself, it can only be found in God who arranged the whole. We fail to see how any blame can fall on a third party. Indeed, we do not see a third party in all this trial, unless man's "own lusts," by which he is "drawn away and enticed" to disobey his Maker's commands, could be called a third party; and is not all this seeking to find a principle, or being, of God's forming, with which to *divide* the blame of our wrong doing, which God would lodge *wholly* on us, an indirect way of charging our Maker with a part of the blame of our sins? This disposition to excuse ourselves shows pride; and if we succeed in this *fancied* excuse, then we say, we have not sinned; and this must be our ruin. The thing amounts to just this: God charges man with sin, which is the transgression of his law; man rises, in his pride, and offers an excuse for what he has done; and just when he thinks he has given to his Maker a reason for his acts, which God calls sin, just then he tells his Maker that he has lied; for if I can give a valid reason for any act I have done then I have proved that said act is not sin; because no reasonable act is a sinful one, Who shall dare do this—"make God a liar," by saying, "I have not sinned?" I will not do this, but rather confess my sins. "I will be sorry for my sin," and so find a pardon: for God has "found a ransom;" praise his name. H. YOUNG.

Pittsfield, N. H., Nov., 22, 1867.

REPOSING IN CHRIST.

ANOTHER branch of blessedness, is a power of reposing ourselves and our concerns upon the Lord's faithfulness and care, and may be considered in two respects: a reliance upon him that he will surely provide for us, guide us, protect us, be our help in trouble, our shield in danger; so that however poor, weak, and defenceless, in ourselves, we may rejoice in his all-sufficiency as our own—and further, in consequence of this, a peaceful, humble submission are in our views and desires. Surely, in a world like this, where everything is uncertain, where we are exposed to trials on every hand, and know not but a single hour may bring forth something painful, yea, dreadful, to our natural sensations, there can be no blessedness, but so far as we are thus enabled to entrust and resign all to the direction and faithfulness of the Lord our Shepherd. For want of more of this spirit, multitudes of professing Christians perplex and wound themselves, and dishonor their high calling, by continual anxieties, alarms and complaints. They think nothing safe under the Lord's keeping, unless their own eye is likewise upon it, and are seldom satisfied with any of his dispensations: for though he gratify their desires in nine instances, a refusal in the tenth spoils the relish of all, and they show the truths of the gospel can afford them little comfort, if self is crossed. But blessed is the man who trusteth in the Lord, and whose hope the Lord is. He shall not be afraid of evil tidings: he shall be kept in perfect peace though the earth be moved, and the mountains cast into the midst of the sea.—*John Newton.*

"WATCH."

"WATCH ye therefore. And what I say unto you, I say unto all, Watch!"—Mark xiii., 35, 37.

Who, of all men in the world most needs this exhortation? The Christian. Why?

1. Because he is a soldier surrounded by enemies, who are waiting to destroy him. They are ready to take advantage of his carelessness or neglect of duty; they are vigilant, they are numerous; they are subtle. Therefore he should watch.

2. Because he is a pilgrim, travelling through a hostile land. There may be snares in his way; stones over which he may stumble, pits, into which he may fall; enticers who would lure him from his heavenly home. Therefore he must watch.

3. Because he is a steward. He has precious treasures to take care of—himself, his talents, his time, his Master's honor. He must take care that he does not lose the first, misuse the second, waste the third, and endanger the fourth. Therefore, the Christian must watch.

4. Because he is a servant. His Lord is now absent: when he comes back he will expect all to be in readiness for his reception—each one at his post, each one looking out for him. Therefore, the Christian must watch.

Christian reader! you are a soldier—you have entered Christ's army by your profession; his enemies are yours; his cause is yours. Are you watching?

Christian reader! you are a pilgrim—you confess that earth in its present state is not your home, that you are dwelling here but for a time; you know that you are surrounded with dangers. Are you watching?

Christian reader! you are a steward. Christ has given precious treasures into your possession. Are you watching?

Christian reader! you are a servant—you profess to be expecting the return of your Lord. Are you watching?

Your Captain, your Lord, your Master says to you, "Watch!" and pronounces you "blessed" if you watch. Rev. xvi., 15.

HOW PROVIDENCE TRAINS MEN.

IT is interesting, often, to trace the method by which God prepares men to render eminent service to the church or state. If all human biography was written by an inspired pen, we should find that many in our day, like Joseph in the patriarchal age, are raised up by a special providence for important positions. The *Edinburgh Witness* gives the following sketch of the origin of a Governor General of India:

More than half a century ago the affairs of a worthy draper in the town of Coleraine, in the county of Londonderry, became embarrassed. He sent his son, who assisted him in the business, to Manchester and Leeds to arrange with his creditors. The young man was harshly received, and after having failed to effect a settlement, arrived at Liverpool on his way home. His honorable spirit was lacerated by the treatment he had met with; and, dreading still more the disgrace and reproach he expected to encounter on his return to his native town, he, in a fit of desperation, enlisted as a private soldier. The young draper's regiment was ordered out to India, where his good conduct soon brought him into notice, and the excellent education which he had received paved the way for his promotion. He rose by steps until he reached the rank of colonel. He served his country with honor, and in time gave two sons to the military service, having first imbued their youthful minds with Christian principles. Their valor and military accomplishments shed lustre on that earnest piety by which they were characterized. The two young soldiers to whom we refer were Sir John Lawrence the Governor-General of India, and the late Sir Henry Lawrence, known as the defender of Lucknow. Both of them have done honor and good service to their country, and neither of them was ashamed of the cross of the Lord Jesus. It is gratifying to find that neither piety nor humble birth will prevent talent and worth reaching the highest offices and honors.

Letters and Extracts.

FROM MRS. R. W. PIERCE.

MILWAUKEE, WIS., Nov. 19, 1867.

BR. STORRS: I suppose by this time you will want to hear of the whereabouts of our Brother Wendell. He is here with us now, but starts for Chicago to-morrow morning. He is so driven with business that he cannot get time to write even to you; so I have undertaken the job for him. He says, give my love to Br. Storrs, and tell him that I am enjoying my trip West hugely.

We have had a blessed time; but it has tried our faith somewhat. God knows what is best for us. Br. W. got here Friday morning. In the afternoon Br. Brown took him to see the pastor of the Spring street Congregational Church, Wm. DeLoss Love. He had got his permission to have Br. W. preach in his church before he came. When he told him what he wanted to preach about, Br. Love didn't know whether it would do or not. He said he did not want to shut his pulpit against him. The result was, that he preached Sabbath evening to a congregation of about 300. What the effect will be is known only to the Lord. This morning he and Br. Brown called upon Br. Love and had a precious time.

They met and parted as brothers in Christ should, with mutual *good feelings* all around. I believe the Lord sent him here in answer to prayer, and he has used him just as he has seen fit; for the Lord doeth *all things well.* We like Br. W. very much indeed; and would love to have him stay longer. I think there are a great many here who would receive the life views if they could only hear them. O, Br. Storrs, when I see such a *multitude* going down to death, without any hope in this life or in the life to come, I feel as though I could not rest day nor night, till God would send *some* means to awake the sleeping church, and arrest this *heedless, thoughtless* throng. Isn't it time for those that think they have got the light of life, to let it shine? Pray for me and mine. Love to all. Your sister in Christ.

TO THE HERALD OF LIFE.

DEAR HERALD: I love thy weekly visits, and rejoice in thy prosperity. I feast upon thy dainties, and proudly invite my neighbors to share with me thy rich repasts; especially so when all thy various dishes are free from the slightest flavor of personality or unkindness; when thy all come smoking warm from the heart and hand of thy numerous contributors, emitting grateful fragrance of love to God and man.

Then, though the meat be too strong for my digestion, or is not seasoned exactly to my peculiar taste, there is such a rich variety, and such a delicious odor of liberty to think and speak for myself, that I can find no fault, but rather praise God that such a weekly banquet is ours to enjoy. Then let us each do our best to help furnish this rich feast whereof we all partake so freely.

If all the tiny rain drops should refuse to leave the clouds, because they are not lakes and rivers, how soon the earth must parch for want of genial showers.

So if we all refuse to write because we cannot write sermons, how are we to have a "variety?" I. R. C.

Hinesbury, Vt.

FROM ELD. SAMUEL L. WALTER.

CENTRALIA, ILL., Nov. 20, 1867.

BR. STORRS: I am at this place. I got here last evening, after a visit to Lebanon, where I preached last Saturday, Sunday and Monday: had a good hearing, and found the lovers of truth alive to the fact that we must be in Christ in order to live again from the dead. I hope that the light of the gospel of the ever blessed God will increase until error and fable shall be overthrown, and men shall look for a life "more abundant," which the LIFE-GIVER has said that he has "come that they (my sheep) may have." Thank God that life and immortality are brought to light by the gospel. I left Fulton County about the last of August; preached to them at Clyde. But to meet my expenses, and my wife being ill for the last three months, I found that I must do something in order to improve our finances, and meet other obligations and obtain clothing which was much needed. So I went to work for two weeks to help get along. I found those at Lebanon that remembered me in the right way. I pray the Lord to reward all his dear children. I am glad the cause of truth is in the ascendancy among the brethren scattered abroad; and for the determination that the truth shall be kept before the people. I wish we could get it into the hands of all that will read: then I do believe that there would be such a mighty host raised up against the God-dishonoring theology of the day that its advocates would be few and weak, and would wither before the word of the Lord.

A. W. DURKEE, Lake City, Minn., writes: We had a feast of good things, in the shape of sermons by Br. Wendell. It did me good and made my heart rejoice to hear the Scriptures so easily and so clearly explained; and though the minds of the people are so filled with prejudice they could but exclaim, "That was the best sermon I ever have heard." My prayer is, that the truth may be treasured up, and that great good may be the result. Yours in hope of life only through Christ.

ENOCH HOLT writes to have his paper changed from Globe Village, to Blackstone. Mass., and says: We feel lost without its weekly visits, and can't afford to have it delayed one day on its journey, we are so anxious to hear from the loved and scattered ones all through the land. As others say, "I love the paper more and more;" but I do not know how that *can* be for I loved it so well before.

PROPHETIC CHART.

THE new and large chart for churches and lecturers will be out about the first of January, 1868. This is the largest and best prophetic chart ever published. Its size will be nine by six feet. It is to give the chronology of the world, from Paradise lost to Paradise restored, in 1875. It also gives the Jubilees: the Twenty-three Hundred Days; the Thirteen Hundred and Thirty-five Days; the Twelve Hundred and Ninety Days; and the Twelve Hundred and Sixty Days, as given in the Bible, and confirmed in history. The symbols are large and clear: the Image as in Dan. ii.; the Beasts as in Dan. vii. and viii.; and the symbols of Rev. viii., xii., xiii., and xvii.

It will be on cloth, and can be folded and sent by mail, or express, at a small expense.

With the above chart we shall publish a new work from the pen of Br. Sheldon, of about two hundred pages, which will set the chart in a clear light. This work will be entitled, "ADVENTISM:" *What Is It? Its relation to theology and prophecy.* In two parts. *Part first: Its relation to theology. Part second: Its relation to prophecy.*

Both the chart and the book will be published without delay. We shall make an effort to get them both ready by the first of January, 1868.

The chart will cost about $10, and will be richly worth $15. But it will be sold to churches and preachers for $10.

The book on Adventism will cost about forty cents in cheap binding at retail, but where a quantity is taken for distribution they will be put at a much lower rate.

Orders should be sent without delay to J. V. Himes, Buchanan, Michigan.—*Voice of the West.*

BUSINESS MATTERS.

One Dollar each from—J. B. Carr, A. B. Loomis, K. S. Pettibone.

Two Dollars each from—Benjamin Turpening, Geo. W. Kemp, T. F. Hall, O. E. Richardson, Nathaniel Richardson, A. W. Durkee, W. N. Houghtaling, Thomas Weeks, Richard Storrs, A. J. Duncan, T. W. Gray, Wm. Townsend, Edward Townsend, Geo. Peters, Nancy Townsend.

Five Dollars each from—Daniel Parsons, H. H. Arnold, on pledge.

Various Sums—P. Richardson, $4: William Roworth, $25 on pledge; Cristopher Cushing, $3; S. B. Hill, $4; Wm. Chapin, 50 cents; S. D Emmons, $3; [at *Honey Point*, Ill. Is that right?]

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OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper overs only. Postage, six cents.

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"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

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Poetry.

Footprints of Love.

Life beareth many footprints
  On the golden sands of time;
Footprints of high and noble deeds,
  And, alas! of many a crime.

Footprints of kings and warriors,
  Of the conquerors of earth;
Footprints of busy little feet
  Gathering around the hearth;

Footprints of stern high daring,
  And of deeds as soft and mild;
But the sweetest footprints I have seen
  Were those of a little child.

The little steps went in
  A dungeon walled around;
They went with gathered flowers to cheer
  A prisoner chained and bound.

The little voice was heard
  In whispers soft and low,
And the little hand was gently laid
  On a dark and troubled brow.

And trembling words lisped forth
  The Saviour's precious name,
Till o'er that captive's sullen mood
  Repentant feeling came.

And the little steps went out,
  But the footprints long remained;
Remained, too, in the softened heart
  Of that prisoner bound and chained.

Footprints they are in time:
  But not in time alone;
Eternity, in living light,
  Those blessed steps will own.

Then, little one, go thou
  And do some loving thing;
Leave footprints on the sands of time,
  Whence blessed fruits may spring.

Children's Department.

Cowards.

When Fred came home from the Sabbath school, he found his father reading aloud. He sat down on a cricket by the fire, and kept very still. He did not mind what his father was reading, he was thinking of his Sabbath school lesson. It was about Peter.

Peter was one of the twelve disciples of the Saviour. Peter had great reason to love Jesus: Jesus loved him; he had raised him from an humble fisherman to be a disciple; he had cured his mother, who was near dying of a fever. Peter thought he would do anything for Jesus; he said he was ready to die, if he could but serve him. By and by a mob of wicked Jews came out against Jesus with swords and staves; they rudely seized him, and bound him and led him to court. Peter was so frightened he did not know what to do. As he stood looking, hardly knowing which way to turn, somebody came along and cried, "Here is one of Jesus Christ's followers. Here he is." Peter thought they were going to seize him and carry him to court." "I don't know what you say. I do not know Jesus," he cried in a fright. Soon after somebody else said the same. Peter flatly denied it. A third one came up, and pointing to him, said, "Here is one of his followers."

"I am not," cried Peter, angrily. "I do not know him."

Oh, Peter, Peter! Jesus then turned around. Peter caught his eye. That look went straight to his heart. He went away alone and wept bitterly. This was Fred's lesson.

After his father and mother had gone out of the room, his cousin Helen asked him what he was thinking of. "I am thinking about my Sabbath school lesson, Helen. It was about Peter. I do not like Peter, he was such a coward. I hate cowards. Afraid to own he knew Jesus, when Jesus had been so very, very good to him. Afraid of those wicked Jews. I would not have done so; I would have fought for him, rather than deny him so cowardly."

"Did you know there were Peters now-a-days?" asked Helen.

"What do you mean?" a ked Fred.

"I mean there are those now who have not always courage to own the truth; who, like Peter, are afraid to come honestly out on the right side. Every time we are afraid to do right, we are cowards," said Helen.

"Like Peter?" asked Fred, looking much surprised.

"Yes, like Peter; afraid to do what Jesus Christ expects of us," said his cousin. "He expects us to be on the side of truth, that is Jesus' side. He is your Master and mine. He expects us to own him, and obey him."

This was a new side of the matter, which Fred had not thought of. "Every time we are afraid to own the truth, we are cowards, like Peter; we are disappointing the Saviour." Fred said this to himself two or three times: it troubled him. Fred always hated cowards, but he began to fear *he* might be a coward sometimes; he could not bear to think of it. "You don't mean, do you, Helen, that *any time* when we do not own the truth, we are denying Jesus, do you? Are we cowards to him?" asked Fred, looking very seriously.

"Certainly, this is one way of denying him. He is the way, the truth, and the life; if at any time we fail to own the truth, we fail to take our stand on the Lord's side; we are too cowardly to do right."

"Well, I do not mean to be a coward, I hate cowards," cried Fred; "and, beside, a coward to Jesus Christ, who has been such a friend to us."

The two cousins talked together a long while. Helen loved the boy, and was very anxious to see him a true follower of Jesus. The supper-bell at last rang, and put an end to their interesting conversation. Fred could not keep the subject out of his mind; he thought of it while he ate, he thought of it all the evening. His heart was tender; there was nothing he loved so much to read about as Jesus Christ. He often wished he had lived in Judea when Jesus was there; he was sure he would have left all, and followed him. He desired to *know* Jesus, and to have him his friend now; to deny him seemed a very dreadful thought.

Fred went up to bed earlier than usual. His little bed-room was next his mother's chamber. Before undressing, he always kneeled and prayed. This night he kneeled and prayed longer than he had ever done before. Many things which Helen had said troubled him. He begged Jesus to take away his sinful, cowardly heart, and give him an obedient, courageous heart; a heart not afraid to do right; a heart fully set on the side of truth in all things. At last he arose, and, taking off his jacket and trowsers, jumped into bed. He fell asleep thinking of Peter.

Fred was not like many other boys, who think they want to do right, but are loth to try; and fancy it must be very hard to keep trying every day. Perhaps it is hard at first; but Jesus will surely help every boy who tries, and soon it will become a smooth and peaceful way. It is the way of the transgressor which is really hard. Fred was for trying. As for himself, he meant to keep on Jesus' side. He did not sleep away all his good purposes; no, he awoke with them in the morning as fresh and clear as ever.

Do you want to know how Fred got on? One day his uncle Thomas lent him his knife: it was a fine knife, with two blades; a small one, very sharp, to make pens with, and a large one to whittle with. Fred was mending the baby's cart.

"Be very careful of it," said uncle Thomas, in handing it to him. "I suppose you know which blade to use, Fred."

"Yes, sir, the large one. Thank you, uncle," and he skipped away as pleased as could be, with the prospect of spending the afternoon in company with a sharp knife. Fred liked a good sharp knife right well. George Cole came in. Together they went to the wood house to work. Fred showed George the knife; they both thought it was a beauty. Fred worked for some time with the large blade. He said it was a grand blade. Then he shut it and opened the small blade.

You are not going to whittle with that, are you?" asked George; "your uncle will not like it."

"No, I only want to look at it. See how it shines," rubbing it across the palm of his hand two or three times. "Oh, is it not sharp? sharp enough, I tell you." He then tried the lower end of the blade upon a piece of pine; just tried it, said he—snap! the sharp little blade was broken.

"Oh," cried Fred, turning pale, "what am I to do? the little blade is snapped." How sorry was Fred. How sorry was George.

"You had better not have touched it," said George, "a great deal better not."

"I know it;" cried Fred, "I know it; what shall I do?"

It proved a sorry afternoon to Fred; he had no heart either for more work or play. As supper-time drew near, he trembled at the thought of meeting his uncle; he could not go in to supper; he said he was not hungry; he would play with the baby in the kitchen. After supper he dared not enter the sitting-room. He said he was tired, and wanted to go to bed. His mother was afraid he was sick. He forgot to say his prayers, in his haste to tumble into bed and forget himself in sleep. Ah, Fred had not courage to own the truth.

The next morning he heard uncle Thomas call him; his heart beat quick, and away he scampered down behind the barn. When he went to fetch the milk he stayed as long as he could, in order not to appear at breakfast. Poor Fred; did he not *see* that he was a coward?

He could not get excused from family prayers: he sank into a corner, never looking up. His father read and prayed. One petition in his father's prayer went to his heart: "'Lead us not into temptation, deliver us from evil,' and give unto each one of us O, Lord, *strength to do right*."

"That's for me," though Fred, who always minded his father's words, and tried to feel them; his cowardly conduct burst upon him. "I am a coward, I am a Peter," and he felt as if he should sink to the floor with shame. It seemed as if Jesus' eye was looking right at him.

Fred prayed for courage to own the truth. Soon the family arose. Uncle Thomas was going out the door. There was room for Fred to escape telling quite yet. "No, I will go and tell uncle *now*." He ran and twitched his uncle's coat-sleeve. "May I speak with you, sir?" said Fred firmly. Handing him the broken knife, he told what had happened. "I am very sorry; I do not think I am fit to be trusted again."

"I am sorry, too," said his uncle; "it was a valuable knife. You must be more careful the next time."

Fred was greatly humbled when he saw what a coward he had been; he blamed himself more than he did Peter. "Peter had all the wicked Jews about him, and I had only my dear uncle to be afraid of." But it helped him to see into his own heart: it made him more careful in judging of other people. He found it was far easier to find fault with others, than to do right himself.

"Oh," sighed he, "I never thought before I was a coward." He felt how weak he was. He felt the need of praying often, "Dear Saviour, give me courage to own the truth, and to stand upon thy side, which is the right side."

Do not all the children who read this, see the need of offering this prayer for themselves? Are not you apt to prov a coward sometimes? Look at yourself and see. Oh, be strong and courageous on the side of truth.—*Selected.*

Swedenborg's Bible.

There is one fact in relation to the writings of Swedenborg which ought to be known in these days of his increasing popularity. *He excludes from his canon of the Word of God, many of the most important books in the received Scriptures, and particularly the writings of Paul* The following is his manifestation of his views on this subject.

"The books of the Word are all those which have the internal sense; but those which have not the internal sense are not the Word. The books of the Word in the Old Testament are the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk Zephaniah, Haggai, Zechariah, Malachi; *and in the New Testament, the four Evangelists, Matthew, Mark, Luke and John and the Revelations.*" This list excludes Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes and the Song of Solomon, in the Old Testament; and the Acts, Paul's fourteen epistles, the epistle of James, the two epistles of Peter, the three epistles of John, and the epistle of Jude in the New Testament.

The above citation may be found in a note appended to the 66th section of Swedenborg's "Heavenly Doctrine." The same statement appears elsewhere several times in his writings, but it is not put forth into much prominence. He seems to have avoided all discussion of it, and to have chosen a silent, rather than a violent and offensive method of ejecting the writings of Paul and others from the Bible. He nowhere speaks against the great apostle directly. Indeed, he admits that the writings which he excludes may be useful, as the Apocrypha is thought to be useful by many. But he never quotes Paul as an authority, and very rarely refers to him in any way. In the appendix to his "Apocalypse Revealed" there is an index of the passages of Scripture referred to in that work; and of the whole number which is more than five thousand, only *twenty-three* are passages from the Acts of the Apostles, and the epistles of Paul, James, Peter, and John. This is a fair specimen of the proportion of attention which he gives in all his writings to those books of the New Testament.

And even when he does refer to any of the epistles, it is either in the way of condescension to the prejudices of those who have some respect for their authority, or for the purpose of combating the impression which they make on men's minds. Thus he says in his "Divine Providence," Sec. 115, "They who are in faith separate from charity, and have confirmed themselves from the saying of Paul to the Romans, that man is justified by faith without the works of the law, iii. 28, adore this saying like those who adore the sun, and become like those who fix their eyes earnestly on the sun, from which, the sight becoming blunted, does not see anything in the midst of light." And again, in the "Apocalypse Revealed," Sec. 571, he says, "The doctrine that faith alone, that is faith without the works of the law, justifies and saves, is not from the Word, but from a single expression of Paul misunderstood. Rom. iii. 28."

His estimate of the intellectual and spiritual attainments of the apostles, and primitive Christians may be seen in the following extract from his tract entitled, "The Doctrine of the New Jerusalem respecting the Sacred Scripture," Sec. 24. "The reason why the science of correspondences, which is the key to the spiritual sense of the Word, was not discovered to later ages, [i. e., ages subsequent to the patriarchal dispensation] was, because *the Christians of the Primitive Church were men of such great simplicity that it was impossible to discover it to them; for had it been discovered they would have found no use in it, nor would they have understood it.*"

This mutilation of the Bible is a feature of Swedenborg's system which seems not to be generally known, or at least not to have attracted the attention which it deserves. There is no allusion to it in the popular sketches of his life and doctrines, such as that in the Religious Encyclopedia. It may be doubted whether many of those who are becoming fascinated with his speculations and marvellous stories are not wholly ignorant of the fact that he sets aside the authority of the apostles, and tears out the best half of the New Testament.

"After this the Judgment."

"As it is appointed unto men once to die, but after this the judgment; so Christ was once offered." Heb. ix. 27, 28.

The death spoken of here, is an "appointment." See verses 7, 25, 26. "But into the second went the high priest alone, *once a year*, not without blood, which he offered for himself, and the errors of the people." . . . . "Nor yet that he should *offer himself often*, *as* the high priest entereth into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world: but now *once*, in the end of the world, hath appeared to put away sin by the sacrifice of himself." Now, as the forgoing represents the service of the high priest, so Christ was once offered to bear the sins of many. He is to come again "without sin." He will not come the second time to put away sin by the offering of himself; but to save the humble, the meek, the believing and waiting ones; "for, by one offering he has perfected forever them which are sanctified."

The judgment spoken of, is *an appointment:* also it belongs to a series of services to be performed by the high priest on the great day of atonement. This judgment is not appointed for the trial of the party, said to be appointed to die but is a part of the service the ordained priest had to perform on the great day just referred to. The apostle supposes we have understood him up to this place in the account; and evidently has in his mind the facts quoted. Verses 7, 25, 26, 27. As it is appointed. Since it is thus and thus, in the law and in the types, so Christ (conformable to those directions in the law, and as anti-typical of the high priest entering once a year into the most holy place), "so Christ was once offered." . . . . "After this the judgment." Jesus is the priest and the judge on the occasion; "For God hath appointed a day, in the which *he will judge the world in righteousness. by that man whom* he hath ordained, where of he hath given assurance unto all men, in that he hath raised him from the dead."

The reader will find it of consequence (in this connection) to refer to Lev. xvi. and xxiii. chapters.

But what a strange sense some give to this Scripture. To make it emphatic, they add, "*all*." "As it is appointed to *all* men once to die, but after this the judgment." The judgment, in their view of it, is for the trial of the men ("*all* men"); all to be raised to life for the purpose; some of whom are allowed to live right on; others die to live no more.

Thus in their haste to prove the reliving of the impenitent, they contradict their proof text, "appointed *once* to die." Allowing this interpretation of men in general, and universal, being appointed (or, "ordained") to one death, and a second death is out of the question.

But another objection to this thoughtless interpretation. It would be a reproach on God's government and code of laws if it were admitted, viz., to judge men worthy of *one death*, according to law, and inflict *two*, contrary to law. Again: it would be to sentence men to death, and then judge them afterward! What could we think of a statute that would hang a man upon his indictment and judge him afterward? The laws of the present civilization indicts first, on complaint and one-sided evidence; afterward there is to be a patient and fair trial. Also, according to the higher law, criminals cannot be put in jeopardy *twice* for the same offence. God's law and administration ought not to suffer in comparison with that which is human and imperfect.

B. Matthias.

Armonk, N. Y.

Temptation.

This subject is one of importance to every Christian, from the fact that every Christian is daily subject to temptations, which, if yielded to, brings condemnation, thus losing peace. We hear much said by good people about the work of the devil with them; laying every temptation and transgression upon him, placing themselves as instruments for his use, having no superintendence over themselves because of the great power he exerts over them. Here is one of the many mistakes of Christian people. They do not understand that the natural man is at enmity with the law of righteousness; hence do not see that every man is his own devil. The divine nature, which is given us of God, is at war with our human nature; and the warfare of the two natures shows plainly from whence comes temptation, from the fact that we are aware which is right and which is wrong. The apostle James speaks plainly upon this subject when he says, "Every man is tempted when he is drawn away of his own lust and enticed." He teaches first, that we are not tempted of God; and the idea of being tempted by a personage called the devil does not for once enter his inspired mind. Our own lusts, says the apostle, are the seat of the difficulty. Now, what are our own lusts but our own natural desires? And being enticed, is being invited to yield to or satisfy those desires. The being drawn and enticed is not sinful; it is the working of that natural man, whose workings no man is free from. Yea, I, for one, do not believe that Christ himself was ever entirely free from them while he partook of our nature; yet he sinned not; though tempted as we are he yielded not. Now we come to the difficulty. When lust hath conceived it bringeth forth sin. Lust conceives when we yield to the temptation, and this conception takes place in the heart. The conception and the outward workings may not be at the same moment, yet we are sinners from the conception; for when a man stands ready to transgress a known law of God, we judge him from the position. As a man thinketh in his heart so is he. Though he may never have an opportunity of doing the act, yet he is guilty, and needs repentence, that the thoughts of his heart may be forgiven him. Evil thoughts arise in the minds of the lust of men; yet we are not condemned, if they do not conceive. It is therefore well not to allow the mind to dwell much on evil things; and there is ample scope for it upon the great subject of salvation. Therefore we should strive to bring every thought in subjection to the will of Christ. When we see where the difficulty lies, that it is with our own selves that we have to contend, it strikes me that there will be less giving away to temptation by christian people. All talk about having the Spirit of God, and all have that precious gift that are God's children. Now that Spirit makes us sufficient for the overcoming of the natural man. If we are partakers of that Spirit we are partakers of the Divine nature by which Christ was made an overcomer. As he overcame, so may we overcome; else what instruction or consolation do we find in his language when he says, "In the word ye shall have tribulation; but be of good cheer, I have overcome the world." If we are not granted all we need to be overcomers, then we might say put us on equal footing with Christ and we can live without sin the same as he. But we are left without excuse, for we are taught that a way of escape will be furnished us; and it is our fault if we do not gain the victory. The Son of God was begotten of the Spirit of God. The same Spirit rested upon John from his birth. The same Spirit is given unto us, when we give our hearts to God. How much God has done for us; yet how little we are doing for ourselves. We may as certainly be kept in the hour of temptation as was Christ. How muchit is our privilege to enjoy freedom from sin in this present life. "If our own hearts condemn us not, God is greater than our own hearts, and knoweth all things. If our hearts condemn us not, then have we confidence toward God." We should remember that that same Spirit that witnesseth with our spirit that we are the children of God brings condemnation when we transgress. God is greater than our heart and knoweth all things. Let us who are of the day see to it that lust conceives not to the bringing forth of sin; for sin, when it is finished bringeth forth death.

Chas. Gardner.

Po'quag, N. Y.

Is it Literal Fire?

Dr. Willard, of Haddonfield, N. J., addressed a letter to the Editor of the *Israelite Indeed*, in which he takes the ground of the destruction of the earth and sinners by *literal fire;* though he says "I understand that *all* mankind will not be conscious subjects of conflagration," etc. The Editor, G. R. Lederer, replies as follows:

We shall not enter upon a dispute with our beloved brother, Willard, concerning the fate of the wicked, whether they will be destroyed on the stake, and the righteous will have the amusement of the grandest "*au to dafe*" that ever a Spanish grand-inquisitor has prepared for that country, or be mowed down like grass and be dried like hay (Ps. xxxvii.), or in any other way; because we have enough to do and to watch that we may not be fonnd among them that shall perish, but among those who shall inherit the earth. But, as to the burning up of the earth, we do certainly differ from our brother, and again maintain that what Peter said, and what all others said, of a destruction or renewing by fire, is but figurative, and not literal. God has sworn never again to destroy all created things, never to bring the deluge any more over the earth. Has God made that oath with the mental reservation that he would once destroy the earth by fire? What is the difference betwen drowned and shot dead?

Fire is, throughout the Scriptures, the emblem of wrath, punishment, and purifying; but can seldom be understood literally. For instance, when God said: "Ye have kindled a fire in my nostrils—it shall burn forever." (Jer. xvii. 4; also, xv. 14.) "In my distress I called upon the Lord. . . . There went up a *smoke* out of his nostrils, and *fire* out of his mouth devoured; coals were kindled by it." (2 Samuel xxii. 7 and 9.) A similar passage is to be found in Psalm xviii. 9. Also in Job and elsewhere. Now we trust that our brother will not say that a literal fire or a literal smoke is here meant; or does our brother believe the last verse of Isaiah to be literally understood? We think not, for it would be in conflict with all, or most of the passages to which he referred in his letter. No, dear brother, we believe with David when he said: "The heavens are Jehovah's, and the earth he gave to the children of men." Did God give the earth to all men? No, he gave it to the meek; they shall at last, be the everlasting heirs of it. We believe with Solomon when he remarked, that "Generations are going or passing away, and generations are coming; BUT THE EARTH SHALL STAND FOR EVER."

From C. W. Chick.

Lynchburg, Va., Nov. 5, 1867.

Br. Storrs: You have my sincere thanks for the papers you sent me. Works devoted to the truth are badly needed in this section. Ninety-nine out of a hundred "never heard (as they express it) of such a notion." I have conversed with some in the village, and I think there has been some interest excited upon the subject; and were I able to follow it up with suitable works there might spring up some fruit. My education and means are very limited; but thanks be to God, I have been able to tear the veil from my eyes, and am no longer a slave to immortal-soulism. I was raised in the old notion that I was by nature immortal, etc., and it was hard to get over it. Your *Examiner*, of '48 and '49, was of great benefit to me. I am only a beginner in the cause of Christ. Twelve months have scarcely passed since I confessed the Lord Jesus. If you have any tracts for gratuitous distribution, there is no better field for them than here. I shall send for the Six Sermons and other works as soon as I can spare the money from my household necessities. May the Lord abundantly furnish you unto every good-word and work. Yours in the hope of immortality.

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

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Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

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IS PUBLISHED WEEKLY BY
"THE LIFE AND ADVENT UNION,"
AT
NO. 37 PARK ROW,
(FIFTH STORY, ROOM 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.
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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, DECEMBER 4, 1867. VOLUME V.—NUMBER 10. WHOLE NUMBER 200.

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THE TWO THRONES.

[Concluded from last week.]

BEFORE Christ takes actual possession of his own throne,

HE RELINQUISHES HIS FATHER'S.

This relinquishment, however, does not occur till some time subsequent to, or after, the second advent of our Lord: for,

1. At his advent "the Son of man shall come in the glory of the Father," Matt. xvi., 27, importing that the surrender has not then been made, nor can it have been according to the expressed determination of JEHOVAH, that Christ should sit at his right hand, or upon his throne, "*until*" Christ's enemies are made his footstool. Till that time, though the advent has occurred, our Lord retains his Father's throne.

2. That this is the case appears also from our Lord's words when the high priest "adjured" him "by the living God, to tell us whether thou be the Christ, the Son of God." "Jesus saith unto him, thou hast said: nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mat. xxvi., 63, 64. This answer shows that at the time of his appearing he is still on his Father's throne—"the right hand of power," where we have seen he took his seat at his ascension into heaven.

3. In further confirmation of this view we look at Paul's epistle to Titus, ii., 13—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Here it appears at the manifestation of Jesus from heaven, he will be in the glory of the great God; or, still invested with the glory and power with which he was clothed at his exaltation to the right hand of God.

4. We come now to the most important text to be examined under this head. It is 1 Cor. xv., 24–28. The general subject of this chapter is the resurrection of the dead. The apostle had affirmed that "every man" is to be made alive "in his own order" [*Gr. tagmati*] band, or cohort. He then says—"Christ the first fruits; afterward they that are Christ's *at* his coming;" not necessarily implying all men that will ever be saved, but a specific class; viz., they who are his *at the time* of his coming, and are then asleep in the dust of the earth; these constitute one band, and now have their resurrection, because they are the associate rulers, to prepare whom for partners of Christ's throne this present age has been allotted. "Then"—after the resurrection of them that are Christ's at his coming—"*Then* cometh the end." "End" of what? This is an important question. Various have been the interpretations given this text and context; but we confess nearly all we have ever seen are entirely unsatisfactory, and our own mind has been much perplexed with the subject; but if our previous positions, in this discourse, are correct, we think we have now the key which unlocks the apostle's argument. Christ has, up to this time, occupied his Father's throne, and ordered the affairs of heaven and earth to prepare a body of rulers to sit with him on his own throne. The time allotted to that object now *ends*—this body of rulers are raised from the dead, or changed, if alive at his coming. The time he was to occupy his Father's throne—or sit at his right hand now *ends*. His work on that throne of putting "down all rule" of his enemies, "and all authority"—that stood in opposition to his authority on earth—"and" all "power"—that was exerted against his right to David's throne—or his dominion over all nations: this work is *ended*. Hence, the purpose for which he was seated on the throne of the Father is accomplished, and the time which the Father said he should sit at his right hand is at an end. So then the period of his reign on that throne has found its termination, and Christ now *delivers up* that throne—that "kingdom—to God, even the Father," from whom he had received it after his death and resurrection. "For he must reign"—upon his Father's throne—"till he hath put all enemies under his feet. The last enemy"—that stands in Christ's way of taking possession of his own throne, with his associate rulers—"shall be destroyed;" and that enemy is "*death*." To this end, that Jesus, the anointed king, might remove every obstacle in the way of the peaceable possession of his own throne, the Father exalted him to his throne in heaven, when he had been rejected by men on earth: that *end* is now accomplished, and Jesus, who by the pleasure of the Father had occupied his Father's throne as co-ordinate ruler thereon, now delivers up the kingdom, or throne, that he had been entrusted with, and the Father gives him his own proper throne, viz., the throne of David, which men had refused him.

In taking his own throne he delivers up, or surrenders his *co*-ordinate relation and becomes *sub*-ordinate, or is, henceforth and forever, "subject unto him that put all things under him," to the end "that God may be all in all," as Christ had been while he sat upon his Father's throne. This, with present light, we believe to be the true interpretation of this portion of Scripture. "The end," we think, is no other than the end of the present age, and the co-ordinate rule of Christ on his Father's throne. The resurrection of the righteous, or of Christ, and they that are Christ's at his coming, is the main topic of 1 Cor. xv.

5. There is one more text we shall just notice under this general head which goes to show when Christ takes his own throne. It is Mat. xxv., 31—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." It is not till his return in glory that he receives actual possession of his own throne, then he will occupy it; and it implies the relinquishment of that previously occupied. The view we have taken of the kingdom delivered up to the Father, and the time when it is delivered up is further confirmed from the fact that,

THE KINGDOM AND THRONE OF CHRIST ARE ETERNAL.

His own proper kingdom is never to be surrendered or delivered up. He takes the subordinate relation to his Father on receiving his own throne; and the kingdom of God is resumed by the Father at the same time that his Christ takes possession of his own kingdom. Hence

1. At the sounding of the seventh trumpet, Rev. xi., 15, "great voices are heard in heaven, saying, The kingdoms of this world are become of our Lord *and* of his Anointed—his Christ; and *he* [the Christ] shall reign forever and ever." The kingdom or throne on earth, then possessed by the Anointed—the Christ—is eternal: no delivering it up; but at the same time the elders are heard saying, "We give thee thanks, O Lord God Almighty . . . . because thou hast *taken* [or *assumed*, as the original also signifies] to thee thy great power and hast reigned." God Almighty assumes again to himself the "all power in heaven and in earth" with which he invested Jesus when he set him at his right hand, and which Christ now delivers up to take his subordinate throne in the companionship of his people. Thus "the kingdom of God comes," or returns to himself in all its strength and glory, at the same time that the kingdom of Christ comes, and his undisturbed rule on his own throne, and over all nations.

2. The seventh chapter of Daniel is equally clear as to the reign of Christ on his own throne, with his associates, being endless. They shall "possess the kingdom forever, even forever and ever;" verse 18. Again, verse 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Here the same truth is reaffirmed of the endless reign of the saints—holy ones—of whom Christ is the head.

3. Once more, Heb. i., 9 affirms the same truth—"Unto the Son he saith, *Thy throne*, O God, is forever and ever." This is a quotation from Psa. xlv., 6, 7—"Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." These texts must suffice in proof that it is not the proper throne of Christ, or his kingdom, that is to be delivered up; for that throne and kingdom is settled endlessly on Christ and his associates.

CHRIST'S THRONE SHARED WITH HIS FOLLOWERS.

What a thought is this! It is indeed overwhelming. What! worms of the dust, who have sinned against God, and who are deserving of death, be raised to the high honor of sitting with Christ upon his throne! Such an exaltation who shall dare aspire to! And who would dare believe it possible if he who is "*the truth*," as well as "the way and the life," had not promised it! If we can believe this, we surely need not stagger at anything God and his Christ have spoken! But is it so? Let us see.

1. Our text positively affirms it, or rather Christ, now on his Father's throne, and speaking with that authority with which he is there invested, promises "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." If we had no other testimony, this must be sufficient to settle the question. But we are not left to this alone:

2. Daniel vii., 27 confirms the same truth, as we have already seen. But

3. Paul clearly asserts this, 2 Timothy ii., 10–12—"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying; for if we be dead with him, we shall also live with him: if we suffer we shall also *reign* with him."

4. Our Lord said to his disciples, Luke xii., 32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

5. Again our Lord said to his followers, Luke xxii., 28–30, "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This language is clear and explicit, at least so far as his disciples are concerned.

6. Paul gives us his view of all the sons of God, viii., 14–17, "For as many as are led by the Spirit of God, they are they sons of God: and if children then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together."

7. Finally, Jesus, when he sits "upon the throne of his glory," Mat. xxv., 31, says to his friends, verse 37, "Come ye blessed of my Father, *inherit* the kingdom," etc. Surely, to inherit means something more than merely being subjects—it can signify nothing less than partnership in the throne and government of the kingdom. Let it be remembered that this honor is

"TO HIM THAT OVERCOMETH."

It is not, then, to the indolent, the thoughtless, the worldly-minded: it is not to those who wait to be dragged along. It is to him who marches to the conflict in the spirit of self-sacrifice such as characterized our Lord in his conflicts, and in which he overcame.

To help us to achieve this victory, and be overcomers, the first act of Christ, after his exaltation to his Father's throne, was to send the Holy Spirit on his followers, and to give it ever after to all "them that obey him." He told his followers, while here on earth, John xvi., 7—"I tell you the truth: It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." Not unmindful of his promise, after he was exalted he shed down the Holy Spirit according to his word: see Acts ii., 1–4, 32, 33—"This Jesus hath God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." The gift of the Spirit is not confined to those who are of one class, but is the blessing promised to all who obey Christ; and it is a gift without which we never can "overcome." It would be easy to enlarge on this point, and to show that this promise is not restricted, but is a blessing to be expected and sought for by all who would sit down on Christ's throne, or who would ever achieve the victory which shall entitle them to that exaltation. Surely the encouragement to go forward in the struggle for victory is abundant, and the help offered ample. The certainty of a seat on Christ's throne, if we overcome, should be enough to arouse every soul, and to urge us on in the Christian course without fainting. To do so, however, we must have in exercise that faith which keeps the high honor before our minds, and which never lets us lose sight of the throne of Christ's glory presented for our consideration and our inheritance. Let all earth's allurements—the suggestions of the flesh, and the temptations of the wicked, disappear in our minds before the immortal prize which Jesus, our Lord, holds up to the eyes of our faith: thus "looking unto Jesus, the author and finisher of our faith; who" while on earth, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God," we shall be able always to triumph in Christ, through the word of truth and the power of the Holy Spirit; and "in due time we shall reap if we faint not."

OF EVIL—THE DEVIL.

OR, JUDGE HALSTED'S FIRST REPLY TO "D."

The spirit of evil—the de'evil—d'evil—devil—of evil.

TO THE EDITOR OF THE HERALD OF LIFE: Your orthodox correspondent "D.," a Methodist minister, will agree that *the spirit of evil* expresses what orthodoxy means by *the devil*; and that *spirits of evil* means the same as *spirits of devils* in the orthodoxs Rheims, and English versions of Rev. xvi., 14; and that *spirits of devils*, in Rev. xvi., 14, means the same as *unclean spirits* in Rev. xvi., 13.

We are to show, how the letters d e v i l, and the word *devil* are to be got. We are to show that *devil* means *of evil*. That by putting the Ital. *de'* before *evil* we have *de'evil*—of the evil, i. e., *of evil*, (for the Ital. definite article like the Greek article, before a noun in the abstract, is not to be rendered in English, as will be seen); and that by striking out the first *e* in *de'evil* we have *d'evil*; and by striking out the apostrophe we have *devil*. By a shorter process, as will be seen, we can begin with the Ital. *d'* before evil; and by striking out the apostrophe only, we have *devil, of evil*. And *of evil* (without the Heb. *ruach*, breath—Gr. *pneuma*, breath—Latin *spiritus*, breath—before *of evil*) means the same as the Rheims and E. V. *spirit of evil*; and in the plural of the words in the different languages, means the same as *spirits of evil*, and the same as the Rheims and E. V. *spirits of devils* in Rev. xvi., 14, there given as meaning the same as their words *unclean spirits* in Rev. xvi., 13.

We take up first, "D.'s" statement that *de* is not an Ital. preposition. And we begin by citing a few verses which, taken together, decline the Ital. article *il—the*. They will give us some instruction besides. 1 John v., 18; Gr., ... *ho poneros* (the nominative masculine) the evil i. e., evil (without our article) does not lay hold of, or fasten to, him; the Ital. is, *il maliquo*—the evil, i. e., evil: Rheims, *the wicked one* toucheth him not; E. V., *that wicked one* toucheth him not.

Mat. xii., 19; Gr., ... *ho poneros*; Ital., *il maliquo*; Rheims, *the wicked one*; E. V., *the wicked* (*one*).

Rev. xii., 10; Gr., ... *hoti*, that, or, for, kateblethe (first aorist passive of kataballo, defined, to strike down, conquer)—was conquered, that, or, the, *kategoros*—accuser—of the brethren of us, the accusing them before the God of us day and night; Lat. accusator—accuser; Ital. the accuser *de' nostri fratelli*—of the our brothers, i. e., of our brothers, *is been* (i. e., was) thrown down, the which them accused. Rheims, because the accuser of our brethren is cast forth, who accused them, etc; E. V., for the accuser of our brethren is cast down, which accused them before our God day and night. The Rheims *is*, before its *cast forth*, and E. V., *is*, before its *cast down*, are wrong: the Gr., and the Ital. have *was*. The *brethren* means, the saints—holy ones; and verse 11 says, Gr., And they *enikesan*—conquered him through the blood of the Lamb; Rheims and E. V., And they overcame, etc. Now the blood of the Lamb cleanseth from *evil*—sin. What, then, had the saints conquered? Was it not *evil*—sin? They who have become holy have conquered evil. Would orthodoxy's devil accuse the brethren before God? Of what would *he* accuse them? Would *he* accuse them of sin? It is plain that the *accuser* means *evil*—sin, (here again personified). The word *kategoros*—accuser in verse 10, means the same as *diabolos*—accuser, for which word, *diabolos*, the Rheims, and E. V., often wrongly give *devil*; and in Rev. xii., 12, we have an instance of such wrong rendering. In that verse, for the very same *accuser* in verse 10, the Gr., uses *diabolos*—accuser; but the Rheims, and the E. V., for the very same accuser, there give, the *devil*, i. e., *de'evil—d'evil—devil of evil*—accuser *of evil*. And in Rev. xii., 9, this same *accuser* is called, Gr., "that serpent the original, called *diabolos and the satanas*—accuser, and the *satanas* the Heb. *stn* of the Old Testament—adversary, which, or, the *planon*—leading astray, or, seducing, the whole habitable globe. Rheims, who seduceth the whole world; E.V., which deceiveth the whole world. In verse 12, the Gr. is, ... *hoti* that *katebe* (second aorist of *katabaino*, defined, to alight, descend; metaphorically, says Donnegan, to descend to; to condescend; to stoop to)—alighted, condescended, stooped to, you, that or, the *diabolos*—accuser—(the accuser in verse 10). Here the *accuser*, evil—sin—is represented as flying, and alighting; and *that* over, and alighting in every part of the *habitable* globe, i. e., wherever man is found; for where man is found, evil—sin—is. The Rheims in verse 12 is, because *the devil* is come down unto you; E. V., for the devil is come down unto you. Heb. iii., 13, Gr., ... that not *sklerunthe*—be hardened, or, made to be hard humor (equivalent to, of hard breath—spirit) any one of you by seduction, or, deceit, of the sin, i. e., of sin (another of the numerous personifications of sin—evil: and what is there that is not personified in the Scriptures? The Ital. is, by *inganno*, cheat, trick, *del* (for *de il*—of the) *peccato*—of the sin, i. e., of sin; Rheims, through the deceitfulness of sin; E. V., the same. Here we find, in so many words, that it is sin—evil—that seduceth—deceiveth. Is it anything else in the verses just given from Revelations, where the Rheims uses *seduceth*; and the E. V. deceiveth? The Rheims, and the E. V. word *deceitfulness*, in Heb. iii., 13, is not right. It may have been used by the Rheims, and followed by the E. V. (the Rheims was published more than 20 years before the E. V.) to avoid personifying sin, which the Gr. and the Ital. here do; for, to personify sin, and make sin seduce, cheat, trick, makes the orthodox devil.

I have said that sin—evil is represented as flying, etc. Among orthodoxy's women and children, this is no figure, but the literal truth. And though their devil gets movement from place to place by flying, yet he is present everywhere at the same time! Now we know that there is one thing that is in every spot where man is. Can orthodoxy guess what that is? It is evil, the breath—spirit—disposition of evil—proneness to evil—sin. We wonder if orthodoxy can understand that this is its devil?

Ps. xxi., 11 Gr., *Hoti*—For—they have bent towards thee evils; Ital., For they projected *del* (for *de il*) *male*—of the evil, i. e., of evil, against thee; Douay, For they have intended *evils* against thee; E. V., For they have intended *evil* against thee. The Ital. *of evil* is right: not all evil, or all evils, but *evils*, as the Gr. and the Douay have it; that is, evil (things). Ephes. iv., 27; Gr., Neither give *topon*, place, or, opportunity, to the *diabolous*—the accuser, i. e., sin—evil; another personification of sin, which accuses us to our conscience. *Diabolos* is the word used for the Hebrew *stn*—satan, as we shall see. And in Titus ii., 3, speaking of women, we have, "not *diabolous*" accusers; Lat., not *criminatrices*—accusers; Ital., not false accusers; Rheims and E. V., the same. Why did not the Rheims and E. V. make *devils* of the women in Titus ii., 3? The Ital., in Ephes. iv., 27, is *al* (for *ail*) *diavolo—to the* evil spirit; i. e., to the *pneuma*—breath; Lat., *spiritus*—breath—*spirit of evil*. For *diavolo*, Graglia's Ital. (and of course Romish) dictionary gives, devil, evil spirit; so that devil and evil spirit, each being equal *diavolo*, are equal to each other. The meaning is, either to the breath—spirit—of evil; i. e., to evil speaking, or, to the power, influence, or seduction, of evil—sin. The Rheims is, Give not place to the devil; E. V., Neither give place to the devil; i. e., we say to the *of evil*.

2 Thess. iii., 3. Gr., ... will preserve, guard, or defend, you from *tou ponerou*—the evil—i. e., from evil; Ital., will defend, or, guard, you *dal* (for *da il*) *maligno*—from the evil; i, e., from evil; (similar to Ephes. iv., 27, preserve you from giving opportunity to the accuser; i. e., to evil—sin.) The Rheims in 2 Thess. iii., is, will keep you from evil; E. V., shall keep you from evil. Why did not the Rheims and E. V. say here, keep you from the devil? The Greek is, from *tou ponerou*, and the Ital., *dal maligno*, and for these two Gr. and two Ital., words, though they often give *from evil* for them, yet now and then, as if to keep their hand in, they give *the wicked one* for the Gr. *ponerou*—Ital., maligno.

Rom. ii. 9. Gr. Affliction and perplexity, or, distress, upon, or, to, every psuche anthropou breath of man—(for, every person) doing *the evil*; i. e. doing evil; Ital., Tribulation and anguish *ad*—(the Ital., *ad* and *a* are prepositions expressing the dative)—to *agni anima d'uomo*—every *anima of man* that doeth *il male*—the evil; i. e., evil; (the nominative and accusative of *il* are the same); Rheims, Tribulation and anguish upon every soul of man that worketh evil; E. V. . . . that doeth evil,

Luke xi., 4; Gr. . . . . put preserve us from *tou ponerou*—the evil; i. e., from evil; Ital., *liberate*—free, release, us *dal maligno*—from the evil—i. e., from evil. The Rheims here is, lead us not into temptation; E. V., but deliver us from evil. The word *deliver*, taken from the Ital., is not the right word; it does not express the true sense; as by substituting the words *the wicked one*, which the Rheims, and the E. V., sometimes give for the Gr. *tou ponerou*—Ital. *maligno*, will be plain. It would then be, deliver us from *the wicked one*. The meaning of the verse is like that of 2 Thess. iii., 3, and Ephes. iv. 27, before given.

John xvii., 15, Gr., . . . but that thou guard, preserve, them from *tou ponerou*—the evil; i. e. from evil; Ital., *dal* (for *da il*) *maligno*—from the evil; i. e., from evil; E. V., shouldest keep them from the evil. Equivalent to 2 Thess. iii., 3 and Ephes. iv., 27, before given; and equivalent to, enable them to overcome evil, in 1 John ii., 13, given below, where the Rheims and the E. V. have, overcome the wicked *one*; i. e., orthodoxy's head devil. And an orthodox marginal note maker to the edition of the E. V. I use—Brown's Bible by the Pattersons—seemed to be afraid that the Rheims and E. V., would too often lose sight of orthodoxy's devil; for to the E. V. words *the evil*, in John xvii., 15, he gives in the margin, the *evil one*; making the E. V. verse read: I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil *one*. How is it that men of this age can be so wedded to a Romish theory as not to see that the words from *tou ponerou* in John xvii., 15; Ital., *dal maligno*, mean the same as in Luke xi., 4, and 2 Thess. iii. 3, before given, and in other places.

Ephes. vi. 16, Gr. . . . to stifle, or, extinguish, all the inflamed arrows *tou ponerou*—of the evil, i. e., of evil—sin (another personification of sin); Ital., all the darts on fire *dal* (for *da il*) *maligno* of the evil; i. e., of evil; Rheims, all the fiery darts of the wicked *one*; E. V., ... all the fiery darts of the wicked.

1 John i. 7; Gr., . . . purgeth or cleanseth us *apo pases amertias* (genitive singular) of every sin (the Gr. APO is OF as well as *from*); Ital., *d'ogni peccato* of every sin; Rheims, from all sin; E. V., from all sin.

1 John i. 9, Gr., If we confess the sins of us, upright he is and worthy, or, meriting, in order that *aphe* (from *apto*) he may bind, or lay hold of, for us the sins, and purge, or cleanse us of every injustice, or, iniquity; Ital., *d'ogni iniquita*—of every iniquity; Rheims, from all iniquity; E. V., from all unrighteousness. The verse simply shows that forgiveness of sin is through the merits of Christ.

1 John ii., 13, Gr., . . . ye have conquered *ton poneron* (accusative masculine)—the evil, i. e., evil; Ital., *il maligno*—(*il* is both the nominative and the accusative)—the evil; i. e., evil. The Rheims (the Romish) version here has, you have overcome *the wicked one*; and the E. V., here follows the Rheims—ye have overcome the *wicked one* (that is, orthodoxy's devil). Did not the English versionists feel the blush of shame in taking *the wicked one* from the Romish version? Conquer, overcome, orthodoxy's devil! What an awful fight this must have been! Conquer orthodoxy's devil, which it makes more powerful over our race than God himself, who must have made the *crittur*, supposing him to exist. The text means, simply, ye have overcome evil. And, if my memory serves me, we have, somewhere in the E. V., overcome evil with good.

Rom. xii., 9, Gr., . . . hating *to' ponerou* (accusative neuter) the evil; i. e., hating evil; Ital., abhor *il male*—the evil; i. e., evil; Rheims, hating that which is evil; E. V., abhor that which is evil. Why do the Rheims, and E. V., insert *that which is?* Why not, as they do in other places, omit the Gr., and Ital., article (evil here being used in the abstract sense), and say, hating evil—abhor evil? What is the true rendering of the Gr., and of the Ital.? In 1 John ii., 13, before given, for *tou ponerou* (accusative masculine) the Rheims and the E. V. give, the *wicked one*; i. e., orthodoxy's devil. In Rom. xii., 9, for *to' ponerou* (the accusative neuter of the same word, *poneros*), they give, that which is evil. Why so? Why not give *the wicked one* for the accusative neuter, as well as for the accusative masculine of the same word? Is it that they think orthodoxy's devil is masculine, and not neuter? How have they discovered his gender? And for this same Gr. word, *poneros* (for which the Ital. gives *maligno*), for which the Rheims and E. V. often give *evil*, they give *the wicked one* in Matt. xiii., 19, and 1 John v., 18, before cited, and in Ephes. vi., 16, before cited. For the genitive of the same word, the Rheims gives, *of the wicked one*; and the E. V. gives, of the wicked. And in John xvii., before cited, for the same word in the genitive, the Rheims gives evil and the E. V., the evil; the margin there gives, the evil one. Now *the wicked one*, and the evil one being orthodoxy's devil (we say, de'evil, d'evil—devil, of evil), we have in the Rheims and E. V. of preceding verses, evil and *wicked one*, for the same word *poneros*; Ital., *maligno*; and evil one in the margin of John xvii., 15. Perhaps the Rheims and the E. V. preferred *the wicked one*, and the margin, the evil one instead of devil (of evil) for the genitive of *poneros*, because evil and of evil sounds so much like devil, in view of the Ital. *de'*, that they were afraid devil might be taken for of evil. And what would be more apt to suggest that devil means of evil than the margin to John xvii., 15, the evil *one*, i. e., the of evil, the (thing) of evil—sin. Why did not the Rheims and the E. V. and the marginal note maker insert the word *thing* instead of the word *one?*

[*To be Continued.*]

NOTE BY THE EDITOR.—We regret that we are compelled to divide Judge Halsted's article; and at the point where we do; but our printer tells us his italic type is all exhausted, so it has become a necessity to stop where we have till next week. Our readers must, therefore, preserve their papers till they get the whole, so as to read it all together. It will well pay them for their labor, if they really wish to understand the subject under consideration.

A DAY WITH METHODIST PREACHERS.

IN my "Eleven Days in Lake City" article is an omission which I wish now briefly to supply. On the evening of November 4th, by request of Rev. Mr. Gossard, I read to our congregation a notice of a meeting of the "Red Wing District Ministerial Association," to be held the following Wednesday in Lake City. By invitation of Br. G., I attended the meeting; was by him formally introduced to the Association, and, upon a motion which he offered, was also made an "honorary member" of the body. There were present, beside other Methodist preachers, the Presiding Elder of the District; Rev. Cyrus Brooks, D. D., pastor at Red Wing; and Rev. Jabez Brooks, D. D., President of Hamline University, located at Red Wing. After appropriate religious exercises, the sessions of the forenoon and afternoon (their evening preaching service I could not attend) were occupied with the reading and criticizing of essays and sermons. The presiding officer afforded me an opportunity, with the rest, to offer strictures upon the various productions that were read. I uniformly declined saying anything, except on the last piece. This was a short sketch, by the Presiding Elder on the text "Except ye repent ye shall all likewise perish." When he announced the passage, I was at once curious to see what he would do with its penal term—"perish." He made no formal reference to it, but yet found occasion to speak of the unrepentant as condemned to "everlast-

ing ruin and woe;" and this I saw was designed to explain how the wicked will "*perish.*" When the essayist was through reading, the strictures followed. One of the points made against it, by Rev. Mr. Gossard, was that it did not explain the meaning of the term expressing the consequences of impenitence. He thought this point should not have been lost sight of by the writer of the essay. The last one called on for strictures was myself. Rising up, I responded by briefly making two points: 1. That I deemed Br. Gossard's criticism (mentioned above) not well taken, for the reason that the essayist *had* explained his understanding of the term "perish" in what he had said of "everlasting ruin and *woe.*" I suggested that, from their standpoint, nothing more definite or orthodox could be needed. 2. I objected to the "*woe*" part of the essayist's statement of the doom of the wicked, on the ground that the penal term of his text denotes *extinction of being.* It was quite late in the afternoon, and I did not feel free to occupy time to justify my own view by argument. So I merely stated it and sat down. I knew that what I had said was sufficient to elicit some kind of reply from the essayist, and for this it was only that I mainly cared.

The Presiding Elder then rose to notice the several criticisms which his sermon sketch had called forth. In answer to that offered by myself, he said that he could not accept my view of what it is to perish. On the contrary, he preferred the sentiment of one of their hymnologists, as expressing the true penal theory. Here is the verse to which he referred:

What! to be banished from my Lord,
And yet forbid to die!
To linger in eternal pain,
And death forever fly!

If I came away from the Association wondering at the essayist's preference, perhaps it was because I had somewhere read—"If ye live after the flesh, ye *shall die.*" But the reader will form his own estimate of the new definition. I shall not wonder if he concludes that Presiding Elders "are not *always* wise."

Had there been time for it, I would have been called on for an essay; and in anticipation of this I had prepared a brief piece entitled "A Methodist Interpretation with Two Resulting Inferences." It was, of course, an argument for life only in Christ, but as I had no chance to read it, I cannot guess how it would have been criticized by the assembled wisdom of *our* (?) Ministerial Association. I should hardly have felt that I could afford the time to be a Methodist so many hours, when other matters needed my attention, had it not been for the hope that I should have a chance to hear these ministers (including a brace of learned D. D.s) give off-hand opinions on an argument subversive of their eternal torment theory.

I was tempted to propose to them that I would bring our Williamson Hall congregation over to their evening preaching service, provided that they would permit me to occupy a portion of the time in presenting our life doctrine to the joint congregations. But I thought better of it on fuller reflection, and so went about my own work. And perhaps it was best that I did so, for own congregation was large, and there seemed to be no lack of matter with which to fill up the evening.

R. W.

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THE HERALD OF LIFE.

NEW YORK, DECEMBER 4, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A GENEROUS OFFER.

I AM desirous that subscribers to the HERALD OF LIFE, of all others, should have such aid as the book entitled "THE THEOLOGY OF THE BIBLE" affo ds in support of the system of truth so ably maintained in that invaluable weekly paper. I will therefore mail a copy of the second issue of the said book (containing the full index, appendix, and notices of the book), and will pay the postage, on receipt of a letter from any such subscriber enclosing $2, directed to me, 417 Broad street, Newark, New Jersey. O. S. HALSTED.

NOTE BY THE EDITOR.—In addition to the foregoing we have made arrangements with Judge HALSTED to furnish the work as follows: Any person who will send us $3 shall have the remaining numbers of this volume of the HERALD OF LIFE, and we will send them "THE THEOLOGY OF THE BIBLE" free of postage. Thus they will get at least 36 numbers of the HERALD and the book for the retail price of that work, viz., $3. Will not every one avail themselves of this chance to get one of the most useful works ever published? To those who are *now* subscribers for the HERALD, Judge Halsted's offer is very generous, and we hope none will fail to embrace it, and write to him immediately for it; yet they can save fifty cents by sending a new subscriber to this office, as above directed. The book is one to *study;* and with its aid your Bible will be more perfectly understood and valued.

ERRATA.—In the 14th and 18th lines from the top, on the first page, 4th column, for *maliquo* read *maligno* in both places.

LOST NUMBERS.—We give notice once more if any of our subscribers have failed to receive their papers, since the commencement of this volume, if they will inform us soon, we will supply them with any No. except No. 8, of which we have run short. Of all numbers except one and eight we have at present an abundant supply, and we intend soon to send them off as tracts, if our subscribers do not call for them. Any new subscribers who wish all the numbers of this volume must state their wish explicitly, or we shall not send them.

AN EXPLANATION ASKED.

ST. ALBANS, VT., Nov. 25, 1867.

BR. STORRS: I know of no better way when I am at loss to explain passages of Scripture, than to go to those who know more than I do about these matters.

I would like to inquire when and where the marriage of the Lamb will take place? I cannot reconcile Matt. xxv., 10, and Luke xii., 36. The former seems to place the event after his coming; the latter before. Yours for the whole truth. W. H. H. MCALLISTER.

Our brother's difficulty is only a "seeming" one; for Luke's recorded language is a caution given by our Lord for his diciples to be always ready for his return, "like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." The point of this text is, that Christians should at all times be "*like*" such servants, who are literally waiting for their master to return with his bride after the wedding.

In Math. our Lord speaks—in figurative language, of course—of the event of his final union with "his body, the church," under the idea of a wedding. The whole representation is in parabolical language. Both texts teach the importance of a constant preparation to meet our Lord at his return.

The event which is set forth under the idea of a marriage between Christ and his church, takes place after the "HARLOT" church, or, "that great city Babylon" is "thrown down, and shall be found no more at all;" Rev. xviii., 22; and "her smoke rose up forever and ever;" Rev. xix., 3. It is then that it is said, "Let us be glad and rejoice . . . . for the marriage of the Lamb is home, and his wife [his *gunee—betrothed*] hath made herself ready," etc. Rev. xix., 7. After this the Revelator is shown the *true* church, glorified, under the symbol of "that great city, the holy Jerusalem:" and he is explicitly told, *that* is "the bride, the Lamb's wife." See Rev. xxi., 9, 10. That city, or glorified church, now takes the place, on the earth, of "that great city Babylon," which had corrupted the earth with her abominations, and which had been so signally destroyed. Into the holy city—or, the glorified church—"there shall in no wise enter any thing that defileth, neither that worketh abominations, or maketh a lie," etc. Rev. xxi., 27. The marriage has then taken place; and none that are unholy can be numbered as of the bride. All who have neglected personal holiness are forever excluded from being of that "holy city." Let us watch, therefore, and see that we are "holiness to the Lord," and keep ourselves "*like* unto men that wait for their lord"—have our work done, so that we may be accepted of him in the day of his coming to glorify his "*betrothed.*"

SIGNS OF THE TIMES.

THE wicked see them, but seem at a total loss what to make of them. We may say of such persons what our Lord said of the wicked of his day: "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." The signs which cause such fearful "lookings for" something, are plainly foretold by our Lord Jesus as those things which were immediately to precede his second coming in "great power and glory" to judge, or *rule* this world.

The following is from the *N. Y. Herald* of yesterday:

SIGNS IN THE HEAVENS ABOVE, IN THE EARTH BENEATH, AND IN THE WATERS UNDER THE EARTH.

Recently the earth passed through a torrent, or what seemed a torrent, of fiery matter. Simultaneously with the appearance of this deluge of fire the floodgates of the great deep were opened up, and a local flood was experienced in many parts, particularly in the West Indies. At the same time strange grumbling noises were heard in the earth beneath, earthquakes abounded, volcanic eruptions became general, and the smouldering fires of Vesuvius burst forth anew with tremendous fury. Whether the earth is still on the trail of the late fiery visitor, and to a certain extent under its influence, or whether there was any connection between the signs in the heavens above, the signs in the earth beneath and the signs in the waters under the earth, we yet await some learned Loomis to inform us. It is at least undeniable that the earth and its inhabitants are yet under some strange and rather extraordinary influences. Politically, socially, materially, we are evidently, whatever the cause or causes, passing through a peculiar crisis. In the old world and in the new, men's minds are filled with strange thoughts, and what is to be the character of the immediate future is a problem to all. Vesuvius, according to our latest news, was still in flames. In the West Indies, a special telegram informs us, earthquakes are abundant and the watery deluge has not yet subsided. There are many inferences which might be legitimately drawn from this state of things.

LEAVING MINNESOTA.

MONDAY, *Nov.* 11.—Until within a few days past it was my purpose to include in my present tour a brief visit to St. Paul and Minneapolis. Though the river trip there and back would cost me nothing, and though I would be glad to see those noted places, and to take by the hand any Christian friends whom I might find there, I yet feel compelled to forego the pleasure in deference to other plans of more importance. Should duty ever call me this way again, I should expect to see what could be done to gain a hearing for the life views in the places I have named.

At a little past 9 o'clock, while I was busied with packing my luggage, Br. Willis notified me that a down-river steamer was in sight. With his and sister Willis's help I was ready in a few minutes; then came a hasty leave-taking of the families of brethren W. and Hudson, and of friends at Mr. Williamson's store; and in a few minutes more, accompanied by Brn. Hudson, Willis and Libby, I was at the steamboat wharf. At a little before 10 o'clock the last adieus had been exchanged, and my Lake City visit was ended. I feel thankful to the brethren for inviting me to visit them, and am glad that I came just when I did. When I was with our dear Br. Wolcott in tent labors I feared that I was putting off Lake City to an unseasonable period, and that I should almost certainly be overtaken by bad weather. But it has been quite the reverse, and it is now very gratifying to me that I did not tempt Br. Wolcott to let the tent go into Winter quarters earlier than it did. Our operations would now seem to have been quite incomplete had they ended short of Mariner's Harbor. (See elsewhere what Br. T. M. Sother writes me about their progress in that place.)

Every kindness has been shown me by the friends in Lake City, and I leave them feeling very grateful for these poorly-merited attentions. In making the personal acquaintance of Br. Aaron G. Hudson I have gratified a wish cherished for years; and I shall henceforth love the dear brother as I never have loved him before. The estimation in which his abilities are held by his fellow citizens is indicated by the fact that he was a member of the convention which drafted the constitution of Minnesota, and also a member of the first State Senate. He has never devoted himself exclusively to preaching; and the exacting demands of the large business which he supervises for Mr. Williamson have rendered it impracticable for him to give much attention to public labor on the Sabbath. He has plans, however, which look to a change for the better in all this. He sees how much laborers are needed in every direction, and he hopes to be in a position by and by to give his undivided attention to the work of proclaiming what he regards as the crowning truths of the Gospel. With intensest conviction does our brother believe the doctrine of life only in Christ. He grasps the subject, both in its principles and in the Scripture exegesis which it involves, with a clear and incisive intellect, and possesses withal a manifest aptness to make others see what he sees and as he sees. Gentle, uncompromising, thoroughly wide-awake, and as youthful as forty-five years will let him be, he is just one of those men that our Eastern brethren, if they knew him, would long to see out in the field battling with voice and pen against the tottering dogmas of immortal-soulism. May the Lord of the harvest guide in all this matter: I believe he will.

Over a year ago Br. Hudson held a series of Sunday afternoon discussions on the life theme, in Lake City, with a Congregational minister. He thoroughly routed his antagonist, and did much to help forward the truth to the acceptance of the people who heard the investigation. He is not at all likely to find another man very soon who will meet him on this subject.

In Br. John M. Willis the life truths have an earnest and efficient worker. In age he is with myself on the shady side of thirty-nine. As a life believer he is yet hardly two years old, but he has a matured conviction that natural immortality and endless torment are God-dishonoring errors; and he is fearless and constant in his endeavors to bring his fellow men to a Scriptural knowledge of man's nature and destiny. It is refreshing to witness his zeal in getting subscribers for the HERALD OF LIFE; several of the men engaged upon his new house have at his solicitation begun to take the paper. England is Br. W.'s native land, and in that country his venerable father still lives. Him he and sister W. visited many years ago, and he desires to visit him once more. When he goes we may be sure that he will carry the Life views along with him.

Br. H. H. Arnold is a farmer and lives near Lake City. He loves the Life truth ardently and rejoices to see the good cause prosper. His venerable and beloved father, not long since deceased, is reported to me as having been deeply versed in Scripture and an earnest believer of life only for the righteous. He sleeps in Jesus. Dr. John Kelly, living on the Lake shore above the town, is a white-haired brother of sixty-six years of age. He has been for many long years at war with orthodoxy, and stands firmly by the reform which our people are striving to promote. His present (second) wife is a Congregationalist, but he was led during the progress of our meetings to rejoice exceedingly in seeing her gradually yielding to the force of the Bible arguments for life in Jesus Christ. Her willingness to be led by the teachings of the inspired word, regardless of life-long convictions, justifies the hope that she will come fully into our view. May great grace crown the closing years of their lives. I will add here that Dr. K. has a copy of Judge Halsted's work and seems to have studied it thoroughly.

I ought not to close my references to Lake City without mentioning the longing desire which our brethren there have to see our venerable and beloved EDITOR, Brother Storrs. His name is a household word among them, and I only wish he could give them an opportunity to testify personally, by their warm hospitalities, to the deep affection they cherish for him. Br. Hudson hopes some day to take him by the hand in New York, but over and over again he requested me to "shake hands" with Br. Storrs for him. If Br. S. will undertake a tour to the West, next season, he will have it in his power to gladden many hearts; and I give him notice that, if his life is spared, he will be invited by and by to say yea or nay to a proposal in this direction. Don't say *no,* Br. S., till you first hear the argument on *our* side.

Now, turning my face southward, I will in brief complete the record of the day. My time on board the steamer was industriously occupied in writing letters. Yesterday (Sunday) morning the mail brought me ten letters; and this morning I received three—one of them being an invitation from Br. James E. Sebring (formerly of New York) for me to visit Ripon, Wisconsin; Br. S. promising to get me a church or hall to preach in, if I will come. I write him that arrangements already made render a compliance with his request impracticable. Still, I would like to go to Ripon.

Our steamer made La Crosse just in time to be too late for the Milwaukee train. So I took lodgings at the International Hotel and had a good night's rest.

Nov. 12.—Rose at 5 o'clock—wrote a letter home—walked to the railroad station (nearly a mile) and at 6 o'clock took the eastward train. The first station we stopped at was *Salem;* this reminded me of home. The next was *Bangor,* and this again carried my thoughts to dear New England. My destination to-day by rail is to Nashotah station—169 miles from La Crosse, 26 miles west of Milwaukee. Between 8 and 9 o'clock I borrowed of a fellow-passenger Dr. Holland's new work, "KATHRINA," a poem of 287 pages. I found it intensely interesting, and read it through. This done, I pencilled a postcript to the letter written in the morning, and then mailed it at Watertown Junction as we passed through that place. Nashotah was reached at a few minutes before 3 P. M., and I left the train to go in quest of Br. Parker Sawyer. A note of Br. Macdonald in the paper had led Br. Sawyer to think, that I would go from Lake City to New Albany, via St. Louis, and so miss of visiting Summit. Br. S. wrote me at Lake City, and I promptly assured him of my purpose to visit him on my way back to Milwaukee, and signified my willingness to preach two evenings wherever he might appoint. When I came to Lake City, I had not yet learned that Br. S.'s home was near the La Crosse R. R., but I intended to find out and act accordingly.

R. W.

MARINER'S HARBOR, STATEN ISLAND.

ONE of the dear brethren on Staten Island who invited the "Life and Advent Mission tent" there, two months ago, was THOMAS M. SOTHER, Secretary of the Central Branch Union Pacific Railroad Company. Years ago, Br. S., when connected with the Reformed Dutch church, greatly endeared himself to the people of Mariner's Harbor by his Sunday labors among them in publicly expounding the word of God (doing this by invitation of his pastor) and in building up the Sabbath-school cause. But in process of time Br. S. embraced the view of the unconsciousness of the dead and immortality only for the righteous, and in this way forfeited his prestige as an orthodox Christian. According to a relation of experience given by him in our tent, his *first* suspicion against inherent immortality was awakened by the reading of 1 Cor. xv., 18, "Then they also which are fallen asleep in Christ are PERISHED." His full rejection of the immortal soul theory was accomplished by a publication ("Pauline Theology," I think) placed in his hands by Br. Mersereau, of Mariner's Harbor. And his acceptance of the crowning truth of life only in Christ is due, under God, to the tent meetings held at that place.

The following communication from Br. Sother is extracted from a letter on business which I had the pleasure to receive from him when I arrived in Chicago last week. The project which he announces will gladden many hearts; I am sure it will make Br. Walcott rejoice. Br. Sother is an Englishman, and an excellent speaker; and I doubt not the efforts contemplated will have the divine blessing. R. W.

New Rutland, Ill., Nov. 26, 1867.

LETTER OF BROTHER SOTHER.

We are preparing at Mariner's Harbor to commence regular Sabbath morning services. To this end, I have instructed Br. Mersereau to negotiate with the proprietor of the hall, which is already fitted up as a chapel (and used every Sabbath afternoon by the Episcopalians—Dr. Huntington, etc., etc.) for a lease for a year. This he will do forthwith. I shall give them the benefit of my humble efforts from Sabbath to Sabbath—except when more efficient services can be obtained, which we shall *look for* frequently. I am anxious we should start, that we may have a *location* and a *name,* and more from the hope that we may be of service to many darkened minds in that region. Truly, the "light" to me has been "sweet," and my dear brethren there equally rejoice in their illumination; and together we long to diffuse like enjoyment. I do hope we shall have all things in order in our "BEREAN SOCIETY" by the time you reach New York.

I did myself the pleasure of a visit to Newark to thank personally our dear friend HALSTED for his valuable work. I had a most delightful interview with him, and have since been favored with a call at No. 9 Pine street. I cannot tell you how highly I venerate and esteem the excellent man, nor how much I thank you for numbering me among his friends.

My prayers and sympathies have followed you in your round of labor. I have no fear but that the good seed you scatter will spring up an hundred fold. May the grace of our Lord Jesus Christ be with you. Be sure and give me an early call when in New York.

Ever affectionately and truly yours,

THOS. M. SOTHER.

THE LIFE CAUSE IN CINCINNATI.

[THE following warm-hearted letter from Bro. Franke awaited my arrival at Chicago, November 20th. I offer it for publication because I think that our brethren and sisters of "like precious faith" scattered abroad will enjoy its perusal as much as I have myself. In going to the "Queen City of the West" (as I expect to week after next), I shall think of it as one of the important scenes of our beloved EDITOR's labors soon after he became the exponent, in this land, of the doctrine expressed in the dear old *Bible Examiner* motto: "No immortality nor endless life except through Jesus Christ alone." If this is to appear in the paper, will Br. STORRS please append a note stating when he visited Cincinnati, how long he remained there, what topics he preached upon, etc., etc.? Did you proclaim your immortality views? And what about the SIX SERMONS—were they then in the field?

Br. Franke may be quite right in supposing that labor in his city ought to extend beyond two Sundays. I trust that when I get there I shall be found willing to follow the indications of Providence in regard to the length of time to be occupied in united efforts to spread light and awaken an interest in the theme of life only in Jesus Christ.

New Rutland, Ill., Nov. 25, 1867. R. W.]

Cincinnati, Nov. 13, 1867.

DEAREST BRO. WENDELL: Yours, dated Lake City, the 8th inst., has just reached me.

I can scarcely find words to express my joy upon noticing that it is in your programme to come to Cincinnati. It shall afford me the utmost pleasure to extend to you a brotherly welcome and the hospitalities of my home during whatever length of time you may deem it profitable to stay with us. I think two Sundays and the intervening week scarcely long enough to have you preach here. However, you can decide upon this yourself when you are here.

There is no one in this city, with whom I am acquainted, who holds to our views of life *only* in Christ. There are a few Advent brethren here who hold to the reliving of the wicked dead, and who lay particular stress upon certain passages of Scripture, such as "He that believeth on the Son hath everlasting life," and others of like import; which they construe to mean—if I understand them rightly—that believers are *now actually, really in possession* of eternal life, and are already *now* in the kingdom of God (in some way); and not that they have eternal life by promise, to be realized at the appearing of our adorable LIFE-GIVER. They are very strenuous advocates, too, of a weekly celebration of the Lord's Supper. I have been to their meetings several times, and have been asked to join them. Their views not being in harmony with mine, I have thought best *not* to do so, inasmuch as I wish to be untrammelled by any creeds. I have had enough of them. Nevertheless I consider and esteem them as dear brethren, and who, so far as I know, walk worthily in the Lord. I think a paper called the "Prophetic Times" is their mouthpiece. Of this I am not certain however.

Besides these brethren, there are a few here who were last year subscribers to the HERALD OF LIFE. I made it my business last Summer to hunt them up, and met with one—Bro. Wright—who promised to come to see me, and also to tell the other brethren of my whereabouts. He has not called, nor have any of the others. Among the orthodox ministers there is one who preaches the second advent. He is a Congregationalist. I distributed two Sundays ago to the people who go to hear him our tract "QUESTIONS ON IMMORTALITY. I have sent, too, to nearly all the ministers in this city, both orthodox and others, our Bible Examiner Tracts, and to a few the HERALD OF LIFE besides. If they will only read them, and acquaint themselves with what we regard as truth, you will have the advantage, when you come to discuss these subjects, to speak to some at least, who cannot claim to be ignorant of our views.

Now, dear brother, I shall await with great pleasure your further directions as to the plans you intend to adopt for prosecuting the good work in this city, as well as information as to the time you expect to be here.

May our dear Lord direct your steps, and may he crown your labors with great success, is the sincere desire and prayer of your brother, in hope of eternal life,

CLAMOR FRANKE.

PAPAL LAMENTATION.

THE world has recently again witnessed the promulgation of one of those singular emanations from the Vatican, the encyclical letter of the Pope. One of its points of singularity consists in the fact that it breathes far less of confidence and arrogance than former ones, though it *might* be far more deficient in the latter quality. In reading this strange document, or circular, we are struck with the strong contrast in the experience of the present occupant of the "chair of St. Peter," with the experiences of some of his more fortunate predecessors. At their frowns earthly potentates trembled. At their bidding, kings were either crowned or dethroned. They issued their decrees of excommunication, and rulers and mighty men came to appeal for pardon and reconciliation. When the Vatican's angry thunders rolled, principalities and powers were shaken until they tottered and fell. But poor Pius frowns, threatens, raves, yet nobody trembles or turns pale. He denounces, and denouncing exhausts the vocabulary of abusive epithets, but no frightened and humiliated emperor patiently waits for three days, shivering with cold, in an outer court of the castle, seeking the pardon of "his holiness." He launches forth his most fearful anathemas, but they are as unheeded as the sighing of November winds. With painful anxiety he watches the rapid waning of his power, and watching, groans in agony, for he is sorely tormented. The encyclical is addressed to "all the Primates, Patriarchs, Archbishobs, and Bishops of the Catholic world, being in grace and communion with the Holy Apostolic See." Listen to his futile ravings:

"Hence all the iniquities, all the evils, and all the injuries we behold with the utmost grief of our soul. Hence these numerous arrays of men, who walk in iniquity, serving under the banner of Satan; upon their forehead is written *falsehood;* and who, called by the name of rebels, and turning their mouths against Heaven, blaspheme God, sully and contemn every sacred thing, and, treading under foot all divine and human rights, only breathe carnage, like rapacious wolves. These are they who shed blood, lose their souls by most serious scandals, and seek most unjustly to profit by their own malice."

Thus it is he denounces that band of faithful patriots, worthily and nobly represented by those unconquerable terrors to tyranny, Mazzini and Garibaldi—men whose uncompromising devotion to the cause of Italian unity and independence, and stern, unyielding adherence to that inspiring motto, "Liberty, God, and humanity," have done so much, under God, toward securing the final destruction of the "mother of abominations." Garibaldi once issued a proclama-

tion in which was the following language: "In recompense for the love you may show your country, I offer you hunger, thirst, cold, war, and death; who accepts these terms, let him follow me." If from such "rapacious wolves" the harlot power seeks not vainly to be preserved, it must be because they are incompetent to properly avenge long and vilely-outraged justice and truth. If these enemies to papal power and tyranny are serving under the "banner of satan," then is satan arrayed against himself, and will surely soon fall.

"These men, animated by an altogether diabolical spirit, desire to hoist the standard of falsehood even in our beneficent city, near the chair of St. Peter, the centre of truth and Catholic unity."

Unfortunately for the peace and welfare of Europe, papacy is not the only power that regards any tendency on the part of its people toward republicanism as "altogether diabolical." But what a pity that Italian unionists persist in ignoring their obligations to Roman *beneficence*. And, too, what a crying shame that they will insist upon raising that detestable "standard of falsehood," freedom, in that ancient and "beneficent city, the centre of truth" and "unity!"

"But we are further reduced to deplore other evils over which we cannot sufficiently groan. You are well aware—notably through our consistorial allocution of October 29th, last year, and subsequently by a printed summary, furnished with supporting documents—by what calamities the Catholic church and its children in the Empire of Russia, and the kingdom of Poland, have been miserably tortured and torn. It is with incredible sadness of soul we acquaint you that two decrees have recently been published by that government (Russia) since our last above-mentioned allocution. In the decree of May 22d, last, by a horrible audacity, the diocese of Podlachia, in the kingdom of Poland, has been entirely suppressed, with its college of canons, its consistory general, and its diocesan seminary; the bishop of the aforesaid diocese has been torn from his flock and forced instantly to quit his diocese."

This seems strange language to hear from that power which was so long accustomed to hold tyrannic sway, and was "drunken with the blood of the saints." The Revelator was shown a woman sitting "upon a scarlet-colored beast, full of all names of blasphemy, having seven heads and ten horns." "Upon her forehead was written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, and abominations of the earth." That the papacy is the harlot power here brought to view, the great majority of Bible students are agreed; and that France, under the Napoleonic dynasty, is the "beast that carrieth her," they have become well nigh equally agreed. It is a matter of simple history that Napoleon has for years past sustained the papal power; for the fact is notorious that except for French bayonets it must have long since ceased to be of political significance. In the explanation which John received respecting the vision of the beast that carried the woman, he was informed that the ten horns, which he saw upon the beast, "shall hate" the woman, and "shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Political occurrences in Southern Europe conspire to favor the view that the Italian States are the horns of the beast. In consequence of the very extended diffusion of the principles of republicanism among the twenty odd millions of people who inhabit the states, demanding and will be satisfied with nothing less than the unity of Italy with Rome as its capital; principles and measures violently opposed by the Pope, because their success would crush the comparatively small remnant of his temporal power, and of necessity seriously impair his ability to enforce his spiritual dominion; those states (the horns) hate the woman, and are putting forth efforts that will surely result in stripping her of her seat of power. Thus depriving her of her territory, and accomplishing the triumph of state over church, they may very properly be said to "make her desolate and naked," and "eat her flesh, and burn her with fire." We have said that with the destruction of the temporal power of the Pope, his, so-called, "spiritual power" necessarily falls. This fact he fully appreciates; for see how he agonizes and groans over the, to him, "horrible" exemplification of it in Poland and Russia. By reason of legal enactments, he has really little power over his communicants in Poland or in all the Russian dominion. No wonder, then, he sees in Central and Eastern Europe, as well as in Italy, evils over which he "cannot sufficiently groan." Ah, remember, feaster upon the blood of martyrs, that thou, in thy day, "receivedst thy good things, and likewise" they who strove to maintain points of "faith once delivered unto the saints," evil things; but now they, as many as accept the pure gospel of him whose servants thou hast killed are "comforted" with precious assurances of the Master's speedy return, and thou art "tormented." Well mayest thou grieve, "deplore," and "groan," for as the far reaching streams from the grand old source of outward light and warmth kindle the eastern horizon, and, constantly increasing in power and brilliance, pierce and chase away the darkness until the advent of the great luminary drives the last trace of night from a sleeping world, so those ghastly, loathsome forms of error and superstition, with which thou hast heaped Christendom, are being dispelled by the penetrating light of life and truth shed from and reaching ahead of him who shall consume thee "with the spirit of his mouth," and shall utterly destroy thee "with the brightness of his coming." When *his* glorious advent shall occur, all those vile, damning doctrines, conceived in corrupted carnality, which thou hast fostered, and under which the religious world is writhing, shall share thy fate.

But hear further.

"We desire that there be ordained in your dioceses a *triduum* of prayers within six months, dating from this day, and within a year, in countries beyond the seas. In order to arouse the zeal of the faithful to assist in these public devotions and to pray God themselves, we mercifully grant in the Lord plenary indulgence and the remission of their sins to all and each of the faithful of either sex who, having confessed and communicated, shall assist devoutly in the prayers during these three days, and who shall pray to God, in accordance with our desire, for the present needs of the church.

"To the faithful who, contrite at least in heart, shall have done the works prescribed upon one or other of the aforesaid days, we grant, following the habitual forms of the church, an indulgence of seven years and seven forty-day periods for the penitences of any sort they may have incurred. All these indulgences, remissions of sins and penitence, we grant in the Lord to the souls of the faithful in Christ who, united with God in charity, have departed this life, application being made to them thereof through representatives, and this notwithstanding any opposition to the contrary."

These are the blasphemous utterances of that poor, weak, miserable old man, who stands at the head of that church upon which now culminates the fierce vengeance of a just and long falsified God. Fit words are they to emanate from such a source, and fit representative is he of the accursed system that reared him. The gathering clouds that now darken the political sky of Europe portend the near approach of that angry storm which will sweep both beast and rider into perdition, from whence the beast came. In the meantime, let all who look for and love the appearance of the Son of God hold up their heads and rejoice, for events indicate that our "redemption draweth nigh."

L. C. T.

Letters and Extracts.

FROM SAMUEL BROWN.

MILWAUKEE, WIS., NOV. 24, 1867.

BR. STORRS: I write to let you know that Br. Rufus Wendell has been with us, and that last Sabbath evening he sounded the trumpet of No life out of Christ; and, if there be no resurrection, then they that are fallen asleep in Christ are perished. I had the good fortune to get him a hearing in one of the largest Protestant churches in the city, the Spring Street Congregational Church, the Rev. Wm. De Loss Love, the Pastor: and although he considers our views on the destruction question an error, yet he treated Br. W. with all the respect and consideration that he would if he had not differed with him in his theology. Mr. Love preached in the morning and Br. Wendell in the evening. He invited Br. W. into the pulpit with him in the morning, asked him to read a chapter and a hymn, and also to pray, which did not a little toward drawing a congregation for the evening; for no one can hear that dear brother read the Holy Scriptures and pray but will have his heart drawn toward him, if he has any of the spirit of Christ; even those that have not, can but admire him for his kindness and gentlemanly bearing toward all, and his desire that they may accept of salvation in Jesus Christ, and thus receive eternal life.

I shall never forget the pleasant interviews I had with him; and especially those rich feasts in bowing with him around the family altar. I could not help thinking of Jonathan's love for David. I felt a little of it in my own breast Br. W. had a large congregation in the evening; nearly twice as large as we commonly have; and he held them for nearly two hours; and a more attentive congregation I never witnessed; you could have heard a pin fall, it was so still, when for a moment he would stop speaking. I trust good was done; we begin to see the effects of it. The subject has been opened publicly and questions are being asked. We have a Bible class on the Sabbath and Br. Love is the leader. We had a large room full to-day, and not more than two or three questions were asked before one of the brethren that wanted light turned the subject into life, through Christ, and the rest of the hour was spent in discussing that and the destruction of the wicked; all very pleasantly, with a Christian spirit by all. The question is now an open one, and all seem to feel that they have a right to ask questions, and they are not satisfied without a Bible or Scriptural answer. Bless the Lord for that. Ministers have got to meet it, and the people will have an answer, and they want something beside tradition or human reasoning, and will have it; they will not be put off. I was passing the door of one of our wealthy dry goods merchants, the other day, he called me in, and entered into conversation on this subject; regretted that he did not hear Br. Wendell. He said he had never been satisfied with the doctrine of endless torment for the wicked, as preached by those that call themselves orthodox; he said he could not reconcile it with the love of God. He has been a member of the church for years, and a prominent one, too. I gave him BIBLE VS. TRADITION, and said to him, when he had read that I would give him more. The ball has started to roll. Let the truth spread, and God be glorified is my prayer.

FROM DANIEL L. OSBORN.

FINDLEY'S LAKE, N. Y., NOV. 25, 1867.

BR. STORRS: I am at home again, after an absence of six months, travelling many hundred miles by railroad, and quite a number on foot, with that beloved and interesting friend and brother J. Lewis, the one-armed preacher, whom I knew before only through the good HERALD OF LIFE, and whom I now know better by our almost constant companionship for something over two months in the service of the blessed Jesus. He has endeared himself to me in a manner which tongue can hardly express, by care and watchfulness, in looking for my comfort and health, as a stranger among strangers, and far from home; and the union which always existed between us was remarkable, and I must say that I never was in company with a brother so long before, with such perfect harmony, in my life. This made everything pleasant and very agreeable. And we had generally very interesting seasons trying to hold forth the word to our fellows; and I think it might be said of us, in some measure, "See how these brethren love one another." This travel will long be remembered by me, and perhaps I will prepare some time a brief account of my journey for the HERALD. After I left Illinois I had some very interesting meetings in Clarendon, Michigan, in a new place. I preached five times, and they wanted I should continue.

TO MRS. N——, GROVELAND, MASS.

A LETTER BY A. BOYNTON.

"FEED my lambs," said Christ to Peter. The good shepherd cares for his flock, and is anxious that they be nourished and strengthened, inasmuch as they are among wolves in sheep's clothing. As *they* are to be harmless and blameless, how important that the good minister of Jesus Christ feed them. Especially the little ones—the lambs of the fold, that they receive strength, being nourished up and fortified against all the wiles of wickedness and temptations of a carnal heart. Now, in running the Christian race we are to learn to hear and mind the Shepherd's voice. "My sheep hear my voice, and they follow *me*." He speaks to us by the Spirit, through the word. Obeying this word is following him. Here then is our life-work. As we receive Christ by a renunciation of ourselves, and in childlike simplicity, so are we ever to retain him; never to suppose for a moment that the faith of to-day will suffice us for to-morrow. No, the just, or they who are seeking justification are to seek it by faith, walk by faith, *live* by faith. A steady habitual confiding in God, by believing and resting on the truths of his word is as necessary as our own constant breathing to sustain life.

The growth which I feel anxious for you to attain, is not of that sudden mushroom nature, rapid, yet weak, but a growth which will make you strong in the Lord and in the power of *his* might—a growth which will enable you to stand in the evil day—to stand fast in the liberty of the gospel. This growth is only attained by the knowledge of the truth. God's ways cannot be improved upon. The beaten track which prophets and apostles walked, is ours to-day. Fearfu' as many are of doctrines, and much as they may say of practical religions, dear souls, they only can practice what they know. Then the more we know of God, his character and government, the better we can love and serve him. "Grow in grace, and in the knowledge of the truth." These go together; and I very much question whether a growth in grace can be made without a corresponding one in knowledge. Perhaps one might retain a measure of grace and have a dwarfish kind of Christianity, but to become a vigorous member in the body, a shining light, we must not put asunder what God hath joined together. Learn, then, to consider religious things and a Christian life not as a spasmodic action, or thing, but a sober reality; God's word as reliable as a bank; Jesus' love as truthful, rational, constant, as our best friend's. Having taking *him* as our *all*, ever commit all to him, and expect all *from* him: expect it not so much transportingly as in a sober, confidential manner; expect it because the holy utterances of the record assure thee of it.

But as we cannot have faith while sinning, see well to this, that our wills are yielded up to his; that we do those things bidden us of God; not waiting for a great amount of feeling on the subject, but following an enlightened judgment, made thus by the plain word of the Lord. For this purpose it will be necessary that we study, meditate, think much on this word; for this is what sanctifies us; purifying our hearts—a loving belief of the truth. "Think on these things; give thyself wholly to them;" then shall we become strong in God and in power of his might.

As the possession of the Holy Spirit is the only pledge of eternal life, and as this Spirit is our strength, for "without me ye can do nothing," be careful of the retention of this by *obedience*. This is not in doing some great thing, but in maintaining that humbleness of mind which does the things (even little things) just when and how God would have us; doing not for ourselves, but for, and to the Lord. Here is another important item in our Christian faith; and one too often lost sight of, or at least seen but dimly by many, viz., in all our labor—yes, in *all* our works and ways, ever seek to abase and lose sight of self, and seek to honor God by *blessing or doing good to others*. This characterized Christ's mission, and should ours. Blessings should not be sought for their sake merely, but only as a means by, or through which to bless the more. Maintaining this position we shall never fail of peace and joy; for gladness of heart is the result of singleness of heart, or purpose.

Another thing, the appreciation, or love for truth. This is proportionate to our knowledge and obedience of it. The more constant, then, we study and obey, the more lovely it will appear, and the stronger will its influence be over us. O, how do God's truths all blend most beautifully; all tending to his praise and man's exaltation. Again I say, be hearty, make these things realities; for although they are such they become less so to us as our actions fail to correspond with them. It is good works, not words only, which bless the world.

With these brief hints, the result of over thirty years' experience in the school of Christ, I leave you with this charge. However, accept them not as from me, but try them, as well as all other by the word of the Lord; *that* is the perfect rule of faith and action: in which may you grow in knowledge, and abound in all goodness and grace, that you may become meet to be a partaker with the saints in light, even in that glory which awaiteth them at his coming and kingdom.

West Batavia, N. Y.

FROM WM. R. WARNER.

CAMBRIDGEPORT, MASS., Dec. 2, 1867.

DEAR HERALD: Yesterday Br. Cooper and myself listened to a sermon, on the annihilation of the wicked, by the oldest Baptist minister in Cambridge, Rev. Wm. Howe; and truly, if this is a fair sample of the argument brought against our belief, the doctrine of endless misery is ready to give up the ghost. Such a sermon nerves me to action. My friends, we have only to present our views to have them received.

He told us, the immortality of man was assumed all through the Bible, and had always been believed from the earliest time, and if it came from God it must be true. It is singular he did not remember that it came from that old *liar* the "serpent," six thousand years ago, when he said to man, "Ye shall *not* surely die." He did not prove that man was different from an animal in any particular. He did not speak once of death being the penalty for sin. I took the liberty to send him some tracts: one "The Animal Man and the Spiritual Man" and asked him to answer them, as he says he is going to preach another sermon and will prove that all the terms used by annihilationists to prove destruction mean something else. We hope Br. Storrs, Wendell, or some other laborer will make it in their way, before long, to come to Cambridge and preach life through Jesus Christ alone.

Yours as ever.

AARON KIMBALL, late of Brooklyn, N. Y., now living at Natick, Mass., writes: I have been very sick with bilious fever, but am now much better. Thank the Lord that he spared me, so that now I can read one of your sermons in the HERALD OF LIFE if I can't hear you at Sawyer's Hall, Brooklyn. The HERALD comes laden with precious truth, and the true light shines more and more in every paper. Praise the Lord forever—"No life future only through CHRIST." I send you one new subscriber. Your brother in Christ, waiting for the kingdom.

AMANDA RIDER, Scotland, Conn., writes: I want to send some money to aid the Tract Fund. I see by the HERALD, tracts are often called for to aid in spreading the glorious gospel of the Son of God, who plainly taught the Sadducees that those who were thought "worthy to obtain that world and the resurrection from the dead . . . . cannot die any more;" but some men say, "the wicked will come up to die again." Why do the people not understand? Because they "will not come unto me that they might have life," said our blessed LIFE-GIVER. Yours, in the hope of eternal life at the appearing of "Christ, our life." I send $2 for the Tract Fund.

LORY JENCKS, Dansville, N. Y., sends $3 for the paper and writes: 'I wish the HERALD OF LIFE, had a more extensive circulation; for it advocates a blessed truth that no other paper, to my knowledge, does; and that is, the non-resurrection of the wicked dead; or, "No life out of Christ." O, how lovely, how reasonable, how justifiable this doctrine makes the character of God, who delighteth not in the death of a sinner, and represents himself in his word, to be more merciful to men than parents are to their children. But for him to make alive the wicked dead, thus making a new creation of them for the purpose of killing them again, makes his character anything but lovely, reasonable, or justifiable. Such inconsistency is not to be charged upon God who "is love." Let truth take the place of error, even though error may be time honored.

H. H. ARNOLD, Lake City, Minn., I do rejoice and feel thankful for the weekly visits of our dear HERALD OF LIFE; and our prayer is, that our Editor may have life, health, and a sound mind continued until the appearing of our blessed LIFE-GIVER. We truly have had a feast of fat things, and been greatly strengthened as well as edified through the preaching of the word of life by our beloved Br. Wendell, whom I loved before seeing him, and still more after seeing him face to face. I think if he could only be sustained in the field as an evangelist he would do much good in the cause of truth.

NOTE BY THE EDITOR.—We think so too, and have long seen that is Br. W.'s calling; not to locate himself in any one place, but travel continually, especially into new and important fields. We hope he will become fully satisfied on his present tour that such is God's will concerning him. Let him make up his mind to that *one* work, and we have no fears but he can be "sustained." May he thus give himself to the Lord.

A SISTER sends 50 cents to the tract fund, and writes: I see that the contributions are small. O that God's goodness might so fill the hearts of Life believers that they may come up to the help of the cause as they did for the paper. The Lord would so bless them that I know he would not let them want for any good thing, for he does not let me want, although I am a widow and have to support myself by my needle and do not have near the work I had formerly: yet I am happy all the day and my heart goes up to our Father in heaven for his blessing on this cause, that the means may be forthcoming, that the people may have his blessed word sent in those welcome messengers that shall make their hearts rejoice in the Lord's truth. I know the tracts will do the people good, if they do his will, and the light is kept before their minds. May the Lord pour out such a blessing on the people that they cannot contain it, but have their hearts enlarged so as to run over with the love of God, by his Spirit. How I have been praying that the Lord would send me better work so that I could do more for this blessed cause; my heart is so filled with love that I want all the people to be blessed as I am. I wish I could send something every week; but all I can do is too small to name, but will do all I can, for it is uppermost in my mind all the time.

NOTE BY THE EDITOR.—This sister says, "Please do not put my name in the paper." Well, we will not: but we remember, One watched those who put into the treasury, anciently, and saw "a poor widow cast in two mites," and he said she put in more than all they who had cast in of their abundance. May the same gracious One cheer thy heart, beloved sister; and may many others be stimulated by your example, and so our "Tract Fund of $500" soon be completed, and the work go forward.

REFUSING TO BE BENEVOLENT.—A female, the head of a family in comfortable circumstances, her husband doing well in business, and all of them attending an evangelical ministry, was waited upon for a subscription for a missionary association. Before the subject of the call was named, she occupied the friend with detailing how good God had been to them, in giving them health, prosperity, and other mercies. After some time spent in conversation in this strain, the friend named her errand, suggesting that so much kindness had been experienced, a trifle might be devoted as an acknowledgment to him from whom all came. At once the countenance fell, and the tone changed. She began an enumeration of the calls made upon them; she dwelt upon the number and the wants of her family; she could spare nothing for such a purpose. Within a day or two afterward, she was herself seized with an alarming illness. Where not a few pence could be found for the service of God in the Gospel, pounds, not a few, had to be paid for the attendance of physicians. Troubles of various kinds thickened round the family. The husband became unfortunate, as we say; no business prospered with him; and at length he found himself in jail; and ere long, they who once had plenty, found it hard to live.

I do not positively pronounce that the refusal of the subscription was the cause of their calamities; but it was at least singular, that, up to that time according to their own showing, all went well with them, and by my own knowledge, *from that time all went ill with them.—Pittsburgh Ch. Advocate.*

THE CLEANSING BLOOD.

A VISITOR among the poor was one day climbing the broken staircase which led to a garret in one of the worst parts of London, when his attention was arrested by a man of peculiarly ferocious and repulsive countenance, who stood upon the landing-place, leaning with folded arms against the wall. There was something about the man's appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation with him, and told him that he came there with the desire to do him good and see him happy, and that the book he held in his hand contained the secret of all happiness. The ruffian shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him down stairs. While the visitor was endeavoring with gentleness and patience to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors that opened upon the landing, saying: "Does your book tell of the blood which cleanseth from all sin?" For the moment the visitor was too absorbed in the case of the hardened sinner before him to answer the inquiry, and it was repeated in urgent and thrilling tones: "Tell me, oh! tell me, does your book tell of the blood which cleanseth from all sin?"

The visitor pushed open the door, and entered the room. It was a wretched place, wholly destitute of furniture except a three-legged stool, and a bundle of straw in a corner, upon which were stretched the wasted limbs of an aged woman. When the visitor entered, she raised herself upon one elbow, fixed her eyes eagerly upon him, and repeated her former question: "Does your book tell of the blood which cleanseth from all sin?" He sat down upon the stool beside her, and inquired: "My poor friend, what do you want to know of the blood that cleanseth from all sin?" There was something fearful in the energy of her voice and manner as she replied: "What do I want to know of it! Man, I am dying; I am going to stand naked before God. I have been a wicked woman, a very wicked woman, all my life. I shall have to answer for everything I have done;" and she groaned bitterly as the thought of a lifetime's iniquity seemed to cross her soul. "But once," she continued, "once, years ago, I came by the door of a church, and I went in, I don't know what for; I was soon out again; but one word I heard there I can never forget. It was something about blood which cleanseth from all sin. Oh! if I could hear of it now! Tell me, tell me, if there is anything about that blood in your book!" The visitor answered by opening his Bible and reading the 1st chapter of the First Epistle of St. John. The poor creature seemed to devour the words, and when he paused she exclaimed: "Read more, read more." He read the 2d chapter—a slight noise made him look round; the savage ruffian had followed him into his mother's room; and, though his face was partly turned away, the visitor could perceive tears rolling down his cheeks. The visitor read the 3d, 4th, and 5th chapters before he could get his poor listener to consent that he should stop, and then she would not let him go till he promised to come again the next day. He never from that time missed a day reading to her until she died six weeks afterward; and very blessed was it to see how, almost from the first, she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother's room, and listened in silence, but not in indifference. On the day of her funeral, he beckoned him to one side, as they were filling up the grave, and said: "Sir, I have been thinking that there is nothing I should so much like as to spend the rest of my life in telling others of the blood which cleanseth from all sin."

Thus the great truth of free pardon through the blood of Christ breaks the heart of stone, which nothing else could touch, and turns the abandoned persecutor into the zealous teacher of Christianity.—*Selected.*

THE ILLUSTRATED ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY FOR 1868—now ready—contains a rich collection of original and timely articles, among which are the MARRIAGE OF COUSINS, and the effects; advancement of Phrenology; Circassia, and the Circassians; Jealousy—Its cause and cure; George Peabody; Senator Wilson; D'Israeli; Peter Cartwright; Victor Hugo; Miss Braddon; how to become a Phrenologist; Monsieur Tonson, with 12 Illustrations; mind limited by matter; two paths of womanhood, illustrated; Bismark; to Phrenological students; Phrenology and its uses. The whole profusely illustrated; pp. 84. Price 25 cents. Address S. R. WELLS, No. 389 Broadway, office PHRENOLOGICAL JOURNAL, New York.

BUSINESS MATTERS.

One Dollar each from—Andrew McCurdy, Mrs. Jas. K. Conklin, Rev. A. T. Scott, A. Statts, Esq., John E. Jones, Edmund W. Dennis, A. Boynton, Miss Maggie Squires, Winthrop Loker, Wm. F. Edgerly.

Two Dollars each from—Lory Jencks, R. G. Gladston, Geo. A. Johnson, Geo. McElwain, Mrs. L. R. Morey, Thomas Shurtleff.

Five Dollars each from—Geo. W. Hanna, I. M. Chaffee.

Various Sums—Daniel L. Osborn, $10 to be credited to Eld. J. Lewis. (Will Br. Lewis tell us to what subscribers this money is to be applied?) Walter Patterson and Geo. Patterson, $4 each; Henry K. Jarvis, $4; Charles H. Sutton, $5 on pledge; S. D. Morse, $3; G. A. Aexy, $1 24; Edward Archer, $2 48.

TRACT FUND OF $500.

Previous Receipts	$109 50
Amanda Rider, Scotland, Conn	2 00
"C. D. R.," Dover, N. J	5 00
John Powers, Dover, N. J	5 00

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Poetry.

MORTALITY.

I see, like Autumn leaves, I'm fading,
Ere life's Summer work is done—
Sinking 'neath life's ponderous burden—
Fainting 'neath life's burning sun.
As wearily I press life's journey,
Drooping, like a plant at noon,
All tell me plainly I am mortal,
Swiftly tending to the tomb.

O for rest a little season
'Neath some cool, refreshing shade,
Where, free from sight and sound discordant,
There's rest for weary heart and head!
But O! such rest earth scarcely gives us,
Till we rest among the dead;
Only *there* is quiet resting
For eyes, and ears, and heart, and head.

Then, O my Saviour, give me courage!
Let me still abide in thee!
I would wear thy yoke so easy,
While by faith my rest I see.
Th n welcome toil, and care, and danger!
Only thou my portion be;
Yes, welcome toil, and care, and danger,
While I meekly learn of thee!

Then O! the life of bliss and glory
Which Jesus gives, beyond the tomb,
Is life of love, light, peace, and joy,
Where sin and death can never come!—
Is life without i s griefs and burdens,
Where no flower droops at noon;
It's life eternal; glory! glory!
Life without a cloud of gloom!

I. R. CASTLE.

Hinesburgh, Vt., Nov. 10, 1867.

Children's Department.

"PLAYING DOCTOR."

WE ask the pardon of the "medicals" for relating the following suggestive anecdote, at the same time we invite fathers and mothers to "make a note of it:"

"Harry was the son of a physician, and often amused himself by playing doctor, compounding his powders and pills out of the sand and gravel of the garden. One day, while thus engaged, a large toad hopped near him, and seating itself leisurely upon its haunches, proceeded to open and shut its mouth, as if inviting the doctor's attention. It was catching flies.

"'Good morning, Mr. Toad,' said Harry, delighted at the idea of having a live patient. 'Come to be doctored? Got de dropsy, p'raps.'

"Mr. Toad winked and gulped, as much as to say: 'Yes, sir, very bad.'

"'Yes, yes, I underst: n l your case, 'zactly. You jes please to wait a minute, and I'll cure you, double quick.'

"Now it happened that Harry had seen his father prepare some compound rhubarb pills that morning, and it occurred to him that here was a favorable opportunity to test their efficacy. In less time than it takes to write it, the aspiring young doctor secured one of the pills and dropped it into the open mouth of the confiding patient.

"'Guess I've fixed you now,' soliloquized the doctor. 'When *I* cures, I *cures*, and when I *don't* cures, I *kills*.'

"Mr. Toad gulped and swallowed, and began to bloat and bloat, until Harry thought he must be the very frog alluded to in his 'Reader,' that tried to outdo the ox. A moment more, and the poor patient turned a livid purple, gave one last gasp and expired. His fly-catching days were ended! His doctor had killed him!

"Harry buried his dead patient with a grave face, and sat down to meditate upon the virtue of compound rhubarb pills. Whatever was his condition afterward, he could with difficulty be persuaded to take his father's medicines, always objecting upon the plea, '*They killed the toad.*'"—*Watchman and Reflector.*

TOUCHING LETTER FROM A REBEL SOLDIER.

A "COMFORT-BAG," sent, with other articles, to the Christian Commission from a town in Massachusetts, contained a letter from the little girl who made it. The following reply was received:

"GETTYSBURG, August 7, 1863.

"MY DEAR LITTLE FRIEND: I received your present, the comfort-bag, and it is thrice welcome, although it was intended for Union defenders. It was given to me by a Christian woman, who lost her holy anger for Rebels (for such am I) in her bounteous sympathy for the unfortunate. My little friend can imagine my thankfulness for the favor, when I inform her that I have no friends this side of heaven—all gone—father, mother, sister and brother—and I am all alone.

"The dear comfort-bag I shall always keep as a memento of true sympathy from a generous heart in the loyal State of Massachusetts. I hope you will not be disappointed by this, coming as it does from a Rebel; for I was forced into the ranks at the point of the bayonet, for I would not go willingly to fight against the dear old flag, whose ample folds have always shielded the orphan and made glad the oppressed.

"I have read your note a thousand times over, and wished it could rightfully have been mine.

"'Do they think of me at home?'

"Silence, all is silence.

"Not so with the Union soldier—a thousand tokens tell him, yes.

"I was wounded in the second day's fight, and am now packing up my all to be exchanged or sent back a cripple for life. I am seventeen years old, and now I am turned out with one arm to carve my way through the world; but my trust is in my heavenly Father, who will forgive and bless.

"Hoping that God may in mercy reunite us all again as brothers and sisters, is the prayer of your unworthy friend, E— A—,

"Company —, Mississippi Volunteers.

"P. S.—May God guard and bless you."

FUNERAL OF A BEE.

A CORRESPONDENT of the Glasgow *Herald* transmits the following: "On Sunday morning last I had the pleasure of witnessing a most interesting ceremony, which I desire to record for the benefit of your readers. While walking near Falkirk, we observed two bees issuing from one of the hives, bearing with them the defunct body of a comrade, with which they flew for a distance of twelve yards. We followed them closely, and noted the care with which they selected a convenient hole at the side of the gravel walk—the tenderness with which they committed the body, head downward, to the earth—and the solicitude with which they afterward pushed against it two little stones, doubtless 'in memoriam.' Their task being ended, they paused for a moment, perhaps to drop over the grave of their friend a sympathizing tear, and then they flew away to their hive."

FRIENDLY INTERCHANGES OF VIEWS.

ALLUSION has been made in my Lake City daily notes to interviews which it was my privilege to have with Rev. T. M. Gossard, the Methodist pastor of that place. In the former of these, after Br. Willis had called his attention to sundry Scriptural proofs of our main position on the nature and destiny of man, I ventured to asked Br. Gossard what, in his opinion, would have become of the human race if Jesus Christ had not risen from the dead; citing him at the same time to what the apostle Paul says on the subject in 1 Cor. xv., 18, and stating that John Wesley (as also other expositors before and since) interprets the term "*perished*" in that passage to mean—"HAVE LOST THEIR LIFE AND BEING TOGETHER." I told him that this is the sense in which I understand the word. My friend promptly dissented from the interpretation given from Wesley, and explained the text in question to mean that, if Jesus had not risen, the departed were in a wretched condition as to their immortal souls. (These were not his words, but they express his idea in substance.) To this it was objected—as we should never fail to object—that the perishing of our passage cannot relate to a living immortal entity, for the reason that Paul applies the term to personalities that have "fallen *asleep*." The force of this objection Br. Gossard sought to turn aside by claiming that many declarations of the New Testament must, in respect to the question whether they refer to the *human* or to the *divine* nature of Christ, be interpreted according to circumstances; and he would have a like principle apply to man's *body* and soul. In reply, it was insisted that this would not help the case in hand. The New Testament use of the term *sleep*, in relation to the departed, settles it beyond all controversy, that the word belongs to that which actually dies and needs a resurrection—not to that which is deathless, and which, for that reason, cannot be raised from the dead. This position was fortified by a direct citation of text after text. Now behold the result! Br. Gossard—in defiance of the ground he had taken and sought to defend by argument, and without any formal admission of its untenableness—said that the apostle, in 1 Cor. xv., 18, intends "simply" to teach that, Christ being unrisen, the *body* of man will remain in death forever. When asked what, if Jesus had not risen from the dead, will become of man's immortal soul, Br. G. could only say that Paul does not in this chapter tell us anything about that. What a ground this for a cultured Christian minister to assume! How could our apostle's reasoning be more effectually turned into the flattest nonsense then it is by this second interpretation of our brother? Redemption, or the atonement, supposed to be a failure, and the astonishing announcement made that the house the man lived in had gone into hopeless decay, while the fate of *the man himself* is not so much as hinted at! What would Br. G. think, for example, if, in the accounts of the recent tornado at St. Thomas, the public journals of the day should "simply" record the destruction of steamers, vessels, docks, coal yards, dwellings and factories, and wholly fail to chronicle the loss of hundreds of precious human lives? Would he not indignantly denounce the omission as the wickedest trifling? And yet he offers a view of the Holy Spirit's utterances which presents an analogous folly, magnified to infinitude. How much better to let the inspired Word predicate extinction of being of the supposition that the life of Jesus ended forever in his grave.

My further discussion with Br. Gossard disclosed a harmony of view between himself and my friend Dr. Hawley, of Fort Plain, N. Y., which surprised me. He affirmed that Christ is the "first-fruits of the wicked as well as of the righteous dead, and that this is taught in 1 Cor. xv., 20; also that the wicked are as much included as the righteous are in the description which Paul gives of the raised, in verses 42–44, 49, 51–55! While I was drawing him out on these matters (we were out doors with a crowd around us), a Universalist acquaintance of Br. G.'s, with smiles on his face, patted him approvingly on the shoulder, seeing as he did that the whole ground claimed by Universalism was virtually conceded by Br. G. I did not fail to assure the latter of my appreciation of the necessity he was under of either admitting our view, or taking a position which logically involves the eternal well being of the race. He, however, wanted me to admit that he was *consistent* with his belief that the wicked are to be raised from the dead and live forever. To which it is sufficient to answer, that such consistency costs vastly more than it is worth. We may freely grant, that if the wicked are to rise from the dead, the question, "With what body do they come?" is both reasonable and pertinent; and we should expect an answer to it in the writings of one who treats so fully as Paul does upon the subject of a future life. But, since he omits to bestow a word upon that subject, it is far more consistent to deny altogether the revival of the impenitent, than to make them equal partners in all that is affirmed respecting the resurrection condition of those who, having sown to the Spirit, have the promise of God that they shall reap life everlasting. Endless exegetical bewilderment must accrue to those who attempt to expound the disclosures of the Bible concerning a future state, while they fail to grasp the truth of life only in Christ by a resurrection at the last day. Mr. Gossard does no worse in the matter, on the whole, than other leading exponents of nominal orthodoxy, nor can he do any better than they.

Incidentally, in our friendly discussion (for such was its character throughout) I quoted 1 Cor. xv., 22; whereupon Br. G. remarked that he would want no better proof than that affords of the future life of the wicked. But we could not turn aside from other points to consider it; though if we had the reader can judge how impotent must have been the attempt to overthrow our view.

While referring thus to 1 Cor. xv., 22, we may as well repeat an admission made by John Wesley, who says; "Nay, from this place we cannot conclude that mankind in general shall be delivered from any death at all, seeing it does not relates to mankind in general, but wholly and solely to them that are Christ's." Let these weighty words of Wesley be well pondered by his sons in the gospel. It were well if Methodists knew better than they do what the "illustrious founder" of their denomination has written about some of these important matters. The information could hardly fail to remove some prejudice from their minds, and so aid in preparing them for an unfettered investigation of the grounds of our life view.

In the friendly interview which I had with Mr. Gossard at his house, the greater portion of our time was, through his leading, spent in an interchange of views concerning the relative value of our respective penal theories as incentives to repentance. At length the way opened to consult the inspired record; and my first work was to show cause why 2 Cor. v., 10 cannot bear Mr. G.'s interpretation, viz., that the whole human race are to appear before the judgment seat of Christ." I was not a little surprised to find my friend in a very little time, saying that if he should admit that *that* passage related solely to the righteous, there was one other from which he thought I would find it difficult to exclude the wicked. This looked to me like a virtual surrender of his claim on the passage he had first named; and it only shows how poorly prepared our opponents are to maintain positions absolutely vital to their system. But it is gratifying to find men who are willing to converse freely on that subject in the kind spirit which Br. Gossard manifested.

The other text referred to by my respected brother was Rev. xx., 12, 13. I instantly informed him of my belief that the right ous only are brought to view in the passage; adding that I thought of preaching on the subject in Williamson's Hall, and that I would be glad to have him hear me.

Mr. Gossard was the only Lake City pastor with whom I was brought into contact. On the morning of my coming away I was told that he had on the previous day preached a discourse against our views, and had censured Christians for coming to hear me preach. But I could get no particulars, and what I did learn may not have been wholly correct. If I am wrong, Br. Hudson or Br. Willis will set the matter right. Meanwhile they have nothing to fear from opposition, for they understand its essential weakness. R. W.

"THE LORD LIVETH."

THERE dwelt in the east of Scotland a pious clergyman, who had presided for a number of years over a small but respectable congregation. In the midst of his active career of usefulness, he was suddenly removed by death, leaving behind him a wife and a number of helpless children. The small stipend allowed him by his congregation had been barely sufficient to meet the current expenses of his family; and at his death no visible means were left for their support. The death of her husband preyed deeply upon the heart of the poor afflicted widow; while the dark prospect which the future presented filled her mind with the most gloomy apprehensions. By her lonely fireside she sat, the morning after her sad bereavement, lamenting her forlorn and destitute condition, when her little son, a boy of five years of age, entered the room. Seeing the deep distress of his mother, he stole softly to her side, and, placing his little hand in hers, looked wistfully in her face, and said: "Mother, mother, is God dead?" Soft as the gentle whisper of an angel did the simple accent of the dear boy fall upon the ear of the disconsolate and almost heart-broken mother. A gleam of heavenly radiance lighted up, for a moment, her pale features. Then snatching up her little boy, and pressing him fondly to her bosom, she exclaimed: "No, no, my son, God is not dead; he lives, and has promised to be a Father to the fatherless, a Husband to the widow. His promises are sure and steadfast, and upon them I will firmly and implicitly rely." Her tears were dried, and her murmuring forever hushed. The event proved that her confidence was not misplaced. The congregation over which her husband had worthily presided, generously settled upon her a handsome annuity, by which she was enabled to support her family, not only comfortably, but genteelly. The talents of her sons, as they advanced in years, soon brought them into notice, and finally procured them high and honorable stations in society.

"WHAT IS THE SECOND DEATH?"

"THE second death" is *final* death. It is not to die a second time. It is a death into which all the wicked fall and *remain*. It is called a second death because it deprives its subjects of a second life which the righteous only will receive. It is the first death *perpetuated:* a death which shall not result in a second life as the death of the righteous shall; a death *preceding*, not following a second life. It is the failure of a second life, and not a cutting off from a second life, and it is very properly called death, and "second death," because the subjects of this death might have secured a second life. It is more than a state of non-being which we may fancy one to have been in before he ever had a being. It is the ending of one's being, *abortively; a falling short* of a destined end; a ruin never designed. It is the state into which the entire race falls, except the quickened ones. But it is only the first death to the righteous and innocent; because it only cuts *them* off from the first life, and does not deprive such of the second: while it is both the first and second death to the wicked, because it not only cuts them off from their first or present life, but also deprives them of a second life: i. e., the state into which the wicked go at death, is two deaths in one; a death which cuts them off from the life they have lived, and leaves them without a promise of the life to come. And this seems to us very economical as well as merciful; for it is reaching the same result, to wit, "the second death" with only the trouble and pain of *one* execution. Amen. So let it be.

H. YOUNG.

Pittsfield, N. H., Nov. 17, 1867.

CHRISTIAN WARFARE.

IN order to bring about a successful result, there is always a necessity of an education to that end. The mechanic, the merchant will tell us that they had to acquire a certain amount of information to quali y them to fill their respective positions, and do credit to their professions: so with the doctor and the lawyer and scholar; they all had to undergo a rigid examination before they appeared as professors, or claimed to *know* whereof they affirmed. Education, then, is essential to the full development of life's varying and various callings. Now it does seem that the Christian should not claim exemption from as severe a test of discipleship as any of these: *therefore* may his career be *well* called a warfare, a journey, a striving; all who have set their hands to the plough intent on *not* looking back, will agree in this, that life is before them; *real, earnest life!* their relations to the One under whom they wage this warfare is of no mean character; his appointment is not one of party politics; nor is he likely at any time to be superseded by another. No! His appointment comes from the Most High, from Him who has the unquestioned right to say, "Rule thou in the midst of thine enemies." Christian warfare, then, is as noble a calling as he is mighty who hath called him; and in this light I wish to call the attention of those who profess his name.

You have volunteered, and by your profession signed the articles of war. You enter (or should enter) on your duties knowing the result of defeat or victory; and it remains with you to determine, in this signal conflict, whether you will faithfully obey our commander, which can only result in victory, or whether you will go over to the enemy: it's serve God or Mammon; and cowards are not wanted in this army. The gain to be secured is great; the loss awful; therefore be wise, Oh ye servants! strive lawfully; don't beat the air: but be clothed with the whole armor of God: your loins are to be girt with truth; your breast to have the righteousness of God; your feet shod with the preparation of the gospel of peace; and above all take the shield of faith, the helmet of salvation, *and* the sword of the Spirit, which is the word of God. Thus armed and equipped, you can, if you will, fight the good fight of faith, and at last lay hold on eternal life. That great gift, that gift of gifts, that free gift. Secure it by a patient continuance in well doing: ever let the example of those who have gone before you, and have thus shown by their lives and devotion how greatly they prized the proffered boon.

In this light, then, I wish to estimate the Christian warfare; in its dignity, its uncompromising and steadfast character. Above all things *never* yield to the enemy; and feel in yourselves the dignity of your calling; and do not whine out your existence as though you were ashamed to own to whom you belonged; for, as sure as you do, the coming day will declare it.

In its uncompromising character, also, just think how unbecoming of you to stand on one side of the river (as was done in the late war) and the enemy on the other; and in order to feel friendly toward the destroyer of your nation's best interests, you exchange friendly salutations! can these things be, and you maintain your loyalty? It had been said, and I accept the statement, "whosoever, therefore will be a friend of the world is the enemy of God. By this I do not think it necessary we should jostle against all who are of the contrary part, and create a furor; to live in which can only lesson our usefulness and increase the ranks of the enemy, which are even now legion.

"Be ye steadfast, unmovable"; never give way to the enemy thinking it's of no use longer to contend; for they only are crowned who endure to the end; and ever remember for whom you fight and for what. Our lives are short, they are fast ebbing out; the day of the Lord draweth nigh, and the time of reward will soon be here. Let your watchword be "Jesus and victory." G. W. YOUNG.

New York, Oct. 1867.

ON SILENT WORSHIP.

DEVOTION, considered simply in itself, is an intercourse betwixt us and God—betwixt the supreme, self-existent, inconceivable spirit, which formed and preserves the universe, and that particular mind with which he has animated a portion of matter upon the earth, that we call man.

It is a silent act, in which the mind divests itself of outward things, flees into heaven, and pours forth all its wants, wishes, hopes, fears, guilt, or pleasures, into the bosom of an Almighty Friend. Although this devotion in its first stages may be a wearisome or insipid exercise, yet this arises merely from the depravity (weakness) of nature, and of our passions. A little habit will overcome this reluctance. When you have fairly entered upon your journey, the ways of this wisdom will be "ways of pleasantness, and all its paths—peace." True devotion doubtless requires a considerable degree of abstraction from the world. Hence, modern Christians treat it as a vision: hence, many modern writers have little of its unction. But it glows in the Scriptures; it warms us in the Fathers; it burned in an Austin, and in many others of the persecuted martyrs. That we hear but little of it, is not wonderful. It makes no noise in the circle of the learned, or of the elegant. Under a heap of worldly cares, we smother the lovely infant and will not let it breathe. Vanity, pleasure, ambition, avarice, quench the celestial fire; and these, alas! are too much the gods of mortals. Ever since the world began, writers have been amusing us only with shadows of this piety, instead of giving us its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, persecutions, an august temple or splendid imagery, which have little connection with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world, instead of the engaging child of Reason and of Truth, while the lukewarm have rested in a few outward duties, which have had no vigor, and as they spring not from the heart, never enter the Temple of the Most High.

Real piety is of a very different and of a much more animated nature. It looks up to God; sees, hears, feels him in every event, in every vicissitude, in all places, in all seasons, and upon all occasions. It is theory vivified by experience; it is faith, substantiated by mental enjoyment; it is heaven, transplanted in the human bosom; it is the radiance of the divinity, warming and encircling man; it is a spiritual sense, gratified by spiritual sensations. Without this all ceremonies are inefficacious; books, prayers, sacraments, and meditations are but a body without life, or a statue without animation.

That man is capable of such an intercourse with his Maker, there are many living witnesses to prove. Without having recourse to the visions of fanatics or the dreams of enthusiasts, it may be proved to spring from natural and philosophical causes. God is a spirit, so is the mind. Bodies can have intercourse, so can minds. When minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of Paradise. Sin interrupted it, and holiness must restore it. To a soul thus disposed, the Creator communicates himself in a manner which is as insensible to the natural eye as the falling of dews, but not less refreshing to its secret powers than that is to vegetation. The primitive saints speak of this when they are describing their transports. David felt it when he longed for God, as the hart panteth after the water brooks. St. Paul experienced it when he gloried in his tribulations. It was embodied in him when he was carried up into the third heaven, and heard things impossible to be uttered. St. Stephen was filled with it when he saw the heavens opened, and prayed for his murderers. By it martyrs were supported when they were stoned and sawed asunder, and until we feel it in ourselves, we shall never fully know how gracious the Lord is. If you can acquire this spiritual abstraction you will at once have made your future for eternity. It will be of little moment what is your lot on earth, or what the distinguishing vicissitudes of your life; prosperity or adversity, health or sickness, honor or disgrace, a cottage or a crown, will all be so many instruments of glory. The whole creation will become a temple. Every event and every object will lead your minds to God, and in his greatness and perfections you will insensibly lose the littleness, the glare and tinsel of all human things. If I wished only to set off your persons to the greatest advantage, I would recommend this true, sublime religion. It gives a pleasing serenity to the countenance, and a cheerfulness to the spirits beyond the reach of art or the power of affectation. It communicates a real transport to the mind, which dissipation mimics only for a moment; a sweetness to the disposition, and a lustre to the manners, which all the airs of modern politeness study but in vain. Easy in yourself, it will make you in perfect good humor with the world, and when you are diffusing happiness around you, you will only be dealing out the broken fragments that remain after you have eaten. This devotion, however, though essentially a silent intercourse betwixt the heart and God, yet to creatures, consisting of matter as well as mind, must be nourished by external forms. It must strike the senses, in order to awaken the imagination.—*Selected.*

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

NEW YORK, WEDNESDAY, DECEMBER 11, 1867.

VOLUME V.—NUMBER 11. WHOLE NUMBER 201.

THE HERALD OF LIFE IS PUBLISHED WEEKLY BY "THE LIFE AND ADVENT UNION," AT NO. 37 PARK ROW, (FIFTH STORY, ROOM 40,) NEW YORK.

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THE OBJECT OF CHRIST'S MISSION.

EXTRACT FROM A SERMON BY THE EDITOR.

IF the question were asked, "For what purpose did our Lord Jesus Christ come into the world?" how would it most probably be answered? especially according to the general "theology" of the age in which we live? Some one would reply, "He came into the world to save us from hell." But what do you mean by "hell"? "Why, a place of eternal torment, where 'undying souls'—immortal sinners—will suffer eternal torture." That is the reason why our Lord Jesus Christ came into the world, is it? "Yes! admitting of course, that he came to save us from our sins, and consequently from eternal misery."

We are aware that "theologians" recently, have seemed considerably less dogmatical in relation to the doctrine of the endless torment of the wicked. Many of them do not express their views as fully and as distinctly as in former years: but nevertheless, the grand object of Christ's mission was to save men (according to their theological view) from endless torment and burning flame. But what reasons do the Scriptures present for Christ's advent into the world?

We will permit the Lord Jesus himself to reply in his own language, as recorded in John x., 10. "I am come that they might have *life*, and that they might have it more abundantly." Or, as the Syriac version reads, "That they might have that which is *excellent*." In other words, an excellent life.

Here, then, is Christ's own explanation. Will you accept it? "Oh, yes," replies the theologian, "I will accept that declaration of Jesus, but"—"But"—what? These are his plain, positive words; and there is not one word about his coming to save men from the "endless misery of hell."

"I am come that they might have *life*," he declares. Can you understand him? "And that they might have it more abundantly."

"Yes, but then, *life* does not mean existence—it cannot mean that." Why not? "Because every man has an undying soul, and will have an eternal existence." Indeed! So, then, Jesus Christ stands corrected by modern theology. He is not quite accurate! Instead of saying, I have come that men might have *life*," he is corrected, and made to say, "I have come that men might have a happy, or a blessed exissence."

Is it to be supposed for a moment that Christ could not have used these words as well as our theologians? He addressed the common people, and they "heard him gladly."

They did not find it necessary to procure the services of some profound lawyer in order to have his words explained; nor did they need to be told that life meant nothing of the sort, or, rather, that life meant "happiness." While hearing such misrepresentations made, we have been impelled to exclaim—"Get thee behind me, satan: thou art an offence to me. Thou savorest not the things that be of God, but of men." They pervert the plain and obvious interpretation of the words of Christ; whether intentionally or not, God will judge. If our Lord meant "happiness," could he not have said it? Surely the Greek language, in which the New Testament was mainly written, is not lacking in words to exprsss bliss, enjoyment, happiness, and similar ideas. We find such words scattered throughout the New Testament; therefore, if our Lord intended to convey such ideas, we repeat, he could as well have used the language adopted by our theologians as to have used that he did. It is evident, then, that he did *not* mean what they claim as the proper signification of the words.

But they affirm, man has an immortal soul, and consequently their interpretation is necessary to meet their views. Moreover, they inform us, the "church" had "committed to the doctrine of the immortality of the soul," and they are accordingly bound to defend it.

Now it is remarkably strange that the church should have had committed to it such a doctrine, when there is not a text from Genesis to Revelation that speaks of it. We would like to ask, who committed this doctrine to the church? Was it Jesus Christ, the apostles, or prophets? They are all silent respecting it. We would sooner believe that he who said, "All the kingdoms of the world are mine" had committed it to the church. The church did not receive it from God, neither from the apostles, nor from the prophets. How strange that we should be denounced as "infidels" while the Scriptures nowhere teach the soul's immortality. Are we, then, "infidels?" We charge our opposers with infidelity.

Take the language of the text—"I am come that they might have life." Now, infidelity is, in other words, disbelief; and when you say the life there spoken of does not mean life—conscious, or living existence—who is the "infidel" then? Who now believes the plain, positive testimony of Jesus Christ?

By way of confirmation, let us examine other texts in relation to the point—that Jesus did mean life, proper; literal, living existence.

Turn to the case of the young man who asked our Lord what he should do to inherit eternal life. In Matt. xix. we find him described as a young man of more than ordinary intelligence—as a ruler or person of note. "And behold one came running, and said unto him, Good Master, what good thing shall I do that I may have eternal life?" Here we would remark that it was perfectly natural that a person should have come to Jesus for information relative to the matter and theme of his discourses. Very likely this young man had heard what Jesus taught the people, and he went to him to be instructed in regard to a matter that lay near his heart. See him as he comes "running!" Does he ask what good thing shall I do to escape eternal torments? What shall I do to escape an eternal hell? Is there an intimation of any such thing in his question? Not a word of it.

Look at the simplicity of his words—"What shall I do to inherit eternal life;" or, "that I may have eternal life?" How plain, how simple this question is, upon the supposition that man is a perishing being, and passing away in death. Without revelation there is no evidence of a future life—no evidence of a life without end. The whole scene of man's history, in this world, is one of mortality, corruption, and death. He may speculate concerning it as much and as anxiously as he pleases, but he can learn nothing positive or definite in respect to the future, apart from revelation.

The young man becoming interested in the subject, comes to Jesus and makes his plain and simple inquiry. Now mark the reply. "He said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt"—escape endless torment! if thou wilt save thy immortal soul, that can never die! Does our Lord speak thus? Thus would the theology which claims to be orthodox, in this age, have spoken; but not so does Jesus speak. Hear him—"If thou wilt enter into *life*," etc. Such is the divine utterance; and it harmonizes with the whole theme of the preaching of our Lord and his apostles. Jesus Christ was endowed with the "power of an *endless life*," and came to bestow it on the perishing, if they would accept him as their DELIVERER. That life was the great theme of all his preaching, declaring, "This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him him up at the last day." Clearly announcing the bestowment of an endless life as the great end of his mission; and also the means by which that bestowment is to be consummated, viz., by a revival from the dead at the last day. In order to this, there must be faith in Jesus Christ as the LIFE-GIVER—the DELIVERER from sin and death: a cleaving to him as "our hope," and as the only medium between God and us—the "one mediator." Such shall have life from the dead "at the last day," and die no more: they shall "be as the angels of God in heaven:" and because their Redeemer lives to die no more, so shall they. Such is the life the gospel proclaims. Those who reject or neglect this proclaimed mercy perish from life—"shall not see life, but the wrath of God abideth on them;" and death holds them in its eternal dominion—they have no connection with the LIFE-GIVER, and by an obstinate rejection of him have quenched forever the Spirit of God, by which alone any soul of man is raised up from the dead at the last day. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11. That Spirit is received only by a union with Jesus Christ, the fountain and medium of all God's communications to dying men.

Whoever ye are to whom the gospel proclamation comes, make haste to Christ as your Deliverer. Soon that voice of mercy will cease to you: and, out of Christ, death will close in on you with the darkness of eternal night—a night from which there is no awaking, and on which no sun will ever rise.

OF EVIL—THE DEVIL.

OR, JUDGE HALSTED'S FIRST REPLY TO "D."

The spirit of evil—the de'evil—d'evil—devil—of evil.

[Continued from last week.]

1 PETER iii., 10; Gr., ... let him restrain the tongue of him from evil, Ital. let him keep, or retain back, his mouth *dal* (for *da il*) *male*—from the evil; i. e., from evil (equivalent to, his *pneuma*—Latin, *spiritus*, breath—spirit from evil; for neither the tongue, nor the mouth, can speak without breath. And in Psa. xxxiii., 6, we have, by the *ruach*, Gr., *pneuma*, Latin, *spiritus*, Douay, spirit; Ital., breath; E. V., breath, of his mouth. And in Isa. xi., 4, we have, with the *ruach*, Gr., *pneuma*, Latin, *spiritus*, Douay, Ital., and E. V., the *breath* of his lips. The Rheims in 1 Peter iii., 10 is, let him refrain his tongue from evil; E. V., the same.

1 Peter iii., 11; Gr., let him bend or recoil from evil and do good; Ital., let him withdraw himself *dal male*—from the evil; i. e., from evil, and do *il bene*—the good; i. e., and do good. (This language of the Gr. and Ital. personifies evil—sin It is figurative, representing evil as to be bent from, recoiled from. It is metaphorical; meaning, in literal language, let him avoid sinning). The Rheims in the verse is, let him decline from evil, and do good; E. V., let him eschew evil, and do good.

1 Peter iv., 1; Gr., ... hath ceased of sin; Ital., hath ceased *dal peccato*—from the sin; i. e., from sin; Rheims, hath ceased from sins; E. V., hath ceased from sin.

2 Thes. ii., 7; Gr., for that mystery *tes anomias*, of the lawlessness, i. e., of lawlessness, (for evil—sin) at present *energeitai*—energizes, influences, or is active, but that which holding, or continuing, at present, until out of midst it be, or become.

2 Thes. ii., 8; Gr., *kai*—but, or, and, at that time shall be unveiled that *anomos*—lawless—*hon*—whom or which, the Kurios—*analosei*—will annihilate by the *pneuma*, Latin, *spiritus*, breath; Douay, the *spirit*; of his mouth; E. V., with the *spirit* of his mouth. The Ital. in verse 7 has, *dell'* (for *de la*) iniquita—of the iniquity, i. e., of iniquity; and in verse 8 has, by the spirito *della* (for *de la*) *sua bocca*—of the his mouth; i. e., of his mouth. Who cannot see that *evil*—sin is meant in these verses? The Rheims in verse 8 has: And then the wicked *one* shall be revealed; E. V., and then shall that wicked be revealed. The meaning is, there will be an end put to evil; there will be no more sin. The word *unveiled*, in this verse, personifies *evil*—sin. What more apt personification of it than to represent it as under a *veil*, concealing its deformity; which the *unveiling* will expose.

In the plural, *i*—the, and *gli*—the, are the nominative and accusative of the Ital. article *il*; and *dei*—of the, and *dei* abbreviated *de'* of the; and *degli*—of the, are the genitive plural of *il*; and *ai*, or abbreviated, *a'*—to the, and *agli*—to the, are the dative plural of *il*; and *dai*, or abbreviated, *da'*—from the, are the ablative plural of *il*.

Rom. iii., 8, Gr., as some say we say, that we may or should, do the evils (i. e., evil things), in order that may come the goods (i. e. good things), Ital. . . . . we may or should, do *i mali*—the evils, to the end that may come *i beni*—the goods; Rheims, let us do evil, that there may come good? E. V., let us do evil, that good may come?

Mat. ix., 34; Ital., *de' demoni*—of the demons; Rheims, of *devils*; E. V., of the devils.

Mat. xii., 25; Ital. *de demoni* of the demons; Rheims, of the devils; E. V., of the devils.

In Mat. viii., 33, is an instance of the Ital. *degli*—of the—the genitive plural of *gli*—*the*, formed by putting the preposition *de* (without any abbreviation of it) before *gli*: the Gr., there is, *ton daimonizomenon* (genitive plural) of the daimonized; Ital. *degl'* (for *degli*) *indemoniati* (genitive plural)—of the demonized; Rheims, concerning them that had been possessed by the devils; E. V., to the possessed of the devils.

Luke viii., 36; Gr., ... how was preserved, or, carried through (we say, brought through), that, or, the daimonized; Ital., how the demonized—had been freed; Rheims, "how *he* had been healed from the legion;" E. V. by what means he that was possessed of the devils was healed. *Of* is the right word, as in this verse, and Mat. viii., 33, and not possessed *with* devils; just as we say, cured him of the fever. What does "D." think of the word *healed* applied to one possessed of orthodox devils? This single word is enough to show that *healed*—*cured*—of devils, or of a devil, means, healed—cured—of some disease. The daimonized man was a lunatic, and a mad, and bad one. Is not lunacy a disease, and a bad one?

Luke viii., 27; Gr., . . . a man *hos*—who, or, which, had *daimonia* from times long; Ital., a man the which had *i*, the *demoni*; Rheims, who had *a devil* now a very long time; E. V., which had *devils* long time. Orthodoxy would have it, the devils *had* the man. Not so: the man *had* the devils, and would, no doubt, have *kept* them as long as he lived, if he had not been *healed*—cured. We have generally given *demon* for the Gr. word, but this is only an adoption. The definitions by the lexicons, of *daimonian* and *daimonios* would make it thus: My Donigan, the man had unfortunates, providences; i. e., bad providences; my Schrevelius, had miserables, bad fortunes: my Rev. Groves, misfortunes, unfortunates: my the Hedeiru Lex. miserables, misfortunes. And we know from Scripture that the Jews, in idolatrous times, worshipped Fortune as a god. Providence is a common word with us. It is often used in the sense given by Donnegan to *daimonios*, namely, proceeding from the Divinity, and to *daimoniodes*, which he defines "affected by supernatural influence." And the Jews, as Mc Knaught well says, and as was naturally derived from the Theocracy, considered everything as coming from God, i. e., as a providence. But the Rev. Groves, in his Lexicon, defines daimoniodes 'like a spirit, or, demon.'

In the verses I have given, the Ital. definite article, *il*, is declined nominative singular, 1 John v., 18, *il*. Genitive singular, Heb. iii., 13; Psa. xxi., 11; Ephes. vi., 16—*del* for *de il*—of the. Ephes. iv., 27; *al*, for *a il*—to the. And in Rom. ii., 9, *ad*—to—the exact Latin preposition expressing the dative. And in Graglia's Ital. dictionary the preposition *a* is given, defined *to*; and the preposition *ad* thus, "Ad (a), prep. to," putting *a* in parenthesis. Accusative singular—*il male* (it is *il* both in the nominative and the accusative)—*the evil*, for *evil* in the abstract; also, Rom. ii., 9, and in xii., 9; and, *il maligno* in John ii., 13. Ablative singular, *dal* (for *da il*)—from the, in John xvii., 15; 1 Peter iii., 11.

And in the nominative plural of *il*, which is *i*, *i mali*—the evils, in Rom. iii., 8. And de' (for *dei*)—*of the*, in Matt. ix., 34, and xii., 24. And *degli*—of the, in Matt. viii., 33. The dative plural of *il* is *ai*, and abbreviated *a' to the*; and *agli*—*to the*; and the ablative plural *dai*, and abbreviated *da'*, *from the*; and *dagli*—*from the*, as "D." will see by looking into Graglia's grammar, prefixed to his dictionary. And we have found *d' uormo*—*of man*, in the singular, Rom. ii., 9; and *d' ogni*—of every, in the singular in 1 John i., 7, and i., 9.

We now take up "D."s objection to the way in which we have proposed to find the letters d e v i l, and to make the word *devil*, used in the Douay, the Rheims, and King James's English versions.

On page 464 of "the Theology of the Bible" we say: "The word *devil* is a mongrel word, compounded from the Lat. and Ital. *de*, of and the English word *evil*. According to the Ital. mode of expression, *of evil* would be written *de'evil*, of the evil; but where two vowels come together one is struck out, so that here it would be *d'evil* of the evil; and as before a noun used in an abstract sense, here *evil*, the Ital. article is not to be rendered, as we have seen, *the* is not to be used before *evil*. This gives, for *d'evil*, of evil; and striking out the apostrophe, we have *devil*; used for the principle of evil. Hence *devil* (a thing) *of evil* is proper enough for an idol. So a disease is (a thing) *of evil*; and we shall see that the Rheims, and the E. V., New Testament call a disease *a devil*, and diseases, devils." This is the way in which we have put *our* case.

Now, does "D." think, that if there is no such being as a personal devil, he could get the word devil in any better way? Does his uneasiness arise from the way in which we get *devil*, or from his notion that there is really such a being as *his* devil, and his unwillingness to have his notions disproved? If the latter, the question between us and him is resolved into the question, whether there is such a living being. Why, then, does he put his dispute upon the very unimportant question, how the English word *devil* can be got? Why not go to the real question involved, and attempt to show that the Bible teaches a personal devil?

But to his objection. He says, there is no such Ital. preposition as *de*: that the Ital. preposition is *di*, not *de*.

Answer: The Ital. forms its cases not by different terminations, but by prefixing prepositions, as does the English. Now we have seen that the Ital. expresses the ablative of its article *il* by prefixing its preposition *da*, making *da il*, which is contracted to *dal*—from the. And expresses the dative of its article *il* by prefixing its preposition *a*, making *a il*, contracted to *al*—to the. Does "D." really think, then, that the Ital. has no preposition to express the genitive case—*of*? He would seem to think so, for he says: "There is a masculine singular definite article, *il*, of which the genitive is *del* or *dello*, and *dell'* before a vowel." He would thus make *del* to be the genitive of *il* without any preposition before *il*. Do you mean *that*, minister "D."? Is there no preposition in *del*? How do you propose to get the genitive of *il* without a preposition before *il*? The Ital. forms its cases by affixing prepositions. But he don't really mean to say that he can; for he proceeds to say: "If, then, Judge H. wishes to compound an Italian and English word, he must use the following method: di evil, or dell' evil. Let him choose the one most fitting, and it will not give him his *devil* by any legitimate method of contraction." Now we are at the Ital. article *il*, and not at the Ital., article *lo*. And (to quote "D."'s language) "right here our learned friend strikes his great error." He says: "There is a masculine singular definite article, *il*, of which the genitive is *del* or *dello*, and dell' before a vowel. He makes dello—dell' before a vowel, to be the same as *del*; and makes each of them, as well as *del*, to be the genitive of *il*. An unskilled handler of edge tools is apt to get his fingers cut. *Dello*—dell' before a vowel—is the genitive singular of the Ital. article *lo*, and not of the Ital. article *il*; and *dello*—dell' before a vowel—is for *de lo*—of the; and *de* is the Ital. preposition here (expressing the genitive *of*) prefixed to the Ital. article *lo* making *of the*; the double *l* in *dello*—dell' before a vowel, being for better pronunciation: But *del*, a contraction for *de il*, forms the genitive of the article *il*, *de* before *il*, being the Ital. preposition expressing *of*. And in *del* (for *de il*) it is not the *e* that is struck out but the *i* in *il*, leaving the preposition *de* untouched. And if our learned friend will look at his Ital. grammar (page 10 of Graglia's) he will find that the Ital. has three definite articles, *il*, *lo*, both masculine, and *la*, feminine. And that the article *lo* is declined, nominative, *lo*; genitive, *dello* (for *de lo*); dative *allo* (for *a lo*) ; accusative, *lo*; ablative *dallo* (for *da lo*.) And that *la*, the feminine article, is declined, *la*, *della* (for *de la*) *alla* (for *a la*); *la*, accusative; *dalla* (for *da la*) ablative. And if he will look at his Ital. dictionary he will find that *a*—to, and *ad*—to, are prepositions, expressing the dative; and that *da* is a preposition, expressing the ablative; and that the Ital. dative and ablative are formed by prefixing these prepositions. But the Ital. has the genitive case also. Has it any way of expressing the genitive different from that in which it expresses the dative and ablative, namely by prefixing a preposition? Could this be imagined by any one acquainted with the structure of the Ital. language, or by any one who knew that the Ital. expressed the dative and ablative by prefixing prepositions? "D." says: "Judge H. must use either *di evil*, or dell' evil. Let him choose the one most fitting, and it will not give him his *devil* by any legitimate method of contraction." Now first, as to dello—dell' before a vowel, "D." will not expect us to choose *that* after being informed that he was mistaken in supposing that dello, contracted to dell', expresses the genitive of *il*, but that it expresses the genitive of *lo*. We will take *del*, which expresses the genitive singular of the article *il*: *del* is a contraction of *de il*: and we presume "D." will admit that the genitive is, of; that the Ital. *il* is *the*, and its *de il*—contracted to del, is, *of the*. And the Ital. strikes out one vowel, the *i* in *il*, and writes *del* for *de il*—*of the*, leaving the *de* intact. Now what does *de* in the contraction *del* express? Does it not express the genitive *of*? And is not *of* in English a preposition? Can we possibly be wrong, then, in saying that the Italian *de*, which expresses the genitive *of*, is a preposition? We think not. The Ital. expresses its cases in the same way the English does, by prefixing prepositions: and the Ital. *de* in *del* is just as much a preposition, (expressing the genitive), as its *a* in *al*, and its *ad*, are prepositions expressing the dative, and its *da* in *dal* is a preposition expressing the ablative. We "choose," therefore, first *del evil*—*of the* evil. But the Ital. article is not to be rendered here in English, (as before shown), a rule which "D." failed to notice in stating, at the beginning, what he calls our *claim*. We, therefore strike out the *l*, standing for *il*—*the*, and write *de evil*—of evil; and two es coming together, we strike out one, and write *devil*, of evils, i. e., the principle of evil.

We now take the alternative that "D." gives us: and he gives us this alternative rightly, *dievil* (of evil). Now, if he will turn to page 10 of the same grammar, he will find at the foot of the second column, that *di* is made d' before a vowel: so that *dievil* is to be written *d'evil*, and we have only to strike out the apostrophe (to which "D." makes no objection) and we have *devil*. And by turning to Rom. ii., 9, before given, he will find the Ital. *d'uomo* rendered *of man*, in the Rheims and E. V. And in 1 John i., 7 and 9, Ital *d'ogni*, of every. We thus show that *d'* for *di* is "a legitimate method of contraction." And our first method of contraction from *del*, "D." may, since the correction of his mistake in taking *dello* to be the genitive of *il*, as *del* is, now think an equally "legitimate method of contraction." And his language, "Let him choose," etc., shows that if either of these is a "legitimate method of contraction," we are at liberty to adopt it, and thus to form our "mongrel" word *devil*. But "D." has procured a "written statement from a professor of modern languages in a New England College for over 25 years." And the Prof. tells him, that *de* is a Latin, not an Ital. preposition; for in the Italian it is di. The Prof. says: "True, in the genitive singular of the definite article *il* we have *del*." Just so, Professor, and del is the word we have just now taken. Unfortunately for "D." he went beyond the instructions of the Prof., and made *dello*—*dell'* before a vowel (the genitive singular of the article *lo*,) to be the same as *del* (for *de il*) the genitive singular of the article *il*. The Professor did not make *that* mistake; for, in the singular he stops at *del* as the genitive singular of the article *il*, and *della* (for *de la*, two els being used for better pronunciation) as the genitive singular of the feminine article *la*. The Professor says, that "For the genitive of *il* we have *del*, from which one might *infer* that this contraction was for *de il*, but that this is not the case, inasmuch as *de* is never alone, not being really an Ital. word." Does the Professor really mean to say that *del* is not a contraction of *de il*, and to give as a reason for the assertion, "inasmuch as *de* is never used alone"? Does the fact that this Ital. preposition when used alone is written *di* prove that *de* can't be used in connection with the article *il*, as in *de il* contracted to *del*? What does *de* in *del* mean? Does it not mean *of*? The *il* (*l* in *del*) means *the*. What does the *de* in *del* mean? Does it not mean *of*; and is not *of* a preposition? I think the Professor must have been an orthodox minister long enough to have got the orthodox method of so-called reasoning. The Ital., as before said, forms its cases by prefixing prepositions. How will the Professor form the genitive of *il* without prefixing a preposition? Will he make *ili* the genitive of il? Did he ever see any such Italian as that? Now *de* being used in connection with *il*—*the*, in *de il* contracted to *del*, the *de* and *del* expressing *of*, can't be anything other than a preposition. And the genitive of the feminine article, *la*, is *della* (for *de la*) *of the*; as in 1 John iii., 4, *della legge*—of the law; and in 1 John iii., 19, *della verita*—of the truth: *della* is for *de la*, two ls being used for shorter pronunciation. Now *la* is *the*. Is it not the *de* that expresses the *of* in *of the*? And is not *of* a preposition? It is no answer to say that *de* is used for *di*: *di* is *of*; and *de* used for *di* is *of*. For my purpose the only question is, does the Ital. *de* express *of*? In connection with *il*, then, as in *del* for *de il*, *de* is *of*. This is enough for the way we get *devil*: thus *del evil*—of the evil, i. e., *of evil*, as before. And striking out the *il*—*the*, contracted to *l*, we have *devil*—*of evil*; and striking out one *e*, we have *devil*—*of evil*.

Now for the plural. The Professor says, "In the plural *dei* or abbreviated de', meaning *of the*." Certainly, in the genitive plural, as in Matt. ix., 34, and xii., 24, before given. But why do you say *meaning*, Professor? Do not *dei*, and *de'* abbreviated for *dei*, *express of the*? And here, too, it is the *i* that is struck in the abbreviation, not the *e*: the *de* is left intact. Is it not the *de* that expresses *of*? And in the Ital., *gli* is *the*, and *de gli* contracted to degl' before a vowel, as in Matt. viii., 13, before given, is *of the*. Is it not the *de* that expresses the *of*? And here, too, there is no contraction or abbreviation of the *de*. And prepositions are the same in the plural as in the singular. We do not say *ofs* houses; nor does the Ital. write *des*, but *de*, only, for the genitive plural as well as singular. Now we take the Professor's own *de'*—the abbreviation of *dei*—*of the*; and put *de'* before *evils*, and make *de' evils*—*of the evils*; and by omitting the article (because not to be rendered in English), and striking one *e*, and the apostrophe, we have *devils*—*of evils*; that is, (things) of evil, such as idols, frequently called *devils* in the Douay and E. V. of the Old Test.; and such as diseases (which are things) of evil, and called devils in the Rheims, and E. V., of the New Test. We say of a man in a fit of melancholy, he has the *blue* devils. Of what color are orthodoxy's devils?

Thus by taking the Professor's de' (an abbreviation of dei) *of the*, and striking out the article and the apostrophe we get *devils*—of evils; and by his own show we get rid of all orthodox devils at one swoop. O, but (perhaps the Professor will say), the plural devils, won't include the *singular* devil. Why not, Professor? Is not your head devil, a devil? And if we get rid of the devils do we not get rid of him? And would the Professor keep his head devil without any imps—little devils—to help him do his work? Leave him to do alone all the work that orthodoxy assigns to him and his under-devils? I think his orthodox satanic Majesty would say, he wouldn't undertake to do it all himself. But if the Professor prefers that we should not include the Devil in the plural, the devils, we will now get rid of his Highness the Devil by a very short process: *di* is written *d'* before a vowel, as we have seen. So that *di evil* is written *d' evil*; and we have only to strike out the apostrophe, and we have devil.

I think that "D." was quite sure he was appealing to orthodoxy in appealing to this Professor; and that the Professor would do his best to help him defend the Romish and yet widely received Protestant theory—the orthodox devil and devils.

Having thus shown conclusively, we think, that the Ital. *de* is used as a preposition, I ask "D." to look again at my language, quoted by himself rightly enough in this respect. My words are: "The word devil is a mongrel word composed from the Lat. and Ital. *de*, of, and the English word evil." Will any one say, after the above citations, that the Ital. *de* is not used for *of*. And that is all I need. If "D." still thinks it is not a preposition, let him enjoy his own opinion as to that; but will he say that the Ital. *de* is not used to express *of*? He may have it a preposition or not just as he pleases. For ourselves we are even better satisfied than before with the way in which we got the word devil.

Having thus disposed of "D."'s objection to my way of making our word devil, and being unwilling to trespass further on your columns in one issue of your most invaluable paper, I defer answering the other matters in "D."'s article to a future, and I hope an early day.

H.

A Generous Offer.

I am desirous that subscribers to the Herald of Life, of all others, should have such aid as the book entitled "The Theology of the Bible" affords in support of the system of truth so ably maintained in that invaluable weekly paper. I will therefore mail a copy of the second issue of the said book (containing the full index, appendix, and notices of the book), and will pay the postage, on receipt of a letter from any such subscriber enclosing $2, directed to me, 417 Broad street, Newark, New Jersey. O. S. Halsted.

Note by the Editor.—In addition to the foregoing we have made arrangements with Judge Halsted to furnish the work as follows: Any person who will send us $3 shall have the remaining numbers of this volume of the Herald of Life, and we will send them "The Theology of the Bible" free of postage. Thus they will get at least 36 numbers of the Herald and the book for the retail price of that work, viz., $3. Will not every one avail themselves of this chance to get one of the most useful works ever published? To those who are *now* subscribers for the Herald, Judge Halsted's offer is very generous, and we hope none will fail to embrace it, and write to him immediately for it; yet they can save fifty cents by sending a new subscriber to this office, as above directed. The book is one to *study*; and with its aid your Bible will be more perfectly understood and valued.

Lost Numbers.—We give notice once more if any of our subscribers have failed to receive their papers, since the commencement of this volume, if they will inform us soon, we will supply them with any No. except No. 8, of which we have run short. Of all numbers except one and eight we have at present an abundant supply, and we intend soon to send them off as tracts, if our subscribers do not call for them. Any new subscribers who wish all the numbers of this volume must state their wish explicitly, or we shall not send them.

That Sermon.

Cambridgeport, Mass., Dec, 9, 1867.

Br. Storrs: Yesterday we had the promised sermon, from the old Baptist minister, on the Annihilation of the wicked. Taking for his text Ezekiel xviii: 4, "The soul that sinneth it shall *die*" and Rom. vi: 23, "For the wages of sin is *death*."

His argument reminded me of a fly entangled in a spider's web, the more he struggled to get out, the more he got entangled. In trying to prove man immortal, he proved all animals, swine, etc., entitled to the same immortality. He labored to prove that *death* means *life*: that *destruction* means *preservation* forever; and that to perish means to abide forever in everlasting pain.

He seemed to make great reliance on his Greek dictionary. He *read* part of the tract, "Animal and Spiritual Man," skipping over the most important points, but using it more however than his text; frequently using Mr. Storrs' name, in both sermons, as the "champion of this doctrine."

These sermons against our views have probably brought them before the people, as nothing else could; and may lead some to investigate them for themselves. I think the tract on "Man's Nature and Destiny" is a very hard thing to answer; it contains so much scripture; that, which cannot be contradicted; and it ought to give light to the most stubborn. Why is it men will not see the light? Men may labor hard to change these terms, "The wages of sin is *death*"—"*destroy* soul and body in hell"—"in that very day his thoughts *perish*"—2 Peter ii: 12, "These as natural brute beasts . . . . shall *utterly perish* in their own corruption."

Jude speaks of some who are "sensual, having not the Spirit." These texts will always stand as God has placed them in his Word, and so that the poorest and weakest of his creatures can read and understand; and all the cunning and philosophy, of man can never change them. Thanks be to God that he has set *life* and *death* before men in such plain and clear language. But he has said to some Ezekiel xiii: 22, "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." W. R. W.

What we should Know.

I *know*—that my Redeemer liveth. Job. xix. 25.)

I *know*—in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. i., 12.

Ye *know*—that he was manifested to take away our sins. 1 John iii., 5.

We *know*—that all things work together for good to them that love God. Rom. viii., 28.

We *know*—that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. v., 1.

We *know*—that when he shall appear, we shall be like him, for we shall see him as he is. 1 John iii., 2; v., 15, 18, 19, 20.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 11, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not; he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

One Number More.

Another number of our paper completes the first quarter of this volume. We have continued to this time to send to many who, as yet, have paid nothing on the volume; though this has been contrary to our usual custom. Is there one of this number who would willingly be deprived of the papers, thus far sent, for the subscription price of the entire volume? If there is, we wish they would let us know it at once, and we will cease to send more.

We have no *duns* to make, we do not deal in that article; we never send them; but if any of you, who have thus far made no remittance toward the present volume, have a mind to help the paper, we shall be glad to hear from you before we enter on the second quarter; which will be January 1, 1868. What we shall do, if we do not hear from you, we will not now say: but one thing you need not fear: we shall not send you a "*Bill*" asking pay.

Those who made "pledges," at our anniversary, or since, will confer a favor by redeeming them in whole or in part at the earliest time possible.

The present number of our newspaper comes to you with an improved margin, and we think otherwise improved in its appearance; but of that you will judge.

Now, will you not give us a few hundred subscribers for the remainder of this volume, and so secure a copy of "The Theology of the Bible" for yourselves, or for some friend? See the "Generous Offer" in another column.

That the cause we advocate is now rapidly taking hold of many thinking minds, is clear. Our friend, Dr. J. K. Finley, author of the "Letter to a Clergyman," formerly of Pittsburg, Pa., now residing in Niles, Mich., has sent us seven *new* subscribers for the present volume, and those from among most intelligent men; and expects to send more. Such things are encouraging. We are satisfied that if all our friends would exert themselves a little in earnest, our list might soon be doubled. Will you not give *one* day in "*Christmas*" to this work?

Errata.—On the first page of this paper, in the last column, second line from the close of the first paragraph, for *devil*, read *deevil*.

"Of Evil: The Devil."

The article by Judge Halsted on the above subject, commenced last week and finished this, cannot fail to interest those who wish to see a thorough investigation of the question. To such, the length of the reply to "D" will be no objection. One who takes the unpopular side of a theological subject, must, of necessity, take more time, and occupy more space, than his opponent, who has the popular prejudice on his side, and hence needs less argument to carry his point with such as do not like to think they may have been wrong.

To us, Judge Halsted's argument is of uncommon interest, and we think triumphantly establishes the origin of the term devil. Let our readers carefully examine the whole matter, and decide for themselves. If the idea of a personal spirit-devil is an error, it is a most mischievous one, leading men, really to divide their worship, or homage, between God and his satanic majesty, and lessening their respect for God, under the idea that he either lacks the power or disposition to put an end to so mischievous an enemy to the feeble creatures he has made. To suppose the God of love permits such a being as the theological devil to be everywhere, working woe, sin and death among such helpless creatures as men, is an amazing tax on human credulity, and we cannot help thinking the "cloven foot" was an invention of wicked priests, in the dark ages, in order to get money from an ignorant people to aggrandize themselves. But the invention has been transmitted through papacy into Protestantism, till Christian men seem to think that belief in a spirit devil is as essential to religion as belief in a God. Truly, this seems like dividing our homage between two, little less fatal to pure and loving Christianity than the attempt to "serve God and mammon" which the Saviour said "Ye cannot do." Let us give to God an undivided heart, and "overcome *evil* with good."

Definite Time for the Advent.

We have often in the past twenty years expressed our mind decidedly against the idea that any prophetic period gives us the day, month, or year, of the second advent of Christ. We have not felt disposed to denounce those who have held and promulgated an opposite view; yet we have felt grieved that any should bewilder themselves and others by laboring to establish the idea that definite time is revealed in the prophetic numbers for the glorious appearing of our Lord Jesus Christ, being fully persuaded that such efforts are labor lost, and will most assuredly end in disappointment to all concerned in them, if not ultimately leading them to undervalue the Scriptures themselves from these repeated failures in definite time searching.

We wish to treat all kindly who are honestly believing in such a view of time; but they must excuse us from taking any part in it: to us, with present light, it would be presumption and a sin. We do not object to endeavors to understand the prophetic periods. What we do object to is, the assumption that any of those periods give, or were designed to give, the exact time of the second advent. We are satisfied they do not.

That they give us events which bring us "near" that advent we believe; and if investigated with a view to learn that we are *near* that glorious revelation, and for that purpose only, we rejoice in all the light that can be shed on the subject. But it seems that the greater portion who look at the time of prophetic periods, immediately conclude to start some precise time for the advent itself. This we consider a great mistake and an evil, as it tends to weaken confidence in all prophecy, and leads persons to follow fancy and feeling, rather than the word itself. Those who have been leaders in these movements ought to have learned wisdom by their repeated failures. Some of them have, but others continue, persistently, to assume they have found new data, and rush on as confident and as positive as if they had never failed. Alas for the sheep who are fed by such shepherds.

Our faith in the matter, that definite time in the prophetic numbers is nowhere given, has not been moved for the last twenty years or more. We have had no faith in any of the set times, which have been numerous during those years; we have none now in the '68 movement, but we do believe the event is "nigh, even at the door."

We have received several long communications from a highly respected and aged brother on the subject of time. He fixes it with certainty, by mathematical accuracy, in '83 or '84. We really desire it may not be as far off as that, but fear it will be even farther away, if this fixing definite time is not put an end to soon; for "Ye know not when the *time* is;" and "In such an hour as ye [my friends] *think not*, the Son of man cometh."

It is a settled fact, in our mind, that the Son of man will never come in any set time fixed upon by any of our race. The sooner, therefore, an end is made of this waste of time and money to find out the exact time of the event, the better will it be for the cause of truth.

Let all remember it is *love* for the appearing of Jesus Christ that will constitute us heirs of *life* when he comes, and not the love or knowledge of the exact time of the event. Saith an apostle, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not *love*, I am nothing." But nowhere does the Bible make the knowledge of the exact time—hour, day, month, or year—a condition of life eternal to any man; nor the profession of such knowledge a proof of being among "the wise," in respect to the second advent.

Let us all watch and pray, and be always in that state of mind, and in that employment that we would rejoice to have our Lord come in his glory. So shall we be accepted of him in that day. "Come, Lord Jesus, come quickly."

Hell the Foundation of his Religion.

An eminent minister, not a thousand miles from Brooklyn, N. Y., is reported to have said in his pulpit, not long since, "Take away hell and you will take away the foundation of my religion." Being of the "orthodox" school, he must be understood as saying, "Take away the doctrine of immortal souls in endless torture, and you take away all my hope of going to heaven, and all my love to God and Christ." If hell torments is the foundation on which he builds, we think the "floods and winds" which are sweeping over it, will leave him on the "sand." True, thousands listen to him now, and his fame is wide spread, but that will not save his hell foundation. It was laid in heathen superstitions, nourished in the papal corruptions, and at twilight was spawned into Protestantism; but the light of truth has at last so far shone into the darkness that men begin to "see light in God's light," and the shocking blasphemy against the character of God is fast disappearing—"The rain is descending, the winds blow, and the floods" of truth are "beating against" this clerical "foundation;" and some of them seem to be crying, "O Baal, save us"—"O *hell*, thou art our only foundation: without thee I have no religion."

We really hope these men are better than their foundation; for if what this clerical gentleman says of himself is true, we have not the least doubt that, with all his eloquence and reputation for piety, he is as destitute of the "religion" of the Bible as the most benighted pagan. The religion of the Bible has for its foundation, "God *is love*;" and, "*In this* was *manifested* the love of God toward us, because that God sent his only begotten Son into the world that we might *live* through him." Not that we might be saved from eternal hell torments through him. No: it was life—eternal life, that men needed: it was to be made partakers of the divine nature, viz., *love*; for, "God *is love*; and he that dwelleth in love dwelleth in God, and God in him." "He that loveth not knoweth not God, for God is love." Love, then, is the "foundation" of all Bible "religion;" and Paul prayed that the Ephesians might be "rooted and grounded in love." A blessed soil; a good "foundation;" much more likely to make a Bible Christian than "hell" torments." God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." And what is "his Spirit," here spoken of? It is clearly his spirit of love, "for God is love." That spirit of love is what constitutes Bible "religion." Its "foundation" is love: its root is in love: its blade is love: its fruit is love. How wide is all this from a "*hell* foundation!"

How long will men professing to be gospel ministers utter such reproaches against the government of God, as that reported of this clergyman? May they soon learn "the ways of God more perfectly," and not drive men away from God by such representations of the foundation of religion. God has directed us to "Say unto them, As I live, I have no pleasure in the *death* of the wicked, but that the wicked turn from his way and *live*: Turn ye, turn ye, for why will ye *die*?"

Here is no *hell*-religion. No, it is the voice of deep and earnest love, calling men from the path to death to the way of life. Let this manifested love of God be the foundation of our religion; then shall we be built up in Christ, and bring forth fruit unto holiness, and the end will be everlasting life.

"Hit Him Again."

The following hit at the *Voice of the West*, which maintains the resurrection of the wicked to die again, we cut from the *Advent Herald*, a paper holding to inherent immortality and eternal torments for wicked men.

SO WE THINK.

The *Herald of Life* advocates the extinction of the wicked at death, and teaches that they will have no resurrection. The *Voice of the West* holds that at death there is a cessation of being, but that the unjust will have a resurrection and then be blotted out of existence. The following, from a correspondent, appeared in the latter paper recently "without note or comment," and is expressive of our opinion respecting the difference between the two views:

"I endorse the doctrine concerning the wicked which the *Herald of Life* advocates: but regard the difference (as held by you) of a very trifling nature: for it is certainly but a very small matter as to whether the wicked remain dead, or whether they are raised to life and then destroyed altogether. For we will place the question in its most appropriate form, and it reads: 'What is the end of the wicked?' Don't we both point to the same text for our evidence? 'They shall be as though they had not been.'"

Note by the Editor of Herald of Life.—There is, however, a vast "difference" between hanging a man *once*, and making him alive to hang him again. "The wages of sin is *death*." And "it is appointed unto men *once* to die;" and "when they are dead, they are as dead as they ever can be." To make them alive, to kill them again, looks too much like savagism to correspond with the idea that "God is love:" and as the penalty is "death"—not dying, nor the pains of dying, but life extinct, we rather think, God will not *twice* execute the sentence. It makes a mighty "difference" respecting the character of God, which view we take. We should certainly conclude a government was too savage to be tolerated which executed the penalty of death on even murderers, if they should hang them by the neck till almost dead, then cut them down, and revive them, so as to hang them a second time. It is time to be done with such representations of the Divine government.

Dr. Finley on the Devil Question.

I have been much interested in the discussion that has been going on for some time past, in the Herald, in reference to the personality of the devil. Judging the question by the light of reason alone, I have felt that it was not giving us a fair chance in the race for immortality, to bring us into existence with a strong natural tendency to sin, as the Bible tells us, "prone to sin as the sparks to fly upward," and surrounded by so many and such powerful incentives to evil; and then, in addition to all this, to subject us to the continued assaults of a most malignant, and ever-present adversary, who is according to the general belief invested with some of the attributes of God himself, such as omnipresence, and omniscience, knowing our thoughts, and capable of influencing our most secret feelings and conduct; it certainly does not look reasonable.

We are represented in the Bible as creatures of the dust; frail, without any inherent strength, and of ourselves incapable of doing anything acceptable to God. The most impressive figures are made use of, to teach our weakness, and our perishing nature. "For he knoweth our frame; he remembereth that we are dust. As for man his days are as grass: as a flower of the field so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more." Some of the widely-accepted articles of our creeds even go so far beyond the teachings of the Bible itself, as judged by unprejudiced common sense, really remove us beyond the bounds of moral responsibility. See question 25th, Assembly's Larger Catechism.

Notwithstanding the apparent unreasonableness of subjecting us, in addition to our own natural and inherent weakness, to the machinations of such a powerful enemy, influenced in his desire to ruin us, by the most inveterate hatred of God and everything that God loves, I have yet always believed that it was so plainly revealed in the Bible, that I have not dared to doubt the truth of the commonly-received views. Doctor Fondey's articles in their favor, published in the Herald, appeared to me very strong, almost unanswerable. He writes too in such a good spirit, manifesting only a desire to discover what is the truth, exhibiting also so much Scriptural research, that I was almost inclined to drop the further investigation of the subject, thinking it could not be so satisfactorily settled as to be placed beyond doubt.

For a long time I felt much in the same state of mind, with regard to the question of the resurrection to life of the wicked. The Scriptural arguments of yourself, Curry, Wendell, and others, almost brought me to a conviction that the Bible taught their non-resurrection; still there were one or two texts that seemed to lie in the way, and interfered with a perfect confidence in what I now believe to be the truth. Romans viii., 11, finally dissipated any remaining doubts. I do not mean to say that I was convinced by this text alone, but it served as the capstone to perfect the symmetry of the whole argument. It was the keystone in the arch, strengthening and sustaining all the rest.

In regard to the personality of the devil, I concluded to do as I did with this question, just hold it in abeyance, and wait for more light. Within a few days the light has come upon me from an unexpected quarter; in fact from a passage that has heretofore appeared strongly to favor the idea of a personal wicked agent. In Hebrews ii., 14, we read, speaking of the Christ, "That through death he might destroy *him* that had the power of death, that is the devil." In turning this passage over in my mind lately, it occurred to me, that the Bible nowhere ascribes the power of death to the devil as a personal being; but everywhere teaches that it is caused by, or in consequence of, sin. The whole proofs is very clearly described in James i., 14–15; "Any man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin when it is finished, [or, as the syriac has it, matured,] bringeth forth death." Passages teaching this truth might be multiplied to any extent. This text then in Hebrews is one in which sin, or the principle of evil, is clearly personified; and if in this place, why not in all the others? I think the Bible generally, and most likely always, furnished, within itself, a key for the solution of all such doubtful questions, and especially where one side of the question runs counter to the clear dictates of reason or justice

In this case I would say also, that if this text stood alone, it would not be sufficient to produce full conviction, but according with our sense of the right, and taken in connection with the published views of various writers, and especially with the light brought to bear upon it by the philolosphical investigations of ex-Chancellor Halsted, it seems to place the matter beyond any reasonable doubt. I remain truly yours. J. K. Finley.

Niles, Mich., Nov. 25, 1867.

Jacob Grim, at West Chester, Pa.

Philadelphia, Dec. 4, 1867.

Br. Storrs: I received an invitation last week to go to West Chester. After making the appointment with Sr. McCullough, I was taken quite sick, with a heavy cold, and thought it would be impossible for me to fill my engagement. My wife and daughter wished me to drop a note to that effect; but as they had made the appointment and engaged the hall, I declined doing so; but thought it would be best for me to go and do the best I could under the circumstances. If I failed through being unwell, I would have the satisfaction at least of trying to fill my appointment.

I did not expect to have an audience of more than twenty or thirty at most. But, to my suprise, when I entered the hall, which was the large Horticultural Hall, there were between three and four hundred persons present. I wondered what had stirred the people up. The flaming handbills posted on the trees, corners, and market places, as follows: "Life only through Christ. Jacob Grim, of Philadelphia will present the Bible views on the above subject, on Sunday afternoon at 3 o'clock, and again in the evening at 7 o'clock. All lovers of Bible truth are affectionately invited to attend." This explained the matter, somewhat. This, as near as I can reccollect, was the advertisement. In the afternoon I felt quite unwell, but endeavored to give them man's condition in death. I first showed what man was by creation; what he lost, his trial, condemnation, the penalty, and wound up my discourse by stating that I had merely made a diagnosis of man's disease and condition; but if they would favor me with their presence in the evening, I would give them the antidote and cure. The fact was, I thought I was about used up. I never felt so bad in my life after speaking. It seemed to me as if all the magnetism in my body was exhausted.

In the evening the congregation was larger than in the afternoon. My text was "I am not ashamed of the gospel of Christ; for it is the power of God unto life (*Murdock*) to every one that believes."

When I looked over the audience and thought it might be the last time they would ever have the privilege of hearing of "Life only through Christ," it seemed to fill me with new magnetic force. There is always something in the beauty and simplicity of the gospel of life that warms my heart; and after I commenced presenting the grand truths of life by the resurrection of the dead, I forgot I was sick, and spoke for one hour and a half, to the most attentive audience I ever addressed. At the close a gentleman asked the privilege of asking a question. It was granted. The question was, "Do I understand you to teach the doctrine that the wicked will not rise?" I thought the question altogether out of place; for, I do not think there was one individual in the house but what knew that was the burden of my discourse; for, in the midst of it, I challenged the audience for any power in the Bible that could give a wicked person life, and waited a reply, but in vain.

He asked me what I did with Daniel xii., 2; John v., 28–29; Acts xxiv., and the "better resurrection." After replying to several, he asked the privilege of making some remarks. It was granted. When in a very gentlemanly way, he commended the gospel as I presented it, and said there was much in my discourse he could approve; but was sorry that after so long study of the Bible, I was unable to find the doctrine of the resurrection of the wicked taught there. After his remarks, I made a short reply. It was now nearly half past nine, by my time, and the audience seemed perfectly contented to remain; but as it was impossible that evening to answer all his texts—for he quoted about all on that side—we closed. I was informed there was persons present who had not been inside of a meeting house for many years.

Well, the truth is, between four and five hundred persons heard the subject of life presented as they never heard it before. Whether any good will come of it, the author of life only knows. One thing is true, it was, and will be the town talk for some time to come; and it will wake up some of the ministers, of West Chester, to look after their flocks for fear they feed on some strange pasture. I have suffered considerable since I came home, and should have written sooner, but have not felt able.

Note by the Editor.—We rejoice that Br. Grim has been to one new place. We hope he will let his light shine in many such; for there are many perishing in such places for the lack of faithful men to call their attention to the real teachings of the Bible on the great and glorious truth of "Life only in Christ." God has given Br. Grim ability to set forth this subject in a clear manner; and we do earnestly desire that he may be employed therein to the utmost that his time will allow.

Wisconsin Jottings.

Nov. 12.—At a little before 3 P. M., I left the train at Nashotah station, 26 miles west of Milwaukee on the La Crosse Railroad. Finding that I must *walk* to Br. Parker Sawyer's (three miles distant), I sought directions as to the route, and started at once. When I had been on my way twenty minutes, a voice from the roadside arrested my progress, and in a moment more the wayfaring pedestrian learned the pleasing fact that his saluter was Parker Sawyer himself! We walked together to Br. S.'s "Home Grove." Br. Sawyer's age is forty-nine. Sister S. received me with much cordiality. Learned from Br. S. that I am to preach two evenings in the adjoining village of Oconomowock. Notice of our meetings was read last Sunday by the Methodist pastor of that place, but the favor was refused by the Presbyterian pastor.

Nov. 13.—Spent my forenoon leisure in writing for the paper. After dinner, Br. S. carried me to Nashotah (not the R. R. station), where I posted my articles and other mail matter. Took from the P. O. last week's Her-

ALD OF LIFE, and felt while scanning its columns that I was in the presence of an old friend. Long may it live to gladden the hearts of the life company.

Nashotah is a sort of an Episcopal see in Wisconsin. A bishop resides here, and they have an Episcopal college in the place. Br. S. drove me over the grounds, and we spent a little time in the church edifice.

Our evening meeting at Oconomowock was tolerably well attended. A Methodist festival in the village hindered a considerable number from coming out. The Methodist pastor listened to a portion of the discourse (which was from "*dust thou art, etc.*"), but could not remain to the close. Br. Sawyer followed me with excellent remarks on the immortality question. He is a clear and forcible speaker; and, while listening to him, I could but wish that he would often afford the people within his reach opportunities to hear such instruction from his lips. A drive of four and a half miles brought our family load seasonably back to our home in Summit.

Nov. 14.—Br. and Sister Weeks, from Hartland, spent the afternoon at Br. Sawyer's, to visit with me and to accompany us to the evening meeting.

Our evening audience was much larger than it was last evening, and included Rev. Mr. Jones, Methodist pastor, Rev. Mr. Mills, Methodist local preacher, and Rev. Mr. Montague, the Presbyterian pastor. The last, by invitation, took a seat on the platform, but took no part whatever in the meeting, though personally invited to do so near its close. The discourse was on 1 Cor. 17, 18, and I was favored with much liberty in presenting the subject. Various questions were asked and answered, and it is hoped that some of the seed sown may spring up and bring forth fruit. The principal of the village school kept his pencil in motion throughout the discourse, evidently taking full notes of what was said.

In reference to the resurrection of the dead, one gentleman started a difficulty based upon the assumption, which he had heard somewhere and taken for granted, that the human family, if raised from the dead, would cover the entire surface of the globe to the depth of three feet! My instant answer was that the claim was a prodigious mistake, made in ignorance of the facts of the case; and, seizing a piece of chalk, I placed on the black board behind me some of the data by which a schoolboy in mathematics could readily test the matter and explode the assumption. My friend seemed perfectly satisfied.

When Br. Sawyer went to get his team after meeting, he found that he had been despoiled, by some thief, of a fine new buffalo robe, which had been left on the wagon. We started homeward, with thoughts of those who "took joyfully the spoling of (their) goods." It was after midnight when we retired.

Nov. 15.—A. M., Br. Sawyer started with me and my baggage for Nashota station, and remained there with me till the train for Milwaukee arrived, at 5:30. We parted expecting to meet again on Saturday evening or Sunday. Reaching Milwaukee at 7 o'clock, I took up my quarters at Mr. R. W. Pierce's. Learned from Sister P. that Br. Brown had obtained consent for me to preach next Sunday in Mr. Love's pulpit.

A delightful surprise awaited me after breakfast. Going to the P. O. to get my mail, I found *only* a drop letter containing these words:

"*Rufus: Call at once at* 407½ *Main Street.—W.*"

Wondering "whereunto this would grow," I hastened to obey the summons, and speedily found myself in the family of my uncle (father's half-brother), Rev. Washington Wendell, a Methodist preacher, less than two years my senior, whom I had not seen in about twenty years, and of whose being a resident of Milwaukee I was wholly ignorant. The meeting was a happy one.

My uncle's knowledge of my purpose to pass through Milwaukee was accidentally obtained by the mistake of the city postman in carrying my letters to his house. He held on to my mail matter and brought me to his hearth-stone in the way related above.

At about 11 o'clock I called in the rooms of he Young Men's Christian Association, chiefly with the hope that I might get a glimpse of the new Congregational paper, *The Advance*, recently started in Chicago. It was not there, but the *Independent* was handed me instead. As I was about leaving, at 11½ o'clock, the young man in charge (who knew nothing concerning me) asked me if I would lead their midday prayer meeting. I told him that I would be glad to do so if I could get back seasonably; so I hastened to Mr. Pierce's partly to report myself and partly to adjust my toilet. Found that the postman had brought me six letters, but these I had to leave unread and hasten back to the prayer-meeting—not without a hint from Sister P. that I ought in some way to bring out our views in the meeting. I was on hand seasonably and opened the meeting in the usual manner. For a Scripture lesson I read chapter xv., of 1 Corinthians, from verse 35 to the end of the chapter; and then I occupied a few minutes with remarks on the subject of the resurrection of the dead. The result astonished me. The resurrection became at once *the* topic of the speaking and the praying. I wish Adventists could have heard what I heard in that forty-five minutes. One silver-haired old gentleman declared that the Resurrection was "the sweetest doctrine in the Bible;" the city missionary related an affecting incident illustrative of its consoling power in bereavement.

O, thought I, if ministers could only let their people know what God's word declares on this grand theme, how joyfully would it be accepted by thousands of those whose views of the future life are—to borrow the words of Professor Hoppin, of Yale College, "vague, contractory, and unimpressive." What sacrifices should not we as a people gladly make, if God will use us as instruments in uprooting the fable which has turned away attention from that which constitutes the glory of the gospel revelation!

In the afternoon Br. Brown called to see me, and we drove to the house of Rev. Mr. Love, whom Br. B. desired me to see, and whom he wished himself to see in order that a definite understanding might be had in regard to my preaching on Sunday. Mr. Love was not at home. In the evening, however, Br. B. found him, and in conference with him, learned that Mr. Love was not a little perplexed to know what to do about the matter in hand. After some time, Br. B. came to Mr. Pierce's, reported to us, and wished me to call with him at his pastor's study. I did so, and we had a long interview. Of this I shall speak elsewhere. Finding that we could have the church if we wanted it, the question with us was whether under all the circumstances we ought to accept it. Closing the interview with Mr. Love, we conferred with Sister Pierce, and it was decided that it was our duty to go forward, in the name of the Lord, and use the privilege that was offered us. Br. Brown returned and told Mr. Love of our conclusion. We would have preferred the morning hour, but, in deference to Mr. Love's wish, arranged to occupy the evening. (The result proved that this was greatly to our advantage in respect to the numbers in attendance.) Br. Brown then took a notice of my discourse (embracing a full statement of our Life view) to the city paper, so that it would appear on Saturday morning. I spent the night at Br. Brown's.

Nov. 16.—Br. Brown dined with me at my uncle's. Was variously occupied during the day. Toward evening went to my uncle's, expecting (per arrangement of yesterday) to accompany him seven miles out of town, and preach for him to-morrow morning. (He supplies, under the presiding Elder, a Methodist charge at Granville.) But he had abandoned going, the expected conveyance not having come for him. I was on the whole glad, for I preferred to remain in town.

SUNDAY, *Nov.* 17.—Took part in the morning services at Rev. Mr. Love's church, and listened to an instructive sermon on Christian beneficence. After the service, Deacon Taintor invited me to attend their Sabbath school, which I could not well spare the time to do. A moment before a gentleman whom Mr. Love introduced to me invited me to preach the latter part of the afternoon in the open air somewhere in the city. I wanted to oblige him, but felt compelled to decline from a fear that out-door speaking would unfit my voice for the labor of the evening.

As I was passing out of the church, a brother and sister Remick sought my acquaintance. They are Adventists, lived formerly in New England, and remembered having seen me at the Wilbraham camp-meeting of 1862. They especially remembered the meetings I held that year with the children. At that time Br. R. had not become a disciple of the Saviour; his conversion, I believe, has taken place within the past two years. In the afternoon Br. and Sister Sawyer (who yesterday came to town in their own conveyance) came to Mr. Pierce's and took tea with us.

In the evening, I preached one hour and fifty minutes, on the Life theme, in Mr. Love's pulpit to an attentive congregation of probably, double that of the morning. Br. Love, before closing the meeting, followed me with extended remarks. I shall elsewhere say more about this interesting occasion.

Nov. 18.—Went early to Br. Brown's, and had a brief visit with our dear Br. and Sister Sawyer before they started for home. My visit at their house, last week, was a happy one, and will be long remembered by me. Knowing, before I went to Summit, of Br. S.'s dissent, on some important points, from the views of his Life brethren, I feared (without any valid cause, I grant) that I might find him dogmatical—possibly censorious; but in all this I was agreeably disappointed. He manifested a gentle and loving spirit, and our intercourse was fraternal in every respect. Br. S. is a man of books, and deeply interested in theological inquiries. His belief of life only in Christ dates back to about 1843 (when he resided in Vermont), and he feels a lively interest in the progress of our great reform, which he declares his purpose to help forward more in the future than he has in the past. Not willingly shall I ever pass over the La Crosse Road without turning aside for a visit with Parker Sawyer and his dear family. But my hope is that they will leave their present rural home and settle in some village or city, where social and educational facilities, such as they need but cannot have in Summit, will be within their reach. I ought to add here that Br. S. has in his employ a young man, a Norwegian, who believes the Life view and feels a deep interest in the subject. I believe something was said about his becoming a preacher of the doctrine among the people from his native land, of whom there are many in the West.

When I returned to Mr. Pierce's I was informed by Sister P. that a lady, who heard me last evening, had called first at Mr. Love's and then on her to have an interview with me, avowing herself a believer for years of the doctrine I preached. Her name was Mrs. Fifield. I called on her at once (her residence being but a little way off), and had a very pleasant interview. When I casually spoke of my purpose to visit New Rutland, Ill., and of Br. Geo. H. Fisher as the one who invited me there, she informed me that Br. Fisher was her husband's cousin. Mr. F. presently came home. These friends came from Maine, and are familiar with the names of Dr. Billings and other Life believers. Sister F. accepts our Life view fully, but has been almost starved out from never having been able to hear anything on the subject in Milwaukee. Now that she has become acquainted with Sr. Pierce, will know Br. Brown's family, and intends also to subscribe for the HERALD OF LIFE, she will breathe more freely. She showed me the most dilapidated fragment of a copy of our paper that I have ever seen. I shall carry it with me to New York to show our EDITOR.

One of Br. Brown's associates in the deaconship of Mr. Love's church is Deacon Taintor (already mentioned!) At the house of the latter Br. and Sr. B. and myself took tea and spent the evening. Deacon T. and his wife are with us on the sleep of the dead and destruction of the wicked, and have now perhaps almost no remaining doubt on life only in Christ. A portion of our happy evening visit was spent in explaining passages presenting difficulties to our Life view. Br. Taintor has for many years been Secretary of the Milwaukee and Prairie du Chien Railroad. May the day not be far distant when every one of the seven deacons in the Park Street Congregational Church shall unite with Brn. Brown and Taintor in disowning the doctrine of eternal torment. A good beginning has been made; let the ball of progress be kept rolling on.

Nov. 19.—Br. Brown and myself had a long and interesting interview with Rev. Mr. Love. No words can too strongly express my grateful appreciation of the noble-heartedness of this excellent Christian Minister. His whole bearing toward Br. Brown and myself, under circumstances which to him could not have been otherwise than peculiarly trying in sundry respects, has deeply impressed me with the feeling that he is a man of rare transparency of character, of sterling integrity, sincere piety, and utterly incapable of ungenerous demeanor toward anybody. My worst wish concerning the dear brother is that he may yet become an earnest advocate of the doctrines he permitted me to preach to his people. I do not suspect him of having the least leaning toward those views at present; but I feel sure that, should he ever embrace them, he would be much better able to defend them than he is the dominant doctrine of the divine penalty.

The relations existing between Br. Brown and his pastor are those of confidence and brotherly love. The former when changing his relation from the Plymouth to the Spring Street Church, made a frank avowal of his religious views to Br. Love, and had the latter deemed it advisible, would have been glad to state them fully before the entire church. Much as Br. Brown would deprecate any interruption of fraternal and peaceful relations between himself and the church to which he belongs, he feels deeply the importance of the precious truths committed to his trust, and loyalty to these truths he fully means shall ever be paramount with him above all other considerations. May he have all needed wisdom from the Lord, so that he may know how most successfully to promote the cause he loves.

Br. Brown and I called on Sister Remick and her little daughter. The latter has given her heart to Christ and rejoices in his love. What sight is more beautiful than to see children growing up in the fear of the Lord. Br. Remick purposes moving soon to Iowa, but they would probably abandon that if Advent meetings could be established here. They hunger for what they cannot get in any of the churches in the city.

I took tea at Mr. Fifield's and had, I trust, a profitable visit with them.

Having packed my baggage at Mrs. Pierce's, and made a good-by call at my uncle's, I went to spend the night at Br. Brown's, "ready to depart on the morrow."

The pioneer character of our dear brother and sister Brown interested me much. Br. B. came here in the Fall of 1834 (not 1833 as I have wrongly stated), and Sister B. took up her abode here the following Spring—the first white woman who settled in Milwaukee. (Sister Pierce's parents were the first white settlers who came here after Br. Brown's.) Br. B. is sixty-four years of age. As Br. Brown's and the family of Sister Pierce were the first to bring civilization to Milwaukee, it seems fitting that they should also be pioneers in our theological reform in this city. In going from this place, I feel convinced that here is a most inviting field for labor on the Life theme. It seems to me that an earnest movement should soon be made to bring our views fully before all in this city who could be induced to come and hear them. The indications are that there would be many such, and that an interest could be awakened here that would tell powerfully against the acceptance of the doctrine of immortal suffering by the masses of professed Christians. The single fact that our views have had one hearing in Br. Love's church would do much to enlist the attention of many, even among those who know of the occasion only by hearsay. Let us pray that the friends of truth in Milwaukee may be quick to discern their duty in regard to this matter.

Nov. 20—At an early hour Br. Brown took me to the cars, and at 7:30 I started for Chicago. In passing through Kenosha, Wis., I thought of Br. Sereno Fisk, with whom I have a personal acquaintance; but I had not time to stop and visit him. At a quarter past 11 o'clock I arrived in Chicago—this being my first visit to Illinois. R. W.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton Avenue and Jay street, at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

"IS SAUL AMONG THE PROPHETS?"

No one thought it possible that such a man as Saul could be among the prophets; and it is little less strange that the *N. Y. Herald* should produce such articles on passing events, and with such headings as those we have recently copied from its columns; and this week we find another of like character, from which we give the following extract.

SIGNS AND WONDERS IN THE HEAVENS ABOVE AND IN THE EARTH BENEATH.

Since the beginning of October we have had to chronicle a succession of hurricanes and earthquakes that did immense damage in the West Indies and on the Gulf coast. First we had to record the tornado at Galveston, Brownsville and Matamoras on October 3d; next came the destructive gales at Martinique and St. Vincent islands on October 7th, followed by the still more disastrous hurricane that tore all before it in St. Thomas on October 29th, and in Porto Rico, St. Domingo, and at Cape Haytien on the following day. All the steamers plying in the Gulf of Mexico reported tempestuous weather in the beginning of the first and second weeks of October and November, and the United States steamer Wilderness, with ex-Minister Romero on board, had a rough experience of the gale at the beginning of November. Succeeding each of these hurricanes were shocks of earthquake, following the same course traversed by the tornadoes, and corresponding in violence to the preceding gale. The most violent of these convulsions was felt at St. Bartholomew, St. Martin, St. Croix, St. Thomas and Saba islands, at Mayaguez, in Porto Rico, and St. Domingo City on the afternoon and night of November 18th and 19th. The observations made at Mayaguez establish the fact that the course of this tremendous earthquake was from east to west. At that place water spouted out of the earth, while the earthquake caused such an upheaving in the Virgin islands that some of the smaller ones are reported now as totally destroyed.

We do not pretend to have the gift of prophecy, nor have we any desire to alarm people of weak nerves; but, in view of the fact above stated, it is our duty to call attention to the shaky condition of our globe at the present time. Almost every day for some time past we have published startling accounts of terrible earthquakes; of volcanic eruptions from old craters and from new clefts in the crust of the globe; of the sinking down of islands beneath the ocean; of the rising of the sea fifty feet above its ordinary level; of tornadoes such as have hardly been known since the flood; of showers of meteors, and of general disturbance in the heavens above and in the earth beneath. What all these things portend we do not pretend to say, but they are ominous. The first question that arises is, has the world become so wicked that the vials of wrath spoken of in the Apocalypse are now being poured down upon it? And here we think the writers on prophecy, the expounders of Daniel and St. John the Evangelist, are at fault and behind the times. Where too, are the Millerites?

The prophets and revealers of prophecy and the penetrating mediums being unable to satisfy us, we must ask what are men of science doing to explain this startling phenomenon? They, too, seem to be ignorant. But our scientific men, appear not to have any knowledge of the matter. Mr. Dellisier, a French savant, it seems, actually predicted the earthquake and hurricane at St. Thomas and other parts of the West Indies. He even gave the date the 12th of November, and it was on the night of the 11th that the convulsions of nature commenced or were preceded by a "terrible display of electrical light." From that time to the 19th, Jamaica, St. Thomas and a large portion of the West Indies were in a fearfully convulsed state. Mr. Dellisier, it is said, made his calculations from astronomical observations and from the influence of planets on the surface of the earth. It is reported he is preparing a work on the subject to be read to the Academy of Sciences at Paris. This work will be looked for with great interest, and when we get it the religious and spiritual prophets may be helped out of their dilemma. We may then know whether the spheres of the universe are going to jostle against each other and bring the world to an end. But where is philosopher Loomis and all our other savans just now? The earthquakes and hurricanes have bewildered them as much as the meteors did. It is evident that if we must have information about such phenomena, so as to be able to "sleep o' nights" without fear of the earth being smashed up, we shall have to find more watchful and abler astronomers at home.

In profane history, among the earliest accounts of remarkable convulsions of the globe is that which destroyed Herculaneum and Pompeii in the year A. D. 63. Sixteen years after these cities were buried in the ashes from Vesuvius. Some countries are frequently visited by earthquakes. Calabria, the southern extremity of Italy, and the neighboring island of Sicily are examples. From February, 1783, to the end of 1786, less than four years, this country was in a continual disturbed state, when nearly a thousand shocks were felt, and most of them of great violence. Ancient Antioch, in Syria, was visited several times by earthquakes, and in A. D. 526 the most disastrous one occurred of which there is any record. Gibbon states that two hundred and fifty thousand people perished at that time. In more modern times that of Lisbon in 1755, of Java in 1772, and in Chili in 1822, are the most noted. In six minutes sixty thousand persons perished at Lisbon. Humboldt estimated that the extent of the earth's surface shaken by that earthquake was equal to four times the area of Europe. At the Java earthquake one of the loftiest volcanoes, with an area fifteen miles long and six broad, sunk down and carried forty villages with it. . . . . We call upon the people and politicians to cease from wickedness and sectional strife, for when "the times are out of joint" we may expect the forces of nature to war against us.

COMFORT FROM LITTLE THINGS.

THE heart in its despondency may be cheered by trifling incidents, and nerved for strength and endurance. An old lady, who had moved from cultivated society to a desolate region, was once asked if she did not feel homesick and gloomy, and she replied: "Only once during an almost uninterrupted succession of snow-storms. We could not get out for any purpose; our supplies were running low. Save a neighbor in the cabin at the extremity of the woods, the only living creatures that we knew were a pack of wolves, that sometimes swept by; on one occasion there was not less than thirty of them. That was a dismal time; my heart almost sank within me. Just then, when I felt like giving up entirely, I heard a sweet song—a clear, cheerful piping of a bird. You cannot tell how it cheered and thrilled me. I looked from the window, and there right on the corner of our dwelling, it sat carolling just as sweet as if it were June. This gave me fresh courage. Said I to my husband, 'If that wee bit of a thing can sing, much more can I;' and I struck up a hymn of praise to God, and his bass voice made an excellent accompaniment. We felt better, and that was the last of our blues."

Letters and Extracts.

FROM EMELINE T. HOBBS.

CAMBRIDGEPORT, MASS., Nov. 29, 1867.

BR. STORRS: I enclose $1 for a new subscriber to the HERALD OF LIFE.

I was again disappointed in not seeing you during your recent visit to Boston.

I am interested in the paper, in its teachings generally, and am greatly encouraged, from time to time, at the signs of progress manifested.

A most encouraging feature is the fact that so many young men of intelligence and character are becoming interested.

"Old men for counsel, young men for war" is an old saying, and we, who have committed ourselves to these truths, have got to "fight it out on this line." And we will do it, by the help of the God of battles, who can "teach our hands to war and our fingers to fight," whether with the pen or living voice. We can come off more than conquerors through him that hath loved us. If we take with us the sword of the Spirit, we can put to flight the armies of the aliens, and turn orthodoxy to searching the Scriptures.

I listened to a very fine and most Scriptural discourse on the resurrection by an "evangelical" minister. It was spoiled, in a measure by a mixture of "immortal soulism," but I live in hopes of seeing the truth prevail.

An evening or two since I stepped into prayer meeting, and the leader, in closing, told us, in authoritative tone, without a word of proof, that we have "immortal souls, and we should exist as long as eternity." Alas, what gross darkness covers the land. But we have the light which will illuminate and make to shine these dark places, where orthodoxy has sown its seed. I am glad to worship with any people, be they orthodox, Baptist, Methodist, or by whatever name they may be called, providing they follow Jesus our Lord and Master.

We must have in lively exercise the Christian grace of charity, which suffers long and is kind; hopeth all things and endureth all things, and endeavor by the help of the Lord to show up the false teachings of the day. They will by and by, Babylon like, "sink to rise no more."

FROM ESTHER G. MCCULLOUGH.

WEST CHESTER, PA., Dec. 8, 1867.

BR. STORRS: Well, Br. Grim paid us a visit last Sunday and gave two lectures, one in the afternoon, the other in the evening, in the Horticultural Hall, and they were well attended. The audience, I am happy to say, were of the intelligent part of the community, and seemed to be qnite interested in all he said. I am sure that good will result from his visit here. The clergy are warning their congregations against going to hear them. We think we will have Mr. Grim to pay us another visit in February, while court is in session here, as there are generally a great many people in town at that time, and we would like to have him come then.

FROM MRS. D. C. FIFIELD.

MILWAUKEE, WIS., Dec. 1, 1867.

I CANNOT afford to do without the HERALD OF LIFE, or some other paper of this kind, now that I have ascertained how to obtain it. I have been a believer for some time and can read your paper with pleasure and profit. It may not be uninteresting to you to know we moved from Maine here, three years ago last August. One discourse of my belief is all I have heard, which was at the Spring street orthodox church, by Rufus Wendell.

Rev. Mr. Love, pastor of the church, thought an apology necessary for allowing it, which he made in a Christian manner at the close of the services.

Br. Wendell being a stranger to me, no time was lost in making his acquaintance, which was more interesting on finding he knew some of our Eastern friends, and was going directly to visit others in Illinois.

By this accidental favor, found there were some believers here, which made me glad. Hope there are more still, and some one will come and preach the gospel to us ere long. I feel encouraged by seeing Br. W. and pray his visit this way may be of great profit.

Your sister in Christ.

A LOVE-FEAST IN S. C.

THE South Carolina *Charleston Advocate*, a Methodist paper, speaking of a Love-feast among the colored people, gives some of the expressions of these freedmen, samples of which are as follows:

"'Master Jesus is here—never day like this—my soul is bursting full.' 'I feel like the King's daughter "all glorious within"—my joy is more than tongue can tell.' 'I feel new-born to-day—Jesus runs about in my poor heart. He has broken the chains which bound my soul to satan—I will praise him.' 'I sought God by digging deep till a living spring burst in, and like a fountain it flows this moment.' I feel God all within and all without.' 'What a morning is this! No *whip* for going to meeting *now*. Bless Massa Jesus and Massa Sherman. No selling babes and my husband now. I can't help serve my God better.' 'I am not ashamed or afraid to own my Jesus. My old massa said he would *whip* my religion out of me, but every cut made me cling closer to the God who delivered Daniel, and that God delivered me.' 'I once thought I was something, but I prayed and prayed till I found I was nothing; then I felt the arms of Jesus.' 'Jesus burst daylight into my soul four years ago, and I walk in the light.' 'Long years ago I joined church and followed Christ *afar of*. Three weeks ago I took another hold, and now I feel the pulling; glory to the Lamb.' 'Good morning, brethren and sisters in the Lord! You all look like angels! The preachers are Joshua and Caleb—they give us Canaan fruit in cluster. We camp on Pisgah's top.' 'Once I thought most of water, and I was a Baptist; but when I learned to think most of the Spirit, I became a Methodist, and now I sing, "I'm a Methodist by name, and hope to live and die the same." But I do love Jesus and all his children. For sixty years I served God in the dark hours of bondage, but since I'se free seems like I have wings. We ought to serve him better now.' 'I walked twenty miles to this quarterly meeting, but my foot was noways tired. Love is different from the lash to move the foot. Oh! how I love my Jesus, and, my brethren, do help me to praise him.'"

THE following works can be had of the author, R V. Lyon, Suspension Bridge, N. Y.

Looking for Jesus!

Man in Death—Jesus the only way out of Hades into a future world.

"Did Jesus Redeem all Men?"—A review of Elder L. C. Thomas, Esq.

The Coming Struggle among the Nations.

The Ancient Faith, or the Covenants of promise.

The Kingdom of God! or the Reign of Christ and his Cabinet.

The Believer's only Hope of a Future State; or Life in the Future, an Israelitish Hope.

The Gospel of God! or the Love of God as revealed in the Plan of Redemption.

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Poetry.

Thy Kingdom Come.

BY JEAN INGELOW.

Thy kingdom come.
I heard a Seer cry: The wilderness,
The solitary place,
Shall yet be glad for him, and he shall bless
(Thy kingdom come) with his revealed face.
The forests: they shall drop their precious gum,
And shed for him their balm: and he shall yield
The grandeur of his speech to charm the field.

Then all the soothed winds shall drop to listen
(Thy kingdom come).
Comforted waters waxen calm shall glisten
With bashful tremblement beneath his smile;
And Echo ever the while
Shall take, and in her awful joy repeat
The laughter of his lips—(Thy kingdom come):
And hills that sit apart shall be no longer dumb;
No, they shall shout and shout,
Raining their lovely loyalty along the dewy plain,
And valleys round about.

And all the well-contented land made sweet
With flowers she opened at his feet,
Shall answer: shout and make the welkin ring,
And tell it to the stars, shout, shout and sing;
Her cup being full to the brim,
Her poverty made rich with him.

Her yearning satisfied to the utmost sum—
Lift up, O Earth! prepare thy song,
It shall not yet be long.
Lift up, O earth! for he shall come again,
Thy Lord; and he shall reign, and he shall reign—
Thy kingdom come.

Children's Department.

My Father's Brake.

To the Little Folks: When I was a boy my father used to raise flax, which was manufactured into thread and cloth. The process of preparing the flax for the spinner was a slow and somewhat tedious one. Perhaps your grandparents will tell you all about it, if you desire them. I will speak more particularly of one thing, and that for the purpose of illustrating and enforcing the truth, which I hope will greatly benefit you. After the flax was made tender by rotting, as it was called, it was ready for the dressing process, the first part of which was the *Brake.* This was a kind of form six feet long, with four strips of board set on edge, with others to mesh between them which were fastened into the heavy head of the brake. The flax was taken in one hand, by the operator, while the head was raised by the other, and the flax was placed between its huge jaws: then *down* came the upper jaw with a great crash, breaking the brittle flax to shivers. I can almost hear that terrible smashing even now, it so affected my young mind, as it went bang, bang, from morning until night; and its sound might be heard as far as a gun! But our interest was the more awakened as we saw how fast and perfectly it crushed the brittle stalks between its long jaws! Well, you see this was for the purpose of separating the stalk or woody part of the flax from the bark or fiber which makes the thread and cloth. This stalk was necessary for its growth and the production of its more valuable part (the fibre); but now that the time has come for its destruction, a higher use being required even that, perhaps of the production of a fine collar or handkerchief for a good child.

The Moral, here taught us, is, the destruction of one thing (which has had its use) for the purpose of making another for a superior use or benefit.

Our application is this: Man is a creature possessing volition, or will: we choose or will to do or act so and so; then we perform the action. Our nature being only an animal one, we only will and act according to the natural senses with which we are endowed. But as God has a higher destiny or purpose in our creation, he has instituted means for its accomplishment; this is embraced or comprised in what is called the Gospel. Our will is selfish, i. e., seeking to promote our own happiness without regard to that of others. But God, having a higher object in view toward us and for our acceptance, comes to us with his great *Brake* of discipline. To make good children they must submit their wills to that of their parents, as saith the Word: "children obey your parents in the Lord: for this is right." Eph. vi., 1. This obedience teaches us to live not for ourselves, but for others: this is the first grand rudiment of Christianity. God says to us, "Son, give *me* thy heart."

Jesus, as our pattern, says to his Father, "Not *my* will, but thine be done." The subjugation of our self, mind, or will, to our dear Father in heaven is our life work: and his means to bring us into this subjugation are called chastenings. These, like the flax brake, are awfully severe; but, as in that case, are as truly necessary for the future use or advantage sought for. And let us always remember that be the discipline or scourging, ever so severe, is none the less the administration of a God of love; for, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Then in all your little or big trials and troubles think of the *Brake,* and the fine linen as its results. As a glorious immortal nature, by a resurrection from the dead, was the result of Christ's perfect obedience, or a complete subjugation of his will to that of his Father; so you, too, by like submission may have a like nature and reward. Severe trial, prolonged discipline, are necessities of our condition; but an exceeding great reward as surely shall be their result, if all be wrought in God, or if we in all things seek his pleasure and glory. As we value things proportionate to what they cost us, let us give all to, and do all for Christ; then shall we receive all in, (or, through) Christ, even eternal life in his everlasting kingdom.

A. Boynton.

West Batavia, N. Y.

"Assumptions."

I noticed an article with the above heading, in the *Herald* of Nov. 6th, from the pen of Br. J. S. White. I agree with him that many of the points mentioned in his article *are* assumptions, of the most absurd and unwarrantable kind, although some points are not. But speaking of *assumptions* reminds me of a discourse by one of our brethren last Fall, at Exeter, in this State. He was at the time a believer in, and a preacher of, the coming of the Lord in 1867, basing his argument upon the assumption that the "abomination of desolation," spoken of by Daniel the prophet, refers to the Papal power. In the discourse I refer to, while speaking of the 2300 days (or years) of Daniel viii., after mentioning the fact that that prophetic period was variously translated—some rendering it 2200, some 2300, and some 2400 days—the brother came to the conclusion that 2300 is the right rendering, giving his reason for that conclusion in the following words: "I am under the *necessity of assuming* this position, in order to sustain my theory." Those are his words, *verbatim.*

In another part of his discourse, the brother spoke of the shortening of the days referred to by Christ, as recorded by Matthew and Mark. He said Christ had reference to the 1260 days, and that they were shortened twelve years. He referred to Daniel i., 34—"Now, when they shall fall, they shall be holpen with a little help," etc.—and taking the position that the "little help" spoken of by Daniel, referred to a cessation of the papal persecution, he located that cessation of persecution between the darkening of the sun, in 1780, and the beginning of the French revolution, in 1792; giving his reason for so doing, in precisely the same words that he used in the case of the 2300 days. He also gave precisely the same reason for another conclusion in the same discourse.

While listening to the frank admission of the brother, that those main pillars of the 1867 argument are based upon mere assumptions, I could but think that such an argument was built upon a very sandy foundation. And yet, notwithstanding the whole "definite time" argument is sustained by nothing but assumptions of this kind, we have been considered as the veriest heretics if we do not swallow it all down, readily.

But while speaking thus freely of the glaring errors into which some of the brethren have fallen, I remember that they are my brethren, cherishing the same blessed hope that I do; that I myself held many of the same ideas in 1854, and for some time after; and also I remember that the apostle says, "Charity suffereth long, and is kind." Although some of our brethren have taken positions concerning the fulfilment of prophecy which have led them to many wrong conclusions, our love for them should not abate one whit; knowing, as we do, their sincerity and honesty of purpose, and knowing that the Lord makes more account of an honest heart, even if the theology be imperfect, than he does of an orthodox head, worn by a hypocrite.

Charles C. Tuck.

Bangor, Me., Nov. 10, 1867.

Life from the Dead.

In the day that thou eatest thereof thou shalt surely die." Gen. ii., 17.

God gave a positive command to our first parents, and also announced a penalty to be inflicted if they did not obey. Thus a law was given. This law was violated. Hence the sentence must be executed, "Thou shalt surely die;" and he did die before the day of the Lord had run out. Did the death of Adam meet the demand of God's law? We think it did; for he suffered all that was threatened.

As Adam was our representative, and we being possessed with his nature, the whole race are subjects of death; or, in other words, after man had sinned by eating the forbidden fruit, death passed through upon all his posterity, and we are all going down to the grave without any hope of ever being extricated from it, if it had not been for our heavenly Father's love and mercy. He gave his only begotten Son, to die and go into the tomb. But he rose a mighty conqueror and brought life and immortality to light through the gospel. He now has the keys of death and hades. He has thus purchased the right of redemption.

We want to find if there are any conditions attached to the resurrection of the dead. Jesus says, He that believeth in me, though he were dead, yet shall he live. John xi., 25. Paul says, If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rom. viii., 11. Much more Scripture might be quoted to show that the resurrection is conditional, but we think this is sufficient. If the reader thinks it is not, please read John vi.; there we find all the Father has given to Christ he will raise up at the last day. These promises necessarily exclude those who do not believe in him, and who have not his Spirit, from the promised resurrection, or there is no meaning in language.

To illustrate the case. Suppose I should give out word that I would pay every man that would come and work for me two dollars a day. Who would think of claiming pay if he did not come? No one. And the promise of life from the dead is on the same principle. O, how God did love the human family to institute a plan that extended down where men had gone, and gave them a chance to repent of their wicked deeds, so when the time comes that this earth will be more glorious than it was in its infancy, then those who have been partakers of the divine nature, or have been begotten by the Spirit of Christ, will be raised from the dead; and in consequence of being raised, they cannot die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. So says the blessed Son, of God, Luke xx., 36. When he comes to be admired in all them that love him, all the human family who have made a covenant with him by sacrifice, will be made immortal, and have a share in the earth made new. O, what sweet consolation to the weary pilgrim when he can say, with confidence, this hope is his; and more especially, those who expect to realize their hope shortly. O, what a glorious thought to contemplate on the plan of salvation and redemption! How it did rejoice my poor heart when I fully believed that a future life was conditional; and unless the conditions were complied with, the whole race would be held in the embrace of death. But when we understand the nature of man, that he has no immortal part until he is begotten again and made a partaker of the divine nature, then it looks plain. O, what a God of love, and the excellency of his beloved Son, as they are in harmony with each other.

According to the word of God, we see it was of importance that Christ should die and be raised from the dead; for, if he had not been raised from the dead, death would have been an eternal sleep. But the grave could not hold him; death was only a shadow to him and to them who are his, while it is a substance to the wicked.

How glad I am that these things are so. Bless the Lord, O my soul. "God is love." Now if God is love, when the whole race had the seed of mortality sown in their nature, and, in consequence, all would forever remain in death, had it not been for the plan of God through Jesus Christ who gave his life a ransom for many, would that plan be made with a penalty that was not in the law? We think not. Let us look at the record. The angel of the Lord said, Fear not, for behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke ii., 10, 11. Now, if this would make any one's condition worse, would it be great joy to them? We think not. Most of our Advent people believe that if Christ had not been raised from the dead, there would not have been any resurrection of the dead: and we think this was Paul's faith, 1 Cor. xv., 12, and onward. If the view is correct that wicked men are to be made alive from the dead to suffer the pains of dying a second time, the birth of Christ could not have been good news to that class, most certainly. We think all reasonable men will admit this to be a fact; so we come to the conclusion that his coming did not effect the resurrection of them that die without the Spirit of Christ. If it did, what shall we do with the message of the angel to the shepherds?

To illustrate the case. Suppose a fond mother had a darling child, that was the joy of the family and the idol of their hearts, and that child was taken sick, and after many days of pain and suffering it sweetly falls asleep in the embrace of death. The fond parent mourns the loss of her darling child; and just before they are to carry it away and lay it in the cold grave, a man comes along and says to the mother, Weep not; for behold I bring you glad tidings of great joy. I know a man that will cause your child to live again. The mother has confidence in the man's word, so the person is sent for. He comes and says he can make the child live, but it will only live to suffer the most excruciating pain and then die again. Is this good news to the mother? Not at all. She would say, Let my darling rest; and so say we. Let the wicked quietly sleep; and so they will, according to the inspired word. Now for a few texts on this point. "Drought and heat consume the snow waters, so doth the grave those which have sinned: the womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree." Job xxiv., xix., 20.

"Like sheep they are laid in the grave." Psa. xlix., 14. "Man that is in honor and understandeth not, is like the beasts that perish." Psa. xlix., 20. Isaiah says, "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. xxvi., 14.

Jeremiah says, "In their heat I will make their feasts, and I will make them drunken that they may rejoice and sleep a perpetual sleep, and not wake saith the Lord." Jer. li., 39. Read, if you please, Daniel v., and see if that prophecy has not been fulfilled. We think it has.

We have come down the stream of time from where the law was given to Adam, showing by a few of the many texts that wicked dead men will never be make alive. Now may the reader and writer be found worthy of a share in the kingdom of our God when Christ comes to reign on mount Zion. I pray God to so enlighten us with his truth that we may be ready in that glorious morning which is about to dawn; then those who have courted the favor of God, instead of the favor of the world, will be sharers of the matchless love of God with all the blood-washed throng, and in peace and love enter the kingdom to go no more out forever. Now for the sake of that life that is to be given to them that put on Christ, let us shake ourselves from everything that is unlike Christ, and be washed in his precious blood so we can be presented blameless when he comes. Amen.

Your brother in Christ, the Life-giver.

J. L. Swain.

Northwood Narrows, N. H., Oct., 1867.

Rev. Dr. Chapin says that a man living amid the activities of the nineteenth century is a condensed Methusaleh.

Breaking up of the Jaffa Colony.

The Jaffa colony about which so much has been said in the papers during the past year, originated in this section. Twenty-three of the ill-starred colony returned to this State a few days since, having been assisted by the charities of managers of steamships and packet lines. Some of these persons tell hard stories of Adams, the leader. They looked upon him as an impostor and swindler of the deepest dye. Had it not been for the American Consul in Jaffa, the colony would have starved to death for the want of means, Adams having from the start managed to become custodian of the funds. Appearances would indicate that the followers of Adams have become sadly demoralized. Although rejoiced to again tread the soil of their native heath, they find themselves without cash or property, having invested and lost their all in the visionary schemes of Adams. They left their homes in good circumstances, and were, all or nearly all professing Christians of the Baptist or Methodist persuasion. Many of them now return undone, entertaining the faith of the infidel. After months of untold suffering, the veil is removed, and Adams, instead of being inspired of God to raise up a "new nation" beneath the shadow of Jerusalem, was only a tool in the hands of Brigham Young to establish and propagate Mormonism. The Christian world is thankful for the failure of the Jaffa scheme.—*Boston Advertiser.*

Antichrist.

This shall be the mark whereby you may know him: He shall set himself against God and against Christ, for he is an enemy of the cross of Christ. Why then, say you, are not the Jews, and Mohammed, and the Turk, either all, or the most wicked of them, so called, seeing they utterly refuse all Christian religion? Because none of these sit in the temple of God, which is the place where Antichrist shall advance himself: and because Antichrist shall not in open show set himself against Christ as doth Mohammed, and the Turk, but subtlely and craftily, like an evil and ungracious servant. He will not openly speak his blasphemies, or spit at the gospel of God, or defy the name of Christ; but he will call himself "the servant of God;" perhaps, "the vicar of Christ:" and perhaps, "the servant of God's servants;" or perhaps, "the head, or the chief member of the church." [Titles assumed by the popes.] He shall say he is led with the zeal of God's house, and shall do nothing less; for he shall seek himself, he shall say, he seeks the glory of God, when all that he doth is for the enriching and ambitious enlarging of his own worldly pomp and vanity.

In matters of princes, if any take upon him the name of an ambassador, or deputy to a prince, having no commission thereto, and in this boldness presume to levy and raise a power, and force the subjects to follow him, although he work all this under the name and by the color of the prince's authority, as is the manner of rebels to do, yet he is a traitor, and his doings are not well thought of because he deals in the prince's matters without warrant from the prince.

Even so Antichrist; he shall come in the name of Christ, yet will he do all things against Christ, and under pretence and color of serving Christ, he shall devour the sheep and people of Christ; he shall deface whatsoever Christ hath taught; he shall quench the fire Christ hath kindled; those plants which Christ hath planted he shall root up; he shall undermine that house which Christ hath built; he shall be contrary to Christ; his faith contrary to the faith of Christ, and his life contrary to the life of Christ. Is any man desirous to know Antichrist? His coming shall be notable; it shall astonish the world. By this mark ye may know him: he shall be contrary to Christ. To show you at large this contrariety, by comparison of things contrary in Christ and Antichrist, would ask long time. It shall be sufficient that we consider only some few wherein they are manifestly contrary, that by them judgment may be made of the residue.

St. Paul saith, Heb. x., With one offering hath he consecrated forever them that are sanctified. Again: We are sanctified by the offering of the body of Jesus Christ once made. What is he then that saith, I make priests to offer a daily sacrifice for the sins of the people, by whom the offering up of the body of Christ is made every day? He is contrary to Christ; he is Antichrist.

St. Paul saith, Eph. i., God hath appointed Christ over all things, to be the head of the church. What is he then, that saith, I am the head of the church? which saith, All the churches of God are knit in me; you must understand as I understand; you must hear with mine ears, and see with mine eyes; I will govern and direct you? He is contrary to Christ; this is Antichrist.

Christ ordained that the communion should be ministered under both kinds, Matt xxvi. What is he, then, that delivers it to the people but under one kind? He is contrary to Christ; he breaks the first institution of the Lord's Supper; he is Antichrist.

Christ saith, John xviii., My kingdom is not of this world. What is he, then, that saith, I am lord of lords, and king of kings: I have a right to both swords; my power and authority reacheth over all the kingdoms of the world? He is contrary to Christ; he is Antichrist. Christ washed his disciples' feet, John xiii., What is he, then, that gives his feet to be kissed of kings and emperors? He is contrary to Christ; he is Antichrist. Christ paid tribute to Cæsar, Matt. xvii. What is he, then, that exempts himself and his clergy from the temporal sword and authority? He is contrary to Christ; he is Antichrist.

Christ allowed marriage, and reproved fornication. What is he, then, that allows fornication and forbids marriage? He is contrary to Christ; he is Antichrist. Christ saith, John v., Search the Scriptures. What is he, then, which saith, Give not that which is holy to dogs, neither cast pearls before swine; ye may not search the Scriptures? He is contrary to Christ; he is Antichrist. These are the certain and undoubted marks of Antichrist—Br. Jewell, *who died A. D. 1571; one of the best and most able of the British Reformers.*

Mission to Colored People.

New York, Nov. 26, 1867.

Br. Storrs: As I have just received a barrel filled with clothing, beans, and pork, from the friends in Middlebury, Vt.; and as it was requested to be acknowledged in the Herald of Life, and as there are many of the readers of your paper that have desired me to write, through the Herald, to them of my mission work; with your permission I will say a few words, though time is very precious, and we are very busy, now the weather has became cold, visiting from house to house, and in the lanes and alleys of this great city. I have taken a house in almost the center of the lowest and most degraded locality in the city; and as our work is entirely among the colored people, we have opened our mission house where they can come without hats, bonnets, shawls, or coats, or shoes on their feet. If you was to see our congregations, you would wonder were they came from. It looks almost like a ragged school till we have them washed, combed, and go to our barrels and clothe them, and then you do not know them.

We have been enabled, by the assistance of the readers of the *Crisis,* to administer to the wants of hundreds in the garrets and cellars. Some we found sick, without food, bed, table, or chairs, as all had been sold to pay the rent and the next month was nearly due. Our first business is to get nourishment for the body; and we sometimes buy it, take it home, cook it, and carry it to them. Next, get some straw for them to lie on; a tick, if we have it; a clean sheet, bed quilt, and make them comfortable. Then we can sing and pray and they will listen attentively to all we have to say. And then we go again to do the same thing somewhere else. So our time is filled up day in and day out. Some days we have visited 78 families; and three or four of them in about the condition we have mentioned.

The colored people of these streets Leonard, Laurens, Thomas, Thompson, and Jersey streets, are in a deplorable condition. Some of the rooms are back in the rear so far that sunshine never touches them, and so dark that we have to take hold of each other's hands to guide us along the stair ways: and when we get on the stairs, they shake so that we think we will fall. Before we reach the top of the house, we find one of the Lord's little ones hid away, sick, alone; no one to pity, no one to take any care of them, until, as they say, "The Lord puts it into somebody's heart to visit them." Then again we go into a house and find a family of seven, the father lying in consumption; the mother pale and emaciated, trying to earn a living by washing and ironing; some of the children picking cinders; some at home because they have not got shoes to go out. So we find them, all kinds of cases, and all kinds of diseases. And this is why we have started this mission down town, right among them, so that we can get those we visit through the day out to meeting at night, and to Sunday school, and to meeting on Sunday. Thus far we have *succeeded* admirably. The Lord has been with us and supplied all our wants; and we feel still to trust in him,

We have no "backer," as the world calls it. We have taken this place for the mission and missionaries; and are trusting to the Lord to support it. We feel he will do it; and when it is not supported, we shall conclude that our work is done. I have been in just such a strait place many times in my missionary experience; but never knew the Lord to leave or forsake me: bless his holy name. There are but three of us laboring, and we find enough for six to do. In fact, we are doing too much; more than we are able to do long at a time. For the body will break down. But thus far the Lord has given strength according to our day: and our confidence is in him, and not in man,

Do pray, brethren and sisters, that we may have grace to do our whole duty; not only to do the will of God, but to suffer it also.

From your sister in highways and hedges.

Anna E. Smith,

No. 14 Laurens street, *New York.*

Note by the Editor.—Sister Smith and her associates, from what we hear, are doing a good work, and we trust all, who can, will lend them a helping hand. Let those in this city, who have time, call on them and satisfy themselves; and let such as have old clothes and other things to part with send in soon as may be at this open door.

Riches of the Bible.—The wealth of the Bible is inexhaustible, and illustrates the Divine fulness. Some one says:

It is the book of laws, to show the right and wrong. It is the book of wisdom that makes the foolish wise. It is the book of truth, which detects all human errors. It is the book of life, which shows how to avoid everlasting death. It contains the most authentic entertaining history ever published. It is a perfect book of divinity. It is a book of biography. It is a book of travels. It is a book of voyages. It is the best ever written. It is the young man's best companion. It is the ignorant man's dictionary. It promises an eternal reward to the faithful and believing.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver,* or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price,* in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

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No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs. Price 5 cents.

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No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price 5 cents.

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No. 10. Letters to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburg, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for 2 cents postage; where that number is called for, we will send them at our own expense. They will be sold at $3 per 100; but in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one Tract.* Price, 5 cents.

All letters in relation to any of these works must be addressed,

GEORGE STORRS, Box 4,658, New York.

Macdonald & Swank, Printers, 31 Park Row, New York.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, DECEMBER 18, 1867. VOLUME V.—NUMBER 12. WHOLE NUMBER 202.

THE HERALD OF LIFE IS PUBLISHED WEEKLY BY "THE LIFE AND ADVENT UNION," AT NO. 37 PARK ROW, (Fifth Story, Room 40), NEW YORK.

OFFICERS OF THE LIFE AND ADVENT UNION.
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The Object of this paper is to promulgate the truth of "Life only in Christ;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

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Two Dollars a Year; or, 52 numbers; One Dollar for six months; or, 26 numbers; invariably in *advance*. When served by Carrier in New York City, 50 cents additional.

The Postage on the Herald of Life, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

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Would You Inherit the Kingdom?

A SERMON BY THE EDITOR.

"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. vi., 33.

To understand this text we must view it with its connection. Our Lord has assured his followers, "No man can serve two masters—Ye cannot serve God and mammon:" or, ye cannot serve God and a mind bent on the things of this world—such as riches, etc. "Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body, what ye shall put on." This verse and the following have been amazingly perverted by some minds, by not considering that it is common in Scripture to speak of a thing of less importance than another, as if it were of no importance. Many examples of this may be given. Our Saviour said, Luke xiv., 26, "If a man *hate not* his—wife—and his own life also, he cannot be my disciple." How are we to understand such an expression? By no means in an absolute sense. The apostles are the best commentators on the meaning of our Lord's words that we can have. Do they countenance the absolute sense of these words? See Eph. v., 25., 28, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." And in the 29th verse the apostle says: "No man ever yet hated his own flesh," or himself—his "life." The thing in an absolute sense is impossible. Again, our Lord, John vi., 27, says—"Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life." This is a text of the same character as the other; not to be explained so as to contradict inspired expositions of man's duty as to things of this life. When man was placed in Eden, and in innocency, he was placed there "to dress and to keep it." Paul to Timothy, 1 Tim. v., 8, says—"But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." And again, 2 Thess. iii., 10–12, he says—"For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

With such a commentary on our Lord's words, we cannot be in doubt as to their meaning; and as I before said, he spoke in accordance with the custom of those days, in which things of less value, when placed by the side of those immensely more valuable, are spoken of as of no value—to be hated—not to be regarded; that is, comparatively speaking. So the words, "take no thought," etc., we are not to understand in an absolute sense. Paul did not so understand them when a prisoner at Rome, and at a time, too, when he declares, "I have finished my course—I am ready to be offered, and the time of my departure is at hand." In the same chapter, immediately after, he tells Timothy—"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Pray, Paul, are you not taking "thought what you shall put on?" Why think about that "cloak," when you are just going "to be offered?" Paul cannot help thinking he shall want that cloak to keep him warm while here. He had learned, it is true, in whatsoever state he was to be content, but not so content as not to use lawful means to make his condition more comfortable when in his power. So, when our Lord says, take no thought, he only prohibits such thought as is implied in serving mammon—such thought as rules and absorbs the mind to the exclusion of the service of God, the superior and most important of all thoughts and service; or, such thought as implies distrust of God's fatherly care over us, while we make his service the great, grand, and absorbing business of life.

We may paraphrase the verse and connection thus: "You cannot have a mind devoted to God, and at the same time bent upon and absorbed by the riches of this world; therefore, I say unto you, be not anxiously careful for your life, about food and raiment, lest you serve mammon, and make a treasure laid up on earth your portion, and thus depart from God. To guard you against this anxious care, consider the fowls of the air: though they lay up no stores, yet your heavenly Father feedeth them," etc. "Therefore, be not anxiously careful, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? (for the Gentiles, who know not God, make these things the all-absorbing object of their pursuit) and your heavenly Father knoweth that ye have *need* of these things; therefore, seek ye first the kingdom of God and his righteousness, or that righteousness which he requires, and all these things shall be added unto you, while diligent in business, but without distracting thoughts; take, therefore, no distracting thoughts about the future: the future, if it comes, will bring its own cares, but you should not anticipate them, and burden your minds by adding them to those of the present time: sufficient unto the day is the evil it brings."

Such, we believe, is the true sense and meaning of our Lord's discourse. And he calls our minds to the immense value of an inheritance in the kingdom of God, in comparison of which, food, raiment, and life itself, are of no value.

God has a kingdom to be established. It is called "the kingdom of God," and this by way of distinction from all the kingdoms that have gone before it. The kingdoms, or reigning governments of this world, are emblematically set forth as dreadful beasts, savage, oppressive, warlike and doomed to destruction; but another is to succeed them entirely dissimilar: mild, equitable, peaceable, and everlasting. We are required to pray, "Thy kingdom come." We are bound to pray understandingly: not to do so is to mock God. How can we pray understandingly for that of which we are in ignorance? How can such a prayer be sincerely offered? If we know not what it is we are praying for, how can we desire it? If there is no desire for that we pray for, our prayer is hypocrisy. Paul tells us, 1 Corth. xiv., 15, "I will pray with the spirit, and I will pray with the understanding also." We may safely say—All prayer must be thus offered, if acceptable to God. If so, then it is essential that we have knowledge in regard to the location and nature of the kingdom of God, else we do not pray with the understanding. These remarks are equally applicable in view of the command to seek first the kingdom; or, make it the first object of our attention. How can we seek it at all, if we are ignorant of its nature and location? How can the injunction have any weight with us, if we know not what it is we are to seek, or where it is to be found? It is vastly more important than most professed Christians suppose, that we have clear and distinct ideas about this kingdom, if we would not pray hypocritically, and seek for it as one that beateth the air. Let us then inform ourselves on these matters.

The nature and location of the kingdom of God we have in another discourse pointed out, viz., The reign of Christ on earth with all his saints made immortal. We now wish to enforce the injunction to "seek *first*" this kingdom and "his righteousness." The term *first* often signifies chief. If so in the text before us, then we are commanded to make this object the principal concern of our life; it is to stand out in our minds as *the* great business for which we now live: it is to have a prominence in our affections and actions that no other is entitled to. But how can this be the case so long as there is no definite idea in our minds as to the nature and location of this kingdom? Without this, how can the mind be made to realize its value, so as to give it that attention for which the demand is made? How can we obtain the knowledge necessary to give such importance to the subject as shall lead us to obedience to the command to make that kingdom the first, or chief object of our pursuit? To secure this end, must there not be, somewhere, a description of the kingdom of God? Where can we find that description if not in the Bible? It certainly is not contained in the fancies of men, nor the creeds they have invented. If it is described in the Bible, how shall we learn what it is, unless we "Search the Scriptures?" How then can any man be said to be seeking that kingdom who neglects this examination, and makes it not the most anxious study of his life? It is not reveries, or a few flights of fancy, that makes a man an understanding seeker of the kingdom of God. We must serve God in truth, as well as in spirit, or we "beat the air." Let us, then, most earnestly and prayerfully seek this kingdom by a careful study of the words of God as spoken to us by the Holy Spirit through holy men of old.

To be heirs of the kingdom of God, we must not only seek the kingdom but "his righteousness:" that is, the righteousness which God requires. Not some fancied, indescribable, and undefinable operation, unknown except to a diseased imagination, but that of holiness, or purity of mind and life, taught by patriarchs and prophets, but especially brought to view in the teachings of him who "spake as never man spake," and who exemplified it in his life, so that he became the living embodiment of all he taught; and left us in no doubt as to what constitutes holiness, or what that righteousness is which God requires, to prepare us to be "joint heirs with Christ" in the kingdom of God. It is "the righteousness of faith," or, the righteousness which is produced by a believing reception of the Son of God, and a constant contemplation of his holy life, conversation and tempers, which by "beholding we are changed into the same image, from glory to glory," or honor, "even as by the Spirit of the Lord;" which Spirit works by the truth of God, that being its "sword," and the instrument of sanctification—"Sanctify them through thy truth—thy word is truth." Christ, as we have said, was the living embodiment of the truth he taught, and left us an "example" that we should "walk even as he walked." 1 John ii., 6, and 1 Peter ii., 21. Let us, then, carefully look at him—his humility, his patience, his forgiving disposition, his resignation, his love of enemies, his love to God, his hatred of sin, especially, his spirit and practice of obedience, so that he could say, "I delight to do thy will, O God." Here is a lesson for us to learn. Whoever lays it to mind, and believes it essential that he should learn this lesson in order to an inheritance in the kingdom of God, will see the propriety and importance of making it his "first" and principal, or chief object. It is not learned in a day, though we may form the resolution at once to commence the work, and make a beginning; but we shall find that the longest life is none too long to accomplish a work of such magnitude and importance. The doctrine and commandments of men have set up a lower standard, even that of fallible men, whose memoirs are sought and read as the standard of all their attainments. Whatever value there may be in such memoirs, they are worthless, if not pernicious, when compared with that standard given us by the Son of God.

Let us, then, set the Lord Jesus before our minds for constant contemplation. If we find ourselves coming short, let us not faint nor be discouraged, but renew our effort, depending upon the aid of that Spirit which our Lord promised before he went away, and which he assured his followers our heavenly Father is more ready to give to them that ask him than we are to give good gifts to our children. Our Lord and Master watches over us, not to find occasion against us, but to "help our infirmities." Thus, if we find we come short, we are to increase our "diligence" that we may grow up into the likeness of Christ, even "the measure of the stature of the fulness of Christ;" and thus "grow up into him in all things, who is the head." Eph. iv., 13–15.

The kingdom of God lies before us: we are called to give it our highest attention and efforts. Consider its value, its glory, its high privileges, its exalted honors, its endless durability. Consider, it was that which filled the Saviour's heart—"the joy set before him" the kingdom of God, where he would sit with his followers on the throne of his glory. It was that which occupied the minds of patriarchs, prophets, apostles, and all the faithful martyrs. Shall we then neglect it? Shall we not heed the command of our Lord, who is soon to return to earth, and establish this kingdom? Where are our sympathies? Are they with the "kingdoms of this world," or, with the "kingdom of our Lord and his Christ?" And let us remember—"The unrighteous shall not inherit the kingdom of God."

The Days of Noah.

The Bible tells us of a time when all the evils of sin and sinners shall be removed, and holiness fill the whole world. That blessed time will come just as certainly as to-morrow's sun will rise. But, it is to be feared that very many good people are greatly and most dangerously deceived as to the manner of its coming. Many suffer themselves to be deluded with the false idea, that that time will gradually glide in upon the world, through the preaching of the gospel and the present administration of things; whereas, the Scriptures teach the direct opposite. Let us examine the word of God on this point.

The inspired Paul says, "evil men and seducers shall wax worse and worse, deceiving and being deceived." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with a hot iron." "This know, also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." Peter says; "Knowing this first, that there shall come in the last days *scoffers* walking after their own lusts, and saying: "Where is the promise of his coming?" for, since the fathers fell asleep, all things continue as they were from the beginning of creation. Jude says: "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." The blessed Jesus, in speaking of his second personal coming, says: "That day shall not come except there be a falling away first. Many servants shall say: "My Lord delayeth his coming, and shall begin to smite their fellow servants, and to eat and drink with the drunken; and the Lord shall come in a day when they look not for him, and cut them asunder and appoint them their portion with hypocrites."

These are only a few of the many dark and awful descriptions in which the word of God teaches us the abounding wickedness of the world up to the very day that Christ comes. Yea, so extensive and universal will be the wickedness and apostacy of the great mass of mankind to the last, that Jesus asks the question, "When the Son of man cometh, shall he find faith on the earth?" "As it was in the days of Noah, so shall it be also in the days of the Son of man."

What, then, were the characteristic features of the days of Noah? One simple, but awful word describes the last period of the antediluvian world—that word is *wickedness*. The days of Noah were days of wickedness, abounding wickedness. People were not only giants in size, but also in wickedness. A portrait of those days has been drawn by an infallible historian. The Spirit or the Living God tells us what was the character of the days of Noah:

"And it came to pass, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said: 'My Spirit shall not always strive with man, for that he also is flesh.' There were giants in the earth in those days. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

Such is the picture, and the Son of God himself has told us that "As it was in the days of Noah, so shall it be also in the days of the Son of man."

Let us, then, compare this account with the present times, and see how far the features of the one correspond with those of the other.

1. "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." This indicates depravity among the children of Seth, "the sons of God." Professors of religion married the profane, the pious mingled with the depraved, without discrimination or distinction Believers were "unequally yoked with unbelievers." The result was, that adultery, fornication, and lewdness of every description was everywhere dominant. Just such a state and condition of morals as such a conformity of the church to the world would naturally produce, characterized the days of Noah.

And what is the condition of things in this respect at the present time? Do not the sons and daughters of God, i. e., those who are so by profession, show a much fonder love and attachment to the sons and daughters of the world than they do to those who are truly and decidedly the Lords? They realize no pleasure in their company. They seek and vastly prefer that which is pleasing and captivating to the corrupt taste, which they can only find with those of the world. Hence, you can always more readily find ten church-members willing to attend a party of pleasure than half that number to attend a prayer-meeting or any religious service. Hence, also, the alarming amount of conjugal infidelity that prevails. The records prove that the present age is one of awful depravity—an age of adultery, fornication and lewdness. Divorces, with the vulgarity and obsceneness brought forth in connection with them, and the staple of conversation respecting them, are greatly multiplying, and the most shameful things in this regard are of almost daily occurrence. And any one having eyes to see, and ears to hear, and a judgment to discern, must admit that "the leprosy of lust, the gangrene of hell," has fastened upon the vitals of the world—that, in this respect history is repeating itself, and that the present age answers to the days of Noah.

2. God then said: "My Spirit shall not always strive with man." The Spirit of God no longer wrought as aforetime. Wickedness had become so deeply rooted in the hearts of men, that divine truth was quite choked out. The preaching of the word ceased to have saving effect.

And have we not, to a most alarming extent, just such a condition of things at the present time? The minister of Christ may come before his people with his own heart full, and warm with the Spirit of his Master, and fully conscious of his fearful responsibility, proclaiming the most solemn and searching truths, and yet how few will believe him; how many will laugh at, and scoff, and deride his message. A most incorrigible hardness as regards the claims of God and the soul, characterizes the great mass of mankind. Their hearts seem totally destitute of moral sensibility. Nothing seems to seize upon their hearts. All the enginery of truth, love and judgment, plays upon them to no effect. All serious and soul-saving religion is despised. In the days of Noah they mocked and derided the messenger and despised the message of salvation, and so it is now.

3. It is further said that "the earth was filled with violence." And what a record do the daily papers present of the most shocking and diabolical crimes. Murders and assassinations, and wholesale butcheries, and defalcations and speculations are of such frequent occurrence that they scarcely excite a moment's thought. And as with individuals so with nations. The present age has been unprecedented for revolutions, rebellions, "wars, and rumors of wars." From one end of the earth to the other, war, war, war, and still there is no hope for the better. Everywhere vast preparations for battle are making, while monarchs hide their bloody purposes under promises of peace. The prophet's words are now being put into practical effect, "Proclaim ye this among the gentiles, prepare war; wake up the mighty men; let all men of war draw near, let them come up: beat your ploughshares into swords, and your pruning hooks into spears; let the weak say I am strong." At this present hour, the world is like a magazine, waiting only for the match to be applied to explode from end to end. And in point of violence, wars, and bloody conflicts, the present times resemble the days of Noah.—*Prophetic Times.*

The Future.

There is much speculation and vagary about the future, forming every variety of the thing. The veritable heathen take the lead, having a priority in the existing fancies of this day. They fancy that, if good, they go at death to some delightful fields, where they can enjoy an everlasting ramble: but if wicked, to places of various kinds of torments. The Indians of our continent, I believe are Universalists, as far as concerns Indians; for they fancy that all Indians at death go to a country of excellent hunting grounds. The Mohammedans have their carnal paradise. Many Protestants accept of this fancy, with a little alteration or amendment, as a half-way place. The Romanists have copied after the heathen schools. I judge, have taken the average of beliefs among the variety. Our Protestants have also taken the doctrines of the future from heathen standards, abating some things and intensifying others. They have in their notions a better heaven: but, an infinitely fiercer hell. The utmost limit prescribed by the heathen for the torment of the condemned is a thousand years: but our amiable Protestants, to all eternity, cannot conceive of the mind that could compute the ages of torments for the lost. Alas! alas! What a "pollution of the sanctuary of strength."

The Swedenborgians, have things so balanced, that those who get into the margin, only, of the bad place, may, after a while (upon good behaviour I suppose) pass over the line unto the twilight of heaven among the imperfect saints.

The Spiritualists have refined the whole thing into a transcendental subtlety. They think they have reduced orthodoxy to practice, and blame the sects for not accepting the result, and mean to punish them for it.

Now, all this apostacy from the truth is because the people left the "fountain of living waters, and hewed to themselves cisterns that could hold no water."

The heathen, "because when they knew God, glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish hearts became darkened; professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image, made like to corruptible man," etc. Rom. i., 21, and forward.

The *poor* Christian sects, accept of these vulgar apostates from the "knowledge of God," whom he gave up to vile affections who, became extreme in all that was disorderly and unseemly, as their doctors in divine things, whom they quote a hundred times, to one of Moses and the prophets, in support of their immortal soul theory. Tell it not in Gath! publish it not in the streets of Askelon! that the evangelical Christian churches (so called) have descended so low as to raise heathen philosophers and heathen priests to the dignity of apostles of their gospel.

They (poor things) may date the beginning of their fall, where they began to mystify the faith; embodying in their creeds the unaccountable, the unexplainable, and the impossible! St. Paul detected this mischief in his day. He says, "The mystery of iniquity doth already work." 2 Thes ii., 7, etc.

This happened to them, because they forgot the promises made to the fathers: and the "faith once delivered to the saints." This creature, like the heathen, are given up; they go all lengths in apostacy. "Because they receive not the love of the truth." "For *this cause* God shall send them strong delusions, that they should believe a lie that they all might be damned, who believed not the truth, but had pleasure in unrighteousness"—the unrighteousness of unbelief. "Who believed not the truth."

I suppose there would have been no heathen for thousands of years past, had the house of David proved true and faithful. Since it fell and was raised up in Jesus, there would have been no Christian apostacy either, or any of these vagaries about the future, if the church had remained steadfast in the apostles' doctrines, which were the coming again of Jesus, to sit upon David's throne, which involves the restoration of the "Kingdom of the Lord," in which Solomon reigned, and which King Abijah said was the Lord's in the hands of the sons of David.

Also, the doctrine of the resurrection of believers and confessors, from Abel down.

One other thought about the "future," which thought suggested the following. It is this.

The *kings* of Judah, and the prophets, before God announced his determination to *suspend* his kingdom, unto a better day, had no idea of any *future* but the climax of power and glory, and the culmination of their power to a sublime central kingdom, answering to that discription, given in Psa. lxxii., almost realized in the reign of Solomon. But after this purpose was formed, to suspend and supercede the Jews' nationality, and their leadership among nations, giving the kingdom "to whomsoever he pleased," the prophets talk profusely of the future; but always after this manner—"Whose right it is to reign; and I will give it him." Ezk. xxi. "A king shall reign in righteousnest, and princes shall rule in judgment." Isa. xxxii. "And there shall come forth a rod out of the stem of Jesse: and a branch shall grow out of his roots." Isa. xi., 1.

"And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii., 14. And this—"And the kingdom and dominion, and the greatness of the kingdom, *under* the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him:" verse 27. See also in Rev., "The kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign forever and ever," xi., 15. To give all the declarations and intimations of the kind, we must need transcribe much of the Bible.

We feel to say from our hearts—O that the church had hearkened to the prophets; then it would have been well with her. And even now (if indeed it is day time with her) "if she will not harden her heart, as in the provocation, in the wilderness," she may come to the knowledge of the truth, and to the brightness of the rising of Zion. B. Matthias.

Armonk, N. Y.

"Save me from my Friends."

This is an adage that will apply to many professors of religion as well as to many other matters. The Advent cause is by no means exempt from this folly and inconsistency of some of its most zealous advocates. Those who have so confidently set the time for the coming of Christ, and have so repeatedly been out in their reckoning; ought, by this time, to have learned to distrust their own supposed wisdom, and be a little more modest in their assumptions. They have in reality done more to injure the cause they profess to love than any open enemies could have done. One great reason why so few are now looking for and expecting the Saviour, is, because they have lost all confidence in those who have so often fixed a specified time for this great event, and have been disappointed. "Hope deferred maketh the heart sick," and thousands who in the time of William Miller were strong in the faith of the speedy advent of Christ, are now gone back into the world, or are fallen asleep in the orthodox churches.

And every succeeding period that has been advocated by others since that time, has made the number of Advent believers less, and brought the good cause into reproach. It is now uselesss to attempt to revive the state of feeling and expectation that existed in the world and in the churches in '43. So that when Christ really comes, there will be few indeed prepared to receive him, with their loins girt, and their lamps burning. At the first advent of Christ the time was not definitely known, though many like Simeon and Anna were waiting, hoping, and praying for the blessed day to dawn. And this, I rejoice, to believe, is the best and only safe state of mind to be found, watching, waiting, and hoping, when the master shall come again to give to those who love his appearing the long-promised boon of endless life in his kingdom. The present state of the world and the churches is well exemplified by the fable of the boy and wolf. A boy was sent by the shepherds to carefully watch the fold, and give timely notice when the wolf made his expected visit. Every little noise the boy heard he

imagined to be the wolf, and time and again the shepherds were on the alert to receive the visitor, every time the boy shouted wolf, wolf! The false alarm had been so often spread that it was difficult at length to gain any attention to the oft-repeated cry; till, at last, when the wolf really came and scattered the flock there was no response to the warning cry. So it is to be feared it will be when the Son of man shall come in the clouds of heaven, to execute vengance on his enemies, and reward his faithful ones with everlasting life. "I give unto my sheep eternal life, and they shall never perish."

"When the Son of man cometh, shall he find faith on the earth?" Faith in his coming. Is not the world and the church just in that unready state? And is not this one great occasion of it? The would-be wise watchmen have so often cried, wolf, wolf, that few, very few, will be ready for the midnight cry, "Behold the bridegroom cometh, go ye out to meet him."

Even some of those who profess to believe that Christ is to come next year, and even set the day and the hour, are only laughed at for their credulity; especially when they are as busy as the unbelieving world in building houses, and anxiously preparing for what they profess to believe will never come.

If they could receive the despised doctrine of the future age, when men shall build houses, and plant vineyards, and eat the fruit of them, there might be some reason in their course. But when most of them skip over, or leave far behind, the judgment reign of Christ, for a thousand years, with his risen saints, over the saved nations—and will have the earth and all the works of men burned up, and utterly perish, immediately after the Advent—this building fine houses, that no insurance company can save from the final conflagration, seems, to say the least of it, a useless loss of time and labor. The Jews at the first Advent rejected Christ as the Messiah because he came not as a king, to sit on David's throne, and restore the twelve tribes of Israel to their long lost inheritance. They would pass over all that was written in the prophets of the sacrifice, suffering and death of their expected Messiah, and would only receive him as the conquering and glorious king of Israel. So many in our day are just in the same predicament, they would ignore, and pass over, all that the prophets, have written of the restoration of Israel, and the reign of Christ and his risen saints over a renovated world, when all nations shall be blessed in the promised seed of Abraham, and shall bow to his righteous sceptre.

Passing by all this, they, like the Jews of old, are not ready to receive Christ as he will really appear on the throne of his father David, but expect him at once to enter on the last and final state of glory in the new Jerusalem, when sin, pain, and death will be seen and felt no more.

The new Jerusalem, representing the glorified and perfected church of God, the bride of the Lamb, as the mystic Babylon represents the apostate and anti-christian church of Rome, and her numerous progeny.

J. PARRY.

Davenport, Iowa, Dec., 1867.

NOTE BY THE EDITOR.—Elder Joseph Parry's post-office address is, DAVENPORT, *Iowa*, where he expects to pass the Winter.

A GENEROUS OFFER.

I AM desirous that subscribers to the HERALD OF LIFE, of all others, should have such aid as the book entitled "THE THEOLOGY OF THE BIBLE" affo ds in support of the system of truth so ably maintained in that invaluable weekly paper. I will therefore mail a copy of the second issue of the said book (containing the full index, appendix, and notices of the book), and will pay the postage, on receipt of a letter from any such subscriber enclosing $2, directed to me, 417 Broad street, Newark, New Jersey.

O. S. HALSTED.

NOTE BY THE EDITOR.—In addition to the foregoing we have made arrangements with Judge HALSTED to furnish the work as follows: Any person who will send us $3 shall have the remaining numbers of this volume of the HERALD OF LIFE, and we will send them "THE THEOLOGY OF THE BIBLE" free of postage. Thus they will get at least 36 numbers of the HERALD and the book for the retail price of that work, viz., $3. Will not every one avail themselves of this chance to get one of the most useful works ever published? To those who are *now* subscribers for the HERALD, Judge Halsted's offer is very generous, and we hope none will fail to embrace it, and write to him immediately for it; yet they can save fifty cents by sending a new subscriber to this office, as above directed. The book is one to *study;* and with its aid your Bible will be more perfectly understood and valued.

LOST NUMBERS.—We give notice once more if any of our subscribers have failed to receive their papers, since the commencement of this volume, if they will inform us soon, we will supply them with any No. except No. 8, of which we have run short. Of all numbers except one and eight we have at present an abundant supply, and we intend soon to send them off as tracts, if our subscribers do not call for them. Any new subscribers who wish all the numbers of this volume must state their wish explicitly, or we shall not send them.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 18, 1867.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR PAPER.

THIS number completes the first quarter of the present volume of the HERALD OF LIFE. We shall not issue a paper next week. January 1, 1868 will be the date of our next, and the commencement of the second quarter of this volume. We trust each of our present subscribers will do their best to send at least one new one for the remaining 36 numbers. We again call attention to the "GENEROUS OFFER" of Judge HALSTED, and our arrangement with him to supply a copy of his work to those who send a new subscriber. In addition to that offer, we will supply each new subscriber with the back numbers of this volume, so far as we can do it without breaking perfect sets, without charge. We can furnish a few new subscribers from the comencement of this volume; but such we shall expect to pay the full subscription price for the volume.

The evidence we have that our paper is exerting a strong influence in turning men from the fables which have so long held sway in the nominal churches, is encouraging. Let it stir us all up to new zeal to spread the truth of "Life future only through Christ." That is the crowning truth of the gospel; and when fully received will clear away the rubbish Popery has spawned into Protestantism, and which has proved a dividing and distracting element, preventing love and begetting hatred and every evil work, driving men into Universalism, deism, and real infidelity. Shall not such work cease? Is it not time that the false notions of man's nature and destiny, and of God's character and government, should be exposed and driven from the church and the world? Has not the name of God been long enough "blasphemed" by his professed friends? Truly, "the times of this ignorance" has seemed to be too long borne with already. Shall it continue? or, will those who have have had light on the subject "come up to the help of the LORD against the mighty" dishonor done to his name and his government by these long abuses of truth, to which the nominal churches still cling with a sort of "death grasp"? Let us all awake to our responsibilities in this matter.

"PERSECUTION."

IT is a general truth that those who "will live godly shall suffer persecution;" but it does not follow that persecutions come alike, or in the same form, to all Christians, or that every disciple of Christ will have the same things, in kind, to pass through their Lord did. If so, then all must be literally both scourged and crucified by their enemies. In that case there will be none of them "alive" to be "changed in the twinkling of an eye, at the last trump," or, when Christ appears in his glory; for, "Christ died." Must all his followers be persecuted unto death? We think not. The general truth, of persecution in some form, remains, even though many Christians have passed through life without outward annoyance. Persecution even unto death, in reality, may be no worse to bear than the trials others have received in striving against temptations of various kinds, which they have been called to encounter in their Christian course; trials which perhaps no one has known but themselves and their divine Master.

Br. Percival, in his article in another column, may be right or wrong in his supposition that Christians must yet experience sore persecution to make them "all one." We rather think he is wrong; but whether right or wrong, it is our opinion, we have not anything to do with anticipations about it: our business is to live for our Lord and Master, looking for his return "*from* heaven," to "change our vile bodies, and fashion them like unto his glorious body." He has taught us that "sufficient unto the day is the *evil* thereof." We are not to borrow on the future for evils or trials; though we are permitted to do so for good things, "Looking unto Jesus, the author and finisher of our faith, who *for the joy set before him* endured the cross, despising the shame," etc.

We know that trials will come in some form to all Christians: but the precise form they will take, most likely, will differ from our calculations, if we undertake to find out what they will be. It is enough for us to know, God "will not suffer us to be tempted above that we are able," but will sustain us by his grace, if our trust is in him.

As to a separation between true and false professors by a coming persecution, we are inclined to the opinion that the separation will take place in a different manner. The word seems to indicate that "the wheat and the tares will both grow together till the harvest;" and that "the wise and foolish virgins" will mingle in each other's company till the "Bridegroom cometh." The next great separation we think will take place then and there, and not by any general outward persecution prior to that period.

The outward state of the nominal church will, likely, be one of "peace and safety," and a feeling that "we are rich and increased in goods and have need of nothing," expecting shortly to "convert the world;" not knowing that the world has already converted the church; for, "When the Son of man cometh, shall he find faith on the earth?" a question that imports there will be but little real faith on the earth at that period, though there will be a multitude of professors of religion; for "*many*," saith the Saviour, "will say unto me, Lord, Lord, have we not prophesied [preached] in thy name?" etc. "We have eaten and drunk in thy presence;" [carefully attended to the supposed ordinances of religion]; etc., to whom "He shall say, I tell you, I know you, whence ye are; depart from me, all ye workers of iniquity." Then will come the "weeping and gnashing of teeth," and it will be among professors of religion who have lived in church relations, and attended to their church *ordinances*, and despised those who did not conform to their traditions and ordinances, but labored to be conformed to the life and character of their Lord and Master at whatever cost or sacrifice. These have been brought into union and "communion with the Father, and with his Son Jesus Christ;" not by any outward ordinances or ceremonies, but by being made "partakers of the divine nature" by the internal work of the holy breathings of God upon them, till they possess "the life of God," and walk in his Spirit of love; for "God is love," and "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit;" i. e., "his spirit of *love*." That is the grand evidence to ourselves that we are the Lord's, and shall be found of him in peace in the day when Christ shall "separate his sheep from the goats."

That will be the time when the next great separation will take place; and "the Lord knoweth them that are his." Love is the grand mark of Christ on all them that are his, and they need not persecution to make them love, though that may be the occasion of manifesting that the love exists: yet our prayer must be "Lead us not into temptation"—trial—persecution—"but deliver us from evil." If, however, trials of any kind, whether persecution or anything else come, we have the blessed assurance that "all things work together for good" to us if we "love God." We need not therefore, anticipate evil, but maintain a "faith that works by love;" so shall we go joyfully and safely on till we have accomplished our race for life eternal.

TO WHOM IS THE HONOR DUE?

Do you ask, The honor of what? We answer: The honor of the modern invention of a "*Mortal* Resurrection." We had supposed it due to some New England opposer of "LIFE ONLY IN CHRIST;" but it seems we were mistaken. There is a man whose self-conceit is so great, and his fierce denunciation of every one that does not "fall down and worship" his dictation, that we determined never again to mention his name in our writings. It seems, by a pamphlet we have just received, *that* man is entitled to the high honor of being the author of the fancy notion of a "*Mortal* Resurrection" for saints and sinners. A worthy parentage! We are not surprised at all: nor should we be surprised if he should proclaim himself the final judge of all men.

The pamphlet we have received is a review of the attempt to establish the monstrous position of a mortal resurrection. The reviewer has handled the author rather roughly, but we judge very righteously, if the representation he makes of the perversion of Scripture is correct, especially his monstrous violence to 1 Corth. xv. Such liberties taken with that chapter deserve the severest censure. We have not yet read the whole review, but enough to get an idea of the work of attempting to make out a mortal resurrection from the dead. The title of the review is:

"AN EARNEST VINDICATION of the Primitive Doctrine of the RESURRECTION against the Heresy of the Nineteenth Century, the Mortal Resurrection of the Saints, as set forth in a work entitled Anastasis, by John Thomas, M. D.: By FRANCIS COGHILL." "Price 25 cents."

Read this pamphlet and learn the folly and madness of the doctrine of a mortal resurrection theory. The pamphlet is "Printed for the author, by B. Wilson, Geneva, Ill." Whether Mr. Coghill resides at that place, we do not know, but presume letters will reach him there, especially if directed to the care of Mr. Wilson.

P. S.—SINCE the foregoing was in type Br. Grim came to this city, and we presented him Br. C.'s pamphlet with a request for him to examine and give it a further notice. The result is the following communication:

Having read the "Vindication by Francis Coghill," we can commend the first twenty-seven pages as a complete refutation of Dr. Thomas' mortal resurrection theory. I was pleased and instructed, and would recommend the work to the careful perusal of all those who believe the absurdity of a "mortal resurrection." In fact, it just required such a mind as Dr. John Thomas to invent such a hybrid. We presume the question was in his mind which we gave the learned Dr. some twenty years ago, viz., "Where in the Scriptures will I find the doctrine of the resurrection of the wicked taught?" His answer was 1 Cor. xv. I admire the consistency of the Dr. He has long since learned that all that come up from the dead, come up in the same condition: and therefore to obviate the absurdity of the wicked's coming up immortal, which would destroy his pet theory of destruction *after* a resurrection, he hatches out the doctrine of a "mortal resurrection of the dead." We shall hereafter give the Dr. the credit of being the father of it.

It is not not our purpose to review the Dr.: Br. Coghill has done that effectually, and we thank him for the able manner in which he has done it. But while we commend him for the labor he has performed, it reminds us of a good cow, who, while the milkmaid is praising her to a friend for the quantity and quality of the milk she has just drawn from her, kicks the pail over and upsets all the milk. So in this case: while we are reading and praising our brother, we arrive at a point where he gives Dr. T. all the argument; and were we in the Dr.'s place, we should use his own argument against him. On the text, in 2 Cor. v., 10, "For we must all appear before the judgment seat of Christ," etc., and to the question, "In what body does Peter appear then?" Mr. Coghill says.

> We will answer this fearlessly and without equivocation. He will appear at the judgment seat of Christ, immortal, glorious, powerful . . . . He will be . . . . before the assembled multitudes accepted of Christ. He will be vindicated in the presence of those who put him to death. They will see him there—they will recognize him, and if they did not repent before, they will then bitterly repent, when it is too late, and wring their hands, and call upon the rocks to fall upon them, etc. We remark before this scene has taken place, Peter will have ascended up into the air . . . immortal. . . . . This is the Paulite doctrine—this is the doctrine of Christ, of Peter, of the apostles and the prophets. This is Godlike doctrine.

Now, in order to finish up and complete the author's true idea of the resurrection, we make one more quotation from his work on page 29. He says:

> The next saying of Paul we notice [in the Dr.'s work] is Gal. vi., 8. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. On this passage our author [Dr. T.] says, "those who have sowed to the flesh must come forth corruptible and mortal, or they could not reap corruption of the body." "So say we," says Br. Coghill.

Here the Dr. receives an admission that we think is fatal to all the argument that Br. Coghill has advanced against him. Is there any power revealed in the Bible that gives a mortal resurrection to man? If so, the Dr. may be right.

After going through all the passages speaking of the resurrection from the dead mentioned by the Dr., Br. Coghill shows they are all incorruptible in their nature; and then, when he reaches nearly the end of his "Vindication," he makes the fatal admission that wicked men will rise *mortal!* Where is the difference between the Dr. and Coghill? It is just this: The righteous will come forth immortal, by the power of the Spirit of God that dwelleth in them. But the wicked will come forth with some fungi power, like the mushroom, that dwelleth in themselves. We commend the following remarks of Br. Coghill's on Matt. xxv., 46, "These shall go away into everlasting punishment, but the righteous into life eternal." He says:

> To our mind the above would have been the strongest argument that could be adduced; for here we have the righteous GOING into eternal life, being at the judgment seat of Christ; implying that they had appeared there mortal. Indeed we are free to confess that had this been the only passage on the subject in the book, we cou'd have come to no other conclusion. But the New Testament is full of instruction on the subject, as we have seen by this time, and in order to get *correct views* of a *doctrine* we have to bring together all the *teachings scattered through the book*, subject them to the tests of reasoning, and accept only such doctrine as they all tend to, and harmonize with.

To this, we say, "*amen*." First then, we begin with Jesus Christ in John vi., 38. "For I came down from heaven not to do mine own will, but the will of him that sent me." All right, Lord. But what is the the *will* of him that sent thee? Answer:

"And this is the will of him that sent me, that of all of which he (the Father) hath given me, I should lose nothing, but should raise *it* up again the last day." Query. Where do we find the will of God to raise up the wicked, some time after the last day, in mortal flesh? Will Br. Coghill answer? Again: "As the living Father hath sent me, and I live by the Father; so he that eateth of me, even he shall live by me." As it requires the life of the Father to cause Jesus to live, and the life of Christ diffused through his believers, to cause them to live, will Br. Coghill inform us how the wicked are to live? He answers, in his "Vindication," they live in mortality, while the child of God is quickened immortal. But we ask, What quickens believers? Jesus answers, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." But says Br. Coghill, "Jesus is talking of eternal life." True, he is talking of a resurrection to eternal *life*, and he never talks of any other future life; for he had no other life to give.

Adam generated mortal life, and it ends where God said it should, in the dust. Just where the apostle said it should: "They that sow to the flesh, shall" in their reaping time—death—end in corruption: but, "he that soweth to the Spirit, shall," (in God's reaping time, when he who is their life shall appear, then shall they who have sown to the Spirit) "reap everlasting life." O what a spectacle to see mortality, which through all its life was sowing corruption, until as the apostle Peter says, "Like the natural brute beasts, they perished in their own corruption;" to see this mass of corruption springing into life, without any quickening power; and then call this the "Paulite doctrine, and the doctrine of Christ and the apostles!" Again we ask our Br. C., what he does with the language of Christ, "But they who shall be accounted worthy to obtain that world, and the resurrection of the dead . . . . neither can they die any more; for (or because) they are equal to the angels: [nay, more] and are the children of God] What makes them children of God?], being children of the resurrection?" Again; in Rom. viii., 2, "If so be the Spirit of God, that raised up Jesus from the dead, dwell in you . . . . he shall quicken your mortal bodies by his Spirit that dwelleth in you."

Here then is the doctrine of the resurrection as taught by Jesus Christ and his apostles; and it is opposed to any resurrection from the dead except it be unto eternal life. And we think that the doctrine of a resurrection to mortality, even of the wicked, is just as God-dishonoring as the resurrection of the righteous to mortality: for the very reason that, Jesus had no will for any such thing; and he informs us that the Father had no will for any such purpose; and therefore it is dishonoring to God and his Son Jesus Christ to call it his doctrine. All of which is submitted in love.

JACOB GRIM.

A FEW SCRAPS.

THE following extracts from "DR. ALEXANDER'S LETTERS" have been sent us by Sister E. H. BRISTER, now residing in Canton, Ill.

"No conviction of my soul gains more strength than that our great study should be *The Bible.* O how, how, how shall we check the waste of mind upon the ever-increasing frivolities of literature! Literature needs a deluge. We are antediluvians in this regard. Is God about to banish our impertinent rivalry of *his* book by sweeping our books away by war, discord, or other calamity? I hope not. Let me begin reform at home. I am ashamed of trifling all my days among periodical scraps and short-lived nothings, while whole tracts of Scripture remain unexplored. Query: What would John, Paul, or Peter, if arisen in our day, do in the premises? I am sick at heart of a book-and-paper surfeit. I wish I could get some remedy."—*Dr. Alexander's Letters*, p. 250.

"Among perverted texts none suffer more than 2 Cor. v., 11—"Knowing therefore the *terror of the Lord*, we persuade men." Very pretty theories are spun out of it. But look at the Greek—*ton phobon tou kuriou*—it is the unvarying expression for the *fear of the Lord*, or true religion, everywhere else so translated, and why not here, also, as well as in Acts ix., 31? Out of many instances in the LXX., take these at random: Job xx., 28; Psa. xxxiv., 11; Isa. xi., 3; Proverbs xxiii., 17; i., 7; ii., 5; viii., 13."—p. 245.

Dr. A. says of a sermon he heard in New York, "It was an odious caricature of old Hopkinsian divinity, such as ferments in the head of an ill-trained but vigorous mind, and throws up a scum of crudities. 'Government,' 'Government,' 'Government;' nothing but government, till I begin to feel as if the Creator was but a secondary Administrator put to hard shifts to save appearances. It was a sermon well adapted to make—e. g., 'I suppose all the united malice of all the devils in hell would not keep a poor sinner in hell *to all eternity*. O no. None but God can have firmness enough to do that,' etc. These were his words so far as I remember."—p. 250.

NOTE BY THE EDITOR.—We suppose if we were to use language as strong as Dr. Alexander has done, on the same subjects, we would be denounced as a "heretic"—"a disbeliver in the *sovereignty* of God," etc. Just as if God, because he is a "sovereign," has not a right to do any horrible thing that can be thought of! no matter how much it shocks the "reason" he has endowed us with, and which he calls upon us to exercise, saying, "Come, now, let us reason together," etc. Isa. i., 18. Men who have no "reason" to exercise are not accountable; and if their wild minds run into "Hopkinsian divinity," or any other absurd notions of the divine sovereignty, we can only pity them; to reason with them appears to be out of the question.

A ROMISH NUT.—A Roman Catholic priest, in Germany, entering the pulpit, took a walnut into it. He told the people that the shell was tasteless and valueless—that was Calvin's church. The skin was nauseous, disagreeable, worthless, valueless—that was the Lutheran church. He then said he would show them the holy Roman Apostolic church. He cracked the nut and found it *rotten*.

DID THE SERPENT LIE?

"And the serpent said unto the woman, ye shall not surely die." Gen. ii., 17.

According to H. W. Beecher and many others, the body of man is a prison-house for his immortal soul, which is the *real* man, and *all* that death means is, to demolish the prison and let the MAN out free.

I have preached from the above text designing to show that upon the hypothesis of Beecher and others, it is utterly impossible to make it appear that the serpent uttered a falsehood. For the LORD God had said concerning the tree of the knowledge of good and evil, "Thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." But the serpent said "Ye shall not surely die." It is self-evident, therefore, that one or the other uttered a falsehood. But the true Christian would sooner burn at the stake than to charge the lie on the LORD God. The liar, therefore must be the serpent, who is a liar and the father of it. So far all is very clear.

But the difficulty is to admit the theory of Beecher and others, and prove the serpent a liar. But he must needs be convicted of lying, or be allowed to give the lie to the LORD God: and he who will allow him to do so wicked and blasphemous a thing, might as well do it himself.

So the orthodoxy are tied up to an impossibility, for they dare not accuse the LORD God of lying: and as to the serpent, he also told the truth, if Beecher's real *man* escapes his prison, and does not *surely die*. Nor will it avail them anything to say, the *soul-man* does surely die a spiritual death; for, as a literal death kills a literal thing, so a spiritual death kills a spiritual thing: and the same theory that makes a *soul-man* immortal makes him also purely spiritual, or pure spirit. The work of death is always to kill something that has life, or action; whether it be a spirit, a man, a beast, a vegetable, a moral or immoral principle. A death that does not kill is no death at all, and has no meaning at all. When moral principles are dead they cease to act, and so of immoral principles.

But an immortal thing is proof against the power of death, because it cannot cease to act; and, therefore, cannot be killed, nor die a spiritual death.

And furthermore, we have no account that an immortal being, either literal or spiritual, ever sinned: and hence no account that such ever died. Immortality is a condition above sinning, and beyond the reach of death.

But the threatenings of God are all against the sinner, the ungodly, or some such term.

Now, if the *soul-man* is a sinner he will as *surely die* as God has said it: but if he is not a sinner, then all souls will be saved, and the Universalist has got us; and while in the body we may go ahead in sin—eat and drink, for to-morrow we shall all be happy. So much for putting a *soul-man* into a clay tenement.

But the worst is not yet told. The LORD God made the prison first; and then made Mr. Beecher's *soul-man* and put him into it before he was guilty of any crime at all, and shut him in; but soon after agreed to let him out through the gate "*surely die*" as soon as he might find it convenient to sin. So now there is no way left for any of us to make good our escape from prison but to sin our way out through the *surely die gate*.

And so Paul is made to say, in substance, "Sin entered the world, and the *soul-man* escaped from prison by sin, which escape is passed upon all men, for that all have sinned." Rom. v., 12. And again, "For the wages of sin is the escape of the soul-man from prison." Rom. vi., 23. But Paul did not so express himself, yet he is very excusable; for he was brought up at the feet of Gamaliel, who was a Pharisee, LL. D., and the Pharisees knew nothing of this mode of letting men out of jail. Acts v., 34.

Now, to conclude, the letting out of prison of Mr. Beecher's soul-man, is either a blessing to him, or a curse. If it is a blessing will he tell us why God has thus far withheld the precious boon from Enoch and Elijah, those two good, old prophets? And if it is a curse, why not translate all good men, to the end that they may escape the curse, like Enoch and Elijah? And did not the Son of God, Mr. B.'s God, love freedom from prison as much as any of his professed followers? and why did he voluntarily return back again into his prison after the short absence of three days?

"O, consistency, thou art a jewel." The simple fact is, God made man a literal, tangible, material and bodily being: and without such a body no man has ever been known to live, and without which none ever will live. I thank God we have a system of faith which is self-consistent, in harmony with the word of God, and with common sense.

Ashtabula, Ohio. Z. CAMPBELL.

PERSECUTION.

NEAR forty years ago, when only eight or nine years old, I went with my father on some business several miles from home. We called, in the course of our journey, on an old man, then known as Master Norris, an old school-teacher, with whom father had a long conversation on various matters. Among other things they got upon the church, and the old man made one remark, several times, which I have always distinctly remembered. It was this, "The church of God will go to heaven through fire yet." He repeated this with so much earnestness, that it fixed itself in my memory indelibly. During the excitement of looking for the Lord, I have, of course, lost sight of this idea, until since the disappointment of 1854; when the thought has returned to mind, and for five or six years past I

have been in full belief that the old man's prophecy is yet to be fulfilled. Hardly a doubt have I, that yet before Jesus comes to redeem his people from death and mortality, his living, waiting ones will know by bitter experience what our brethren have felt, who suffered by "flame, by sword, by captivity, by spoil," by "hunger," by "death," and "by the beasts of the earth;" "many days." If I am correct, it is time that we were looking at the matter, and preparing for the struggle, for "to be forewarned is to be forearmed." If I am mistaken, there is some one among the readers of the HERALD OF LIFE who can show it, and I shall receive their corrections with all gratitude. So I shall present my reasons in as brief and simple a manner as I can; praying God to direct, and bless to the glory of his name and the good of his cause.

My first reasons are chosen from analogy. Our great Redeemer and head suffered persecution in every conceivable form, both by word and deed, from the world and the church; from open foes, and pretended friends, and ended by suffering a cruel and shameful death! and he declares, "The servant is not above his Lord, nor the disciple above his Master." "If they have persecuted me, they *will persecute you.*"

Our Lord's disciples also, as is well known, were hated and persecuted by the world and the professed church, just as he informed them they would be; every one of them suffering martyrdom for their faithfulness to him and his words. Then as the gospel pursued its course over Asia, Northern Africa, and Southern Europe, every step in its course is stained with blood; and during the days of the Pagan Roman Emperors, their bitter hatred, and that of their benighted subjects, was poured upon the unresisting heads of God's faithful ones until the martyrs of Jesus were counted by millions! But, at length, the Emperor was converted; Christianity became popular; persecution ceased, and the gospel spread all over Europe. Then came on the great apostacy, and for more than a thousand years the soil of Europe was drenched with the blood and manured with the ashes of the disciples of Christ. But this too must cease. God shortened the days; the arm of the persecuter was stayed, and God's church once more emerged into liberty. The gospel sun passed on; darkness fell upon Asia—twilight spread over Europe, while the bright day of gospel truth dawned upon this great western world; and here, on this broad field, the church has grown, and spread its branches from sea to sea. Free and unfettered, with none to molest; every man free to worship God as he pleases. The church has under her control such a combination of means for spreading the gospel over the world as is perfectly astounding. She can print a ship load of Bibles in a day, and by the aid of steam, she can carry them to the most distant lands in a month. She can flash words of warning, of hope, or of instruction to a thousand cities in one short hour, and have those words read and listened to by millions of waiting ears. She is prospered in basket and store, in going out and coming in. She is truly, "rich and increased in goods and has need of nothing," in her own estimation. But, in the midst of this overwhelming prosperity, with this almost boundless power of doing good and glorifying God, what is her true character? Is it anything such as it was when the Master went away? Anything such as his written word requires? Alas! alas! She has grown proud, selfish, worldly. The simplicity, the love, the noble generosity, the unity of the Spirit, the separation from the world that characterized the primitive church, is gone.

Divided into hundreds of little distinct parties and sects, built upon some peculiar notion of some of the members of the party, instead of the word of Christ and the apostles; the entire effort of each and all is to exalt and to aggrandise its own party, even though it be at the expense of pulling down others. The most splendid church, the finest choir, the most gifted and eloquent preacher, seems to be the height of their ambition. And now, what shall we think? If God spared not his own Son, nor his faithful, loving followers, in their purest and best days, and if, subsequently, Europe became, for more than a thousand years one unchanging scene of suffering, sorrow and death, on the part of his church, because they would live godly in Christ Jesus; shall the church in America, with her boundless privileges, her overflowing store of blessings, pass on in peace and quiet to the end of his labor, and never taste the bitterness of the cruel cross which the church in other lands and in other times has ever had to bear? If the church in the dark ages needed to be purified and tried, and made white through the instrumentality of persecution, (see Dan. xi., 35), what, oh, *what shall we think of it now?* Our Saviour prayed that his people might *all be one.* Why? *That the world may believe.* John xvii., 21. But divided as they now are; destitute of that pure love by which men were to *know* that they were his disciples, as they now are (John xiii., 35), how *can* the world believe? And how *can* a just God condemn the world to death for not believing the gospel, when that gospel is preached and illustrated before them so wretchedly? Surely, it cannot be. No, no. The gospel, purged of all error, and traditions of men, in all its native simplicity and beauty, must be preached by men of God, men who are worthy of that high and holy calling, and exemplified by a people perfectly united in love, continuing steadfastly in the apostles' doctrine and fellowship; in short, a people who shall walk steadfastly in his steps who did no sin, nor was guile found in his mouth. Such a testimony, if rejected, would *justly* condemn the world to death. Nothing short of it, in my judgment can.

But how shall the work be effected? the great change be brought about? Will preaching and praying do it? Will scattering the Scriptures, or religious literature, or the dissemination of light and knowledge do it? Will religious revivals do it? Will prosperity in all things do it? All these have been tried, and tried in vain. Things only grow worse and worse. Every year witnessess the upstarting of some new Christian (?) sect, making confusion still worse confounded, and making this great stumbling-block for sinners still more prominent and hateful. How, then, shall this great and needed change be wrought? I answer—the rod, the merciless rod alone will do the work. I may be mistaken in my judgment; but, as I live, I can imagine no means for bringing the church back to her duty but sharp chastisement; and I fully believe that God will, very soon, bring into play agencies by which it will be made worth a man's life to follow Christ truly, and then we shall see such a separating of the true and the false, of the wheat and the chaff, such an entire ignoring of the ten thousand worthless notions that now separate Christians; such a uniting again of all who honestly love the Lord, as have not been seen for generations. But enough for this time. In my next, I shall try to show that my conclusions are not based upon analogy, and the necessity of the case only, but upon the unfailing word of God.

C. L. PERCIVAL.

Massawippi, P. Q. (Province of Quebec.)

"THE LORD IS AT HAND."

NINE-TENTHS of those who profess to be the disciples of Christ, believe that this expression of the Apostle Paul, in his letter to the Philippians, means the approach of death, at which, or immediately after, they are ushered in the presence of Christ. Is this notion correct? Is there any promise in the Word of God that the Saviour appears personally to the dying believer, except in the sense in which he is always with his faithful disciples? Or is there any passage in Scripture from which such a notion could be inferred? We cannot remember ever having seen either. When he spoke to his sorrowing disciples that he is about to leave them and be long absent, the promise was added, that he would be always with them in his representative, the Holy Ghost. This promise has been and is still fulfilled, and will remain so until he comes again in person. But when the Apostle says: "The Lord is at hand," he refers to that coming which is often expressed by different phrases, as, "the day of the Lord," "the coming of the Lord," "the appearing of our great God and Saviour," etc.

Jesus Messiah, who once came to this earth as a perfect man, with all the feelings of a man, to suffer and to die for us, and who, after his resurrection, ascended to sit down on the throne of his Father, as a Mediator between God and sinful man, waiting until his enemies are prepared to become his footstool, then to return to this earth, according to the assurance of the angel which he gave them when they stood gazing up into heaven after he was taken up." Therefore when the Apostle says, "the Lord is at hand," he spoke of "the Lord's coming in the clouds of heaven with the myriads of his saints."

We must not wonder that this coming of the Lord takes so prominent a part in the writings of Paul and also of the other writers of epistles to the churches; for in the first place, this "coming of the Lord" is the substance of things hoped for, or should be the hope of every Christian, for with that "coming" is the resurrection unto life and immortality inseparably connected, and at which time the believer enters into his kingdom to reign with him forever. Secondly, there was no necessity for admonishing or speaking upon the spiritual presence of Christ, as those whom they addressed felt that glorious presence continually,—they knew that he was with them. To the Corinthians the Apostle writes, "Know ye not that your body is the temple of the Holy Ghost which is in you?" And again, more particularly, "Know ye not yourselves that Jesus Christ is in you, except ye are reprobates?" To the Romans he writes, "But ye are not in the flesh but in the Spirit, *if so be that the Spirit of God dwell in you.* Now if any man have not the Spirit of Christ he is none of his." It would, therefore, have been altogether out of place to say to them that the spiritual coming of Christ is at hand.

The disciples were commended to watch and prepare for the actual and personal coming of their divine Master. His particular charge to them was: "Watch, for ye know neither the day nor the hour when the Son of man cometh." They were, therefore, bound to obey his command in their own practical life, and to impress it upon others whose hearts were brought under the influence of the Gospel through their word, without regard to any particular reason by which that "watching" might be justified.

But are we indeed left to obey and watch in ignorance? By no means; the reason is plain. The coming of the Lord is the crowning point, the closing scene, the consummation of this dispensation. It is the coming of the bridegroom to the marriage with his betrothed bride; the coming of the Son of man to finish his work of triumph by taking possession of his inheritance purchased by his blood. It is the coming of the King of kings to his rightful throne, that of his father David. But some might say, the Apostle speaks of a coming of the Lord which was to be at hand, and now eighteen hundred years have passed, and he has not come yet. To this we would reply that before his coming the second time in power and great glory, the Gospel age or dispensation was to be accomplished; and though the time of its accomplishment would always remain uncertain, the great event of his coming must be regarded as sure. The apostles, then, and those who received the truth by their preaching, realized the certainty of this truth; and as one day is with the Lord as a thousand years, and a thousand years as one day, so to the eye of faith, the distance seemed as nothing, the future was blended in the present. With this truth then very distant, but realized as present, the apostles comforted, exhorted, and encouraged each other and their flocks. "The Lord is at hand." "Behold the Judge standeth at the door." "Yet a little while, and he that shall come will come, and will not tarry." "Be patient, therefore, brethren, unto the coming of the Lord." "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the former and the latter rain. Be ye also patient; stablish your heart for the coming of the Lord is nigh." (James.) If, then, these men, who lived at the very beginning of the gospel dispensation watched so carefully for, and were comforted with that glorious coming, how much more should we, who most assuredly live at the close of that dispensation realize that event, watch for it, and enjoy in the hope of its speedy accomplishment! But do we, indeed, live at the close of this dispensation? Yes, for the signs which were assigned to be the heralds of its approach, are being fulfilled in a manner which can scarcely be disputed.

O that this argument may be impressed upon those whose hearts are not in it—who still remain careless as regards the day of the Lord, the vital point in the Christian faith, the substance of Christian hope. Brethren and friends, if you have never been admonished to watch for that real personal coming of our Lord, be admonished now; we remind you of it. We warn all who are still encouraged in their indecision, or their open rejection of the Saviour's invitation to "watch," by the excuse of Israel of old: "The time is not yet come;" or by the infidel's plea—itself a fulfilment of the prophecy: "Where is the promise of his coming?" There is no time for hesitation, for the Lord is at hand! Now is the accepted time, before the day of decision makes repentance impossible. Should you be regarded with scorn and treated with contempt, what then? Should you even lose some of this world's goods by the profession of your hope in that glorious coming, what then? God will be a Father unto you—a reconciled Father in Jesus Messiah—and ye shall be sons and daughters of the Most High, and heirs in his kingdom.—*Israelite Indeed.*

"PERILOUS TIMES."

WE take the following extracts from an English writer who is speaking of the perplexity that seems to exist everywhere. Among the causes of this he says:

In the first place, there is a strong, uneasy feeling that the tendency of European society is to adopt a democratic form of government, and that this must ultimately, and at no distant period, pass into the form of military despotism, upheld by the forces of democracy. Such a government exists in France, but in that land it does not sufficiently represent popular ideas to be permanent in its present shape; and persons who have recently had opportunities of familiar intercourse with the French people, have noted that there is a general expectation of some catastrophic change in that country. The author of *John Halifax*, who has just returned from France, which she visited for the first time, and where everything appeared to her with freshness and clearness, because it was entirely new, tells us that beneath the polished manners, and the gentle and courteous speech of our neighbors, she detected a latent fierceness, which blazed up when political questions were discussed, and that things were said which she may not repeat, because she feels they were confidences reposed in English honor and English reticence. Other visitors to France, accustomed to the country, and familiar with the highest persons in the state, are not unaware of this same temper of the public mind, which the author of *John Halifax* illustrates by a reference to the gardens of Portici, blooming on the lava roof of Vesuvius.

A catastrophe in France is certainly among the events which would not surprise any statesman. But it is at this point that perplexity commences. What would follow the catastrophe? The deluge first, but what next? We have been "shooting Niagara" in England, but the "after!" Are we not all of us—at least, those of us who think with any earnestness—wondering with Mr. Carlyle at the *may be* or *must be* to come? It is the same with France. What is to replace the Imperial Government, if it should fall? Some good people have a very lively notion that Napoleon III. is the Anti-Christ, who will shortly develop into something he has not hitherto seemed to be. I confess that I regard with much more apprehension that which is to follow him. The Peace Conference at Geneva, with its declaration of war against everything that is old or established, its denunciation of religion "as incompatible with peace," its scheme for a "social revolution," and the formation of a European republic under the name of "The United States of Europe," and its "religion of humanity"—a "religion" with not only Christ but God also left out of it—is to my mind an uglier and more dangerous fact that the French empire. It is easy to say that the men who met at Geneva are wild dreamers, whom nobody sympathises with. I answer that they represent the restlessness, and dissatisfaction, the bitterness, and the wild hopes of many thousands of the population of the chief states of Europe. We have heard of "the religion of humanity" before. It is a French invention—a development of positivism," which proposes to substitute for Christianity "the *worship* of humanity," as the only "supreme Being" who may come out of the next catastrophe in France, as the guillotine and the Goddess of Reason came out of the first, is more like the prophetical photographs of "the man of sin," than any person or any system yet known to us.

Roman Catholicism is losing its influence over the popular mind everywhere, except in Spain and England. I do not except Ireland, where the spirit of Fenianism is at war with religion. In Ireland the tendence is to Theism, and "the religion of humanity;" in France the churches are full of women and girls, but the men, and even the boys, are absent. Is there any one wise enough to tell us what people in England believe in just now? What they *did* believe, in a more or less ineffectual way, some years ago, we know; but the fountains of the great deep of human thought have since then broken up, and men are drifting. Drifting whither? Some to the modified Romanism of the Ritualists, for want of a staff to lean upon; some to Socinianism, though not separating themselves from a church whose creeds contain this article—that Christ is the Son of God; and others to the sheer precipice of hopeless Rationalism—the "darkness visible" of utter unbelief. A similar perturbation is going on in America, where not less than 3,000,000 persons are stated, on the authority of Mr. Hepworth Dixon, to be "Spiritualists," or persons who believe they hold intercourse with, and have revelations of truth from, the unseen world through the agency of the spirits of persons who have died. Nor is this the only evidence of perturbation in that great transatlantic continent, which is likely to exercise so great an influence on the affairs of the world. There the "unlicensed liberty" of religion has produced new faiths, numerous and monstrous, which strike at the very foundations, not only of Christianity, but of society and of morals. What the Rationalism of Germany is doing for the destruction of faith, the religious theories of America are doing for the overthrow both of faith and morals. These are things which I think justify me in saying that the present times answer to the description of the last days in Luke xxi., 25, 26: "And there shall be . . . . upon the earth distress of nations, with perplexity; . . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." I think that since the gospel was first preached, there has never been a time when the perturbation of thought was so general as now. There have been great crises and revolutions, but a handful of persons contributed to produce them. Now it is the popular mind that is agitated, the whole conscious fabric of society that is in the throes of a vast catastrophic change.

Letters and Extracts.

FROM I. M. CHAFFEE.

ZUMBROTA, MINN., Nov. 17, 1867.

BR. STORRS: I do not find myself in circumstances to give for the support of the HERALD OF LIFE as I could wish. Scant crops last year, and much less this, limit our means to such an extent that close economy governs us in our pecuniary affairs; but bear in mind that the support of our paper requires money, I wish to say that if the enclosed $5 is not sufficient for you to continue it to us, you need not send it until another remittance from us, which will be as soon as means presents itself. Isolated, so far at least as believers in the doctrines advocated in HERALD OF LIFE are concerned, we find the paper a very welcome visitor; more so perhaps than we should under other circumstances. And thinking others are in a similar situation to ourselves, we feel a deep desire to have it continued to cheer them in their labor of spreading the truth; and may the God of Israel open our hearts to give liberty toward its support, and give health and strength to its present Editor to perform the duties devolving upon him until Jesus comes and relieves him from his arduous task.

NOTE BY THE EDITOR.—We have continued to send Br. Chaffee's paper; and thank him for his remittance, and his wishes and prayers concerning ourself. We think the LORD has heard the prayers of his people for us so far as relates to health; for, though we are now seventy-one, we never enjoyed better; yet, we are conscious that we cannot endure as much labor as when younger. Our strength, such as it is, we intend shall be devoted to him who hath given it, while it lasts; and we rejoice in hope of the immortality and glory to be revealed.

FROM S. C. HOFFMAN.

MIDDLEVILLE, MINN., Nov. 1867.

BR. STORRS: I think the time is about at hand that we shall begin to reap a little of the seed of life. May the good Lord grant it to be an abundant shower.

I have obtained one subscriber, and inclose two dollars for the same. I found a brother and sister here, believers in the immortality of the soul and eternal misery. I let them have one of my papers for six months, and likewise the "SIX SERMONS." The sister was so highly pleased with the latter, that she sent it off thirty miles to a Baptist, (if I mistake not) a minister. So you see the leaven is working in this new country. I hope to be able to report more before the Winter is out. Not that I think the work is done when they are converted to the doctrine of "No life out of Christ;" but if it rejoices every one as it does me, I think that a great point is gained. O how I have rejoiced while silently looking over the principles of life, to see that life and death is the grand struggle of our probation. I often say, could I only have an assurance of living forever, even in this mortal state, without a thought of the fear of death how contented we could settle ourselves for life. But here, we have no continuing city; yet we seek one to come. O, Lord bless the truth. Yours hope.

FROM A. W. MONROE.

NEW ALBANY, IND., Dec. 5, 1867.

BR. STORRS: I am happy to inform you that Br. Wendell is here among us; though somewhat disappointed in preaching at this place for the want of a house to preach in; but there was a door open at Jeffersonville, only five miles distant by rail, the Christian Tabernacle (Br. N. Feild's church), where he is unfolding the Life views to a very attentive congregation. Although Br. Feild differs with us as to that one point, he is very cordial toward Br. Wendell, and says he wishes him "God's speed."

I have been trying to study out a plan to get a house for the Lord here. Our city is spotted with, I think, twenty churches, two of which are not occupied: they are "for sale;" but the few who believe in the coming kingdom are poor, as to this world's goods, or else we would buy one of the two churches now offered for sale. I would just say, if some brother has money to loan, and will invest it in this church property, we will mortgage it to him, and will pay him ten per cent interest in advance annually. It would require $2,500. If any one should favor it, and will write to me, I can give them all the information necessary.

Br. Wendell expects to leave next Monday for Cincinnati, Ohio.

May the Lord bless him on his journey. The bread he is casting upon the waters may he find many days hence. I am glad to inform you that "Life only in Christ" is being received with commendable zeal hereabout. The Lord be praised. Your brother in Christ.

OBITUARY.

FALLEN ASLEEP.—Geo. Huntington writes us from Providence, R. I.: My beloved father, Dr. THOMAS HUNTINGTON, Brooklyn, Conn., died on the 1st inst.

NOTE BY THE EDITOR.—Thus our old and tried friends fall one after another. Br. Huntington has been with us in the great Life-truth for many years, though we never had a personal interview with him as we recollect. His memory is precious to us, as he has often cheered us in our work by his letters and remittances. We trust to meet him again in the glorious day that has begun to dawn, and which will reveal Him who is "*The Resurrection and the Life.*"

IN MEMORIAM.

"FELL ASLEEP in Jesus," in Philadelphia, on the 10th inst., at 3 P. M., sister MARY ELIZABETH STEINBECK, of pulmonary consumption: aged 34 years.

Our now sleeping sister was a younger daughter of the late Walter Dickson, of Groton, Mass., who, in 1823, with his family (consisting of wife, three daughters and a son) emigrated to Palestine, to establish an Agricultural Mission, for the purpose of affording instruction to the resident Jews to cultivate the land of Israel. He was a firm Advent believer in the '43, '44 views; but subsequently embracing "Age-to-come" views, thus endeavored to practically carry out those views to some good result in the Land of Promise: and remained there, laboring in hope, until 1858, when they were brought to an abrupt close by the hands of violence: which eventuation brings us, now, to speak more fully on the subject of the following remarks:

During Bro. Dickson's sojourn in the Holy Land, two of his daughters (Almira and Mary) married two brothers (members of a Prussian Mission in Palestine) named Steinbeck: both being located near Jaffa (Joppa): Sister Mary and her husband, sometime after marriage, residing in a part of her father's house.

On the night of January 12, 1858, a party of five Arabs broke into the house—having previously shot Frederick Steinbeck (Mary's husband), while he defended the gate of their cattle inclosure—cruelly beat the elder Dickson (his son, Henry Dickson, being absent from home at his sister's residence, while her husband was gone on business, to Jerusalem), pillaged the house of all its movables, and crowned their fiendish work by beating and other outrages on Mary and her mother, while their husbands and father were helpless, and Frederick dying from his mortal wound. The shock given by these personal injuries to Mary (her constitution never strong) and the horrible circumstances surrounding the loss of her husband, made such an ineffacable impression on her mind—though of a cheerful natural temperament—that she never recovered from it, but has gradually been pining into decay.

Some three years ago, her physician, in Lowell, Mass., advised her immediate cessation from her professional duties—teaching, etc., and removal south; and for the past three years, she made her home in Philadelphia—a most welcome member of our family. Wife and herself had been intimate neighbors and Christian believers through their girlhood; and Mary's brother Philip, having married wife's sister Susan in 1852, preceded his father to Palestine, where he deceased in his missionary duties, and was interred next to "David's sepulchre," at Jerusalem, before his father's arrival; and the writer, also, having had the privilege of being a traveller in that land—all these considerations led our sister to feel entirely *at home* with us.

In the Summer of 1860, while attending a grove meeting, held at Weston, Mass., she had the privilege, for the first time, of hearing preaching on the subject (by Elder John Howell) of the unconscious state of the dead; and from a conviction then received, was led to investigate and search the Scriptures carefully, until her mind became fully convinced at the Wilbraham Camp-meeting, in a subsequent year, that the Life views, as advocated in the HERALD OF LIFE were the nearest to truth. These views she held, without a shade of doubt, to the end of her course. And during all her later illnesses (for she experienced many ill-turns of hemorrhages of the lungs and bowels), she would often remark, "How good and fitting it appeared" (to her) to "fall asleep, *at night*, and awake in the resurrection, as it were, *in the morning*." "How blessed," again she would say, "it is that 'He giveth his beloved sleep,' and that I *shall* awake in *his* likeness," and requested when she deceased that Bro. Burbank should make some remarks in connection with her faith, from that text, "He giveth his beloved sleep." She had given her heart unto the Lord at the early age of eleven years; and from that time forward had a realizing sense of the Spirit's witness that she was one of the "little flock;" and when she fully realized that not only *her* life was "hid with Christ in God," but that *in* and *through* him *only* had *any* person a Scriptural foundation or hope of a *future* life, she more intelligently and rejoicingly remarked "How beautifully precious is *my* LIFE-GIVER now, to me; how fitting it is that our Father has only endowed his heavenly man, as the Second Adam, with the keys of life and death, so that our beloved Redeemer may be *the one* to unlock the prison-door, and release his disciples and believing friends out of prison; while his unbelieving enemies and evil-doers shall "remain in the congregation of the dead," locked-up forever. With such a hope, in a well-balanced mind—cloudless until within five minutes of her falling asleep—two days before decease, she requested us to write to her sister, residing in Wisconsin (also an Advent believer, but not holding still to the consciousness of the dead), this testimony, "Tell Augusta, though we will not meet again in this life, that I hope to meet her in the morning of the resurrection, and that I 'fall asleep' in the faith that, till then, the dead (*in* or *out* of Christ) know not anything."

During all her last three months' confinement in the house, and when she was suffering most intensely, her fortitude was wonderful, and her patience never gave vent to a single murmur. In her keenest agony her voice only uttered the prayer, "O Lord, help me to keep still;" requested us to pray that if it was the Lord's will, that she might soon be released from suffering. Indeed, God's love and grace were so manifestly seated upon her countenance and expression, that we all (her Advent and other visiting friends) felt that, in her presence there was "*peace*" and cheerfulness—and the Holy Spirit's choicest fruit, "the love of Christ" exemplified.

Many of the HERALD's readers will doubtless recollect several poetic pieces, from time to time, the effusion of her mind and pen, under the heading "BY MARIE S."

She leaves two young children (a girl of twelve, and a boy of ten years) orphans, to mourn her loss. Wife left town, last night, to be present at her interment, as she had requested to be laid away to rest at Fitchburg, Mass., where her children could visit her "sleeping" place.

Will the *World's Crisis*, and Elder Himes' paper please copy, in whole or part?

JAMES L. BOYD.

Philadelphia, Dec. 14, 1867.

BUSINESS MATTERS.

One Dollar each from—Samuel Morgan, Valentine Eckert.

Two Dollars each from—Eli Hubbard, I. M. Cora, Thomas Jenks, Wolcott Church, Mrs. Daniel Bush, James T. Cornell, N. A. Daniels, Wm. G. Warren, Benj. F. Welsh, Abner Brown Welsh, Mrs. Rachel Perine, Mrs. Catherine Welsh.

Various Sums—William Roworth, $25 on pledge; Robinson Gill, and Geo. Woolston, each $1 50; S. E. Hoffman, 50 cents; A. G. Hudson and Jacob Libby, each $10 on pledge; J. G. Heath, $3; Wm. B. Davis, 50 cents; Mrs. Fredell, $1 50; Lewis Priest, $1 50; David Anderson, $5; Daniel W. Littell, $1 50.

TRACT FUND OF $500.

Previous Receipts	$121
Mrs. Z. C. Crane, Caldwell, N. J.	2
Mrs. Mary A. Anderson, New York,	5
Mrs. Elizabeth S. Littell, Rahway, N. J.	1

THE following works can be had of the author, R. V. Lyon, Suspension Bridge, N. Y.

Looking for Jesus!

Man in Death—Jesus the only way out of Hades into a future world.

"Did Jesus Redeem all Men?"—A review of Elder L. C. Thomas, Esq.

The Coming Struggle among the Nations.

The Ancient Faith, or the Covenants of promise.

The Kingdom of God! or the Reign of Christ and his Cabinet.

The Believer's only Hope of a Future State; or Life in the Future, an Israelitish Hope.

The Gospel of God! or the Love of God as revealed in the Plan of Redemption.

The Gathering and Conversion of Israel, &c.

The Gospel is the great motive power, to lead men to Worship God.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

Poetry.

IN MEMORIAM.

BY MRS. L. R. K. BISHOP.

Written on the death of Mr. Moses Morrill, of Warner, N. H.

Press the lids softly down on the mild blue eyes,
Smooth back the white hair from the broad open brow,
Compose the dear hands on the cold, pulseless breast,
And bid the grief-stricken ones gaze on him now.

The shadows of suffering are all passed away,
He fears not, nor feels any more the death-chill,
Those heart-throbs of anguish have ceased evermore,
And the pain-convulsed limbs are all quiet and still.

The loved ones may cease their assiduous care,
Their sad, anxious vigils no longer may keep;
The dew drops of agony for the last time
They have wiped from his face—he has fallen asleep.

Smooth the pillow once more for the dear gray head,
O'er his couch and robed form spread death's drapery white;
Softly let down the curtains, then leave him alone,
Till we bury the precious dust out of our sight.

* * * * * * *

There's an empty place at the generous board;
A vacant arm-chair by the hearth-stone to-day;
There are loved tones whose music will greet us no more,
A venerable form laid in sadness away.

Sad mourner! with anguish too bitter for tears,
Let not the dark billows go over thy head:
Lo! spanning the clouds of the gloom-shadowed vale,
Is the bow of God's covenant—LIFE FROM THE DEAD!

He bears on his girdle the symbols of power,
Who shall yet have the victory, pitiless grave!
His chosen thy portals in triumph shall pass,
At the beck of the CONQUEROR—mighty to save!

Thine eyes, mourning one, shall his beauty behold,
Thy feet with glad haste his bright retinue swell,
If joined to the LIFE-GIVER: and thou shalt meet
With the loved and the lost, in his Kingdom to dwell.

Warner, N. H., Dec. 8, 1867.

Children's Department.

A SWEET COMPANIONSHIP.

A RECENT work published in England, by Elihu Burritt, the learned blacksmith, contains an interesting account of one whom he designates as the "Half-Hermit of Tregedna," and of whom he says that he has made himself the Rarey of the bird world, and has "proved, by the happiest illustration that any one with the law of kindness in his heart, on his tongue, in in his eye and in his hand, may have the most intimate fellowship of these sweet singers, and their best songs from morning till night, without the help of snare or cages.

"What prettier out-door exercise," he asks, "for the kindly dispositions of gentle-spirited children could there be, as a change from lessons of love to their own kind, than this playing of the Rarey among the birds? What a pleasant accentation it would give to their voices, as a permanent habit, to talk to those birds; to coax them down from the tree-tops, or out of their hidings in the hedges, with little calls and cooings such as children can make! How prettily it would train their hands for gentle actions in after-life, to put them out with tempting crumbs on the palm toward the little doubting flutterers overhead, eyeing the movement with such keen speculation, as if questioning whether it meant bread or a stone! Let any boy or girl who thinks it can be done, or would know how it can be accomplished, just see how simply the bird friend of Tregedna did it.

"It was all an incident to his benevolent disposition, not a premeditated design. It commenced at the time when he was laying out the grounds of his little dell park. While at work upon the walks and flower beds, and turning up the fresh earth with his spade or rake, several of the little birds would come down from the trees and hop along after him a little distance, picking up the worms and insects. By walking gently, and looking and speaking kindly when they were near, they came first to regard his approach without fear, then with confidence. They soon learned the sound of his voice, and seemed to understand the meaning of his simple, set words of caressing. Little by little they ventured nearer and nearer, close to his rake and hoe, and fluttered and wrestled and twittered in the contest for a worm or fly, sometimes hopping upon the head of his rake in the excitement. Day by day they became more trustful and tame. They watched him in the morning from the trees near his door, and followed him to his work. New birds joined the company daily, and they all acted as if he had no other intent in raking the ground than to find them a breakfast. As the number increased, he began to carry crusts of bread in the great outside pocket of his coat, and to sprinkle a few crumbs for them on the ground. When his walks were finished, and he used the spade and rake less frequently, the birds looked for their daily rations of crumbs; and would gather in the tree-tops in the morning and let him know with their begging voices, that they were waiting for him.

"He called them to breakfast with a whistle, and they would come out of their thick, green leaves of the grove, and patter, twitter and flutter around and over his feet. Sometimes he would put a piece of bread between his lips, when a bright-eyed little thing would pick it out like a humming-bird taking honey from a deep flower-bell, without alighting. They became his constant companions. As soon as he stepped from his door, they were on the lookout to give him a merry welcome with their happy voices. They have come to know the sound of his step, his walks and recreations. Often, when leaning upon his hoe or rake, one of them will alight upon the head of it and turn up a bright eye at his face. Even before he gave up the practice of shooting birds of another feather, one would sometimes hop upon the gilt guard of the lock, and peer around upon the brass trigger with a look of wonder which he interpreted aright, and left off killing birds susceptible of the same training.

"He leaves his chamber window open at night, and when he awakes early in the morning he often finds a robin or goldfinch hopping about on the bed-posts, or on the back of a chair close by, trying to say or sing in the best articulation of its speech: "It is time to get up; come and see the flowers; a dew of pearls is on their leaves, and the sun is above the sea."—*Selected.*

GARIBALDI.

Now that events are transpiring in Southern Europe, upon which we who have faith in the near approach of the Saviour's advent look with deep interest as fulfilments of important prophecies, our readers may not be uninterested in a brief sketch of the history and experience of him who leads in the strife for freedom; who is one of the most prominent actors in those great political changes that are now being wrought in that locality. Though always a plain, unpretending man, he has developed a character by the power of which he makes thrones tremble.

Giuseppe Garibaldi was born in Nice, July 4, 1806. "In boyhood he was remarkable for his affection toward his parents and his sincerity to his companions." It is said that when a mere boy, at the risk of his own life, he saved from drowning a poor washerwoman, and in after life he performed similar deeds on several occasions. He was educated to the profession of mariner, in which capacity he visited Rome and received such impressions respecting the condition of that city as, it is claimed, led him into those revolutionary views which, in February, 1834, resulted in his exile from Italy. Driven from his native land, he went to Marseilles, whence he made several voyages, upon one of which, being sick, he was left at Constantinople, where he became a teacher till he could find an opportunity to re-embark. This he soon after succeeded in doing, and returned to Marseilles. Here he shortly after set sail for Tunis, and thence to Rio Janeiro. At Rio, in company with another, he engaged in commercial pursuits, but soon found that neither himself nor his partner was fitted for a merchant. About this time he was persuaded to espouse the cause of Uruguay, then fighting for her independence. With 20 men under his command, he embarked in a small craft which he named the Mazzini. "In an engagement with two launches, which he beat off, he received a gunshot wound in the neck which nearly proved fatal. He landed at Gualaguay on neutral soil, where he was treated with some outward respect and consideration; but he soon discovered that he was to a certain extent a prisoner, being prohibited from moving more than a short distance from the city. He endeavored to escape, but being betrayed by his guide and retaken, he was brought back bound hand and foot, and was tortured nearly to death with the view of extorting from him the names of those who had favored his flight. Two months later he contrived to reach Montevideo, where he joined a land expedition under Bento Gonzales, in which he distinguished himself. Until the termination of the war he was employed in the service of the republic, chiefly at sea, though sometimes on land." After the war he returned to Montevideo and taught mathematics till Rosas the dictator of Buenos Ayres declared war against the republic. This war commenced disastrously. "The city itself was besieged; many were seized with panic; the minister of war robbed the treasury and fled, and public affairs seemed to be on the brink of ruin. Garibaldi organized a flotilla, recommended the formation of an Italian legion (the command of which was conferred on Anzania) and though especially charged with the defence by sea, he frequently fought with and commanded the Italian legion. Montevideo was saved." During the Uruguayan war Garibaldi married a "South American woman of extraordinary energy and devotion," who at once became the companion of all his hardships and dangers. In the Spring of 1848, a year memorable in Italy, he, with a portion of the Italian legion, sailed from South America and on arriving in Piedmont placed himself at the disposal of Charles Albert then king of Sardinia and the champion of Italian independence, but met with a cool reception. Soon after, the king being defeated, Garibaldi with a few resolute republicans prolonged the resistance until forced across the frontier by the Austrians in greatly superior numbers. He now returned to Nice and spent some time with his mother, wife, and children; but his repose was short. The Pope having fled, "the new executive gave to Garibaldi a command, sending him to watch the Neapolitan frontier, near Rieti, in which situation he remained till the Spring of 1849, when the first act of Avezzana, the new minister of war, was to call Garibaldi to Rome and adequately arm and provide for his men. The French expedition to restore the Pope having appeared before Rome on April 30 (8,000 infantry, 2 squadrons of cavalry, and 12 guns), Garabaldi was, with 1,200 men, posted in some villas outside the gates. Notwithstanding the disparity of numbers, he attacked the right wing of the French, when Avezzana, who commanded in chief, seeing from the city wall the peril of the Italians, dispatched 1,500 men to his succor; whereupon Garibaldi charged the French so vigorously with the bayonet as completely to break them, pursued them several miles and returned with 300 prisoners. The Neapolitans now threatened Rome, and these were twice beaten by Garibaldi, at Palestrina and Velletri. The French, strongly re-enforced, having on June 30 gained a footing inside the wall, the republican triumvirate abdicated." Although the situation was now discouraging indeed, Garibaldi was still hopeful and resolved to continue the struggle. It was at this time that he issued his proclamation in which occurred the language quoted in our remarks upon the encyclical letter of the Pope. "Garibaldi left Rome to try to penetrate to Venice with about 4,000 men, of whom 800 were mounted, and, marching by Tivoli to Terni, met the second Italian legion, which was waiting him. Thence he took to the left to await an Austrian corps, but lost many men at Orvieto by a French column. The population was favorable, but being disheartened remained passive; the enemy, in immensely superior numbers, was fearful and over cautious, and never accepted a general engagement. Garibaldi displayed a wonderful talent in advantageously posting his men at every halt (never in a city), and in so adroitly manœuvering as to extricate himself and leave his enemy behind him every time he appeared to be surrounded. At St. Angelo in Vado some detachments in the city were cut off, which was the only serious loss he sustained. On July 30 he reached San Marino, his force being reduced to 1,800 men, and there found in his front a fresh Austrian army in addition to the 13,000 pressing on his rear. Terms were now offered to the effect that there should be a general amnesty and all should return home, the arms being surrendered to the republic of San Marino. Such conditions would have been accepted had a few French belonging to the second legion been permitted to return to Switzerland; but as it was insisted that they should be sent to Rome, where the French might maltreat them, the offer of the Austrians was rejected without hesitation, and at night about half the forces (the rest chose to surrender) made their way toward Cesena; and though vigorously pursued the remnant embarked for Cesenatico in some fishing boats on August 2d. Making their way toward Venice (then besieged) with the intention of eluding the blockading squadron, the little band was toward nightfall descried by the Austrian fleet in the Adriatic, and the small craft of the patriots were scatered during the night, some captured, and others run ashore. In the boat with Garibaldi were his wife and a few of the most compromised, who gained the shore and dispersed in twos and threes to avoid the vigilance of the pursuit. Two days later Anna Garibaldi, who refused to leave her husband, being worn out by fatigue, died, leaving Garibaldi oppressed with grief. In this state of utter wretchedness, with nothing but his indomitable courage to sustain him, he made his way from the east to the west coast of Italy, while the punishment of death was decreed for whosoever gave him bread, water, or shelter. From Tuscany he embarked for Spezia, and at Chiavari in the States of Sardinia, he was arrested and conducted to Genoa.

Banished from the States of Sardinia, he arrived at New York in the Summer of 1850, declined the public reception offered him, and earned a living by making candles in a manufactory on Staten Island till an opportunity occurred of resuming the occupation of mariner. About three years later, having lost his mother, to whom he had confided the care of his three children, he accepted the invitation to return to Nice, where he lived in retirement. In the beginning of 1859, on the breaking out of the war with Austria, he was invited by the Sardinian government to form a corps since celebrated as the "Hunters of the Alps." Detached from the rest of the army, he crossed over on its extreme left into northern Lombardy, with a comparatively small force, beat several Austrian detachments, entered, the foremost of the allies, Varese, Lugano, Como, Bergamo, and Brescia, and rendered the most important services to the Italian cause throughout the war." His history from the close of the Austrian war down to the present time must be fresh in the minds of all.

These Italian patriots, actuated by principles of republicanism, a form of government the best probably, that will or can be attained until the everlasting kingdom is established, are wholly unconscious of the position they occupy as instruments in the hands of God for the fulfilment of prophecy, but let the wise, abating no effort to spread far and wide the blessed, sanctifying truth of revelation, keep faithful watch, for "in such an hour as ye think not, the Son of man cometh." L. C. T.

WATCHFULNESS.

JESUS said, What I say unto you, I say unto all, Watch. The question would naturally arise, For what are we to watch, and why? The subject on which Jesus was discoursing, with its connection, plainly reveals that his second coming, with the scenes that would foreshadow that event, was the subject for which he required special watchfulness, as they knew not when the time was.

Can it be a matter of small moment, as many affirm, whether such a fact is revealed or no? A fact which prophets desired to look into, and searched diligently what manner of time the spirit that was in them did signify, when it testified of the sufferings of Christ and the glory that should follow. The suffering is a matter of history: the glory is yet future, when he shall come to be admired in all them that believe; the most stupendous event this world ever witnessed, and the most glorious to his waiting bride, who has long been sighing for his return, looking for it with intense desire, more than they who watch for the morning, as it were, hasting unto the blissful time when we shall see him face to face. Can such esteem it a matter of small moment whether his expected return be attested by infallible witnesses, and the time for its completion near at hand?

The lover of Jesus will, I think, rejoice at every token of his approach, and with John, in the Apocalyptic vision, respond when Jesus said, "I come quickly"—"Even so, come Lord Jesus."

Why watch? We can see the necessity in the case of his disciples while he was yet with them. Who would have thought that confident Peter would have denied his Lord? or, the beloved John have forsaken him and fled? Yet such is human weakness, and Jesus, who knew what was in man, knew well how terrified they would be. He said repeatedly, in that eventful night of agony, Watch, that ye enter not into temptation. And finding them regardless of his warning—Sleep on now. Had they heeded the warning of Jesus, would Peter have wept so bitterly? and as history relates, ever after wept when reminded of his guilt by the cock crowing.

Jesus, looking through the vista of time, commands all to Watch. At this period, how important the injunction. Jesus then saw full well its necessity, as he made the inquiry, When the Son of man cometh, shall he find faith on the earth? He saw the giddy whirl of pleasure seeking, like the fatal sirocco sweeping over the earth as science unveiled the inexhaustable stores of wealth, forgetting that the gold and silver are the Lord's, as well as the cattle upon a thousand hills. He beheld the strife for power, the political agitations that would convulse the world, as the great revolution drew near; and that his people would be in danger of thinking their Lord was delaying his coming and they could safely and inocently mingle in speculation's mart. The plausible excuse, the ability to do more good. To such the warning is timely; for we know not when the Son of man cometh; lest coming suddenly, he find us sleeping or encumbered with the cares of this life.

At this period, there are, I think, reasons for watching, that were applicable to no other period of time. The waiting ones are branded as fanatics, and often meet the inquiry, What difference does it make whether we die, as we all shortly must, and go to him or he come to us? In my view there is a vast difference: In the first place, I find no intimation in the volume of truth that we are to go to him; but in connection with preparing a place, he promises to come for his own. The Jewish high priest, who was a type of Jesus, entered the holy place, alone, and came out and blessed the people. So Jesus has entered the holiest of all, with his own blood, and will come to bless those who are looking for him.

In the second place, Jesus must come to raise the dead ere the Christian can triumph, and the shout of victory be heard from the now silent mansions of the dead, and corruption be clothed with incorruption; mortal with immortality. To me it is another gospel, another plan altogether. Yet how subtle, how well calculated to beget indifference. Like begets like. While all about us seem confident and secure, how firm our faith in Jesus' words need be to watch for his coming. How manifest the care of the loving Jesus for the best interests of his people, down to the end of time. Can we for a moment forget it? Will the syren cry of "Peace and safety," lull us to sleep, and Jesus' timely warning be forgotten? Encumbered with the dross of of earth, will the thrilling announcement, the bridegroom cometh, startle us from our slumber for an unsuccessful effort to go with him to the marriage feast?

My much loved friends, let the world call me fanatic, enthusiast, heretic, or what they please; but oh, reckon me not among the number who say, My Lord delayeth his coming; or, those who esteem it of no consequence. Let my tongue cleave to the roof of my mouth, and every power be paralized when I forget or indifferently regard the cheering promise of my Lord's return and cease to stir up the pure minds of others by way of remembrance. May your unworthy correspondent, with all she can influence, meet the approval of "well done." LUCRETIA B. LAMB.

St. Paul, Minn., Nov. 24, 1867.

TOBACCO LOVERS BEWARE.

"A PROMINENT Paris physician says that the practice of smoking half a dozen cigars daily will take five years from the life of any man."

Aye; and we should not wonder if, in most cases, it "will take" *eternal* "life" away along with the "five years" of this "life." When will men abandon the filthy, and offensive practice of chewing and smoking a weed which only two *animals* beside themselves will eat, viz: "the tobacco worm, and the *filthy wild goat* of Africa." The practice is "evil, and only evil, and that continually." We almost suffer a living martyrdom in this filthy city by the fumes of this vile weed. We can hardly draw a breath, away from home, without being compelled to take in some of this "filthy, wild goat" effluvia. We are obliged to dodge, turn, and sometimes run, to get out of the way of it. Alas! we see no hope of being delivered from the nuisance till "the kingdom comes," into which nothing that "defileth" shall be permitted to enter. May that time soon arrive.

THE LOVING BRIDE.—How the true bride longs for the return of her absent companion. And how earnest also is his desire to be restored to the society of the woman he has chosen above all others for his life-long associate. Just in proportion as they are truly *one* (as God designed husband and wife should be) will any separation prove unwelcome: and when separation is necessary, the time of reunion is not alone *looked* for; no, a stronger word is needed: it is *longed* for with all the intensity of fervent love.

O Bride of Christ! Art thou longing for thy husband's return? Art thou even looking for it? Hast thou made thyself ready? There is cause to fear that there is a *professed* Bride of Christ, that loves not his appearing, nor desires to hear it spoken of as near. Her heart seems bent on "preparing a place" for the Bridegroom and not allowing him to return until it is prepared, rather than receiving him speedily, with the inheritance prepared by himself. Oh! for more of the true Bride's spirit, which says, "Come, and come quickly! Amen!"—*Voice of the West.*

A TREACHEROUS HIGHWAY.—Once let the people get poisoned with the wretched falsehood that, in order to carry on the work of the church and meet its costs, they must contrive some roundabout device of sale, or fair, or pic-nic—a mixture of merchandise, cajolery, and merry making, by which the few shall be deluded into parting with more than they want to give, and the many shall be educated into the worse delusion of supposing that they are not to surrender anything unto the Christ that died for them without an ostensible equivalent taken back, and you strike at the root of all Christian charity, while the name is on your lips. You cast up a treacherous highway for the Lord's feet. You hide out of sight the central reality of sacrifice, which is the giving up to God of that which cost the selfish heart something. You eat out the heart of the church to extend its outward prosperity. No scheme to endeavor to carry up missionary zeal will bear inspection which interposes a worldly, or self-seeking, or ambitious motive between the soul and the Saviour. —*Dr. Huntingdon.*

WHAT LUTHER LOVED.—Luther, when studying, always had his dog lying at his feet—a dog he had brought from Wartburg, and of which he was very fond. An ivory crucifix stood at the table before him. He worked at his desk for days together, without going out; but when fatigued, and the ideas began to stagnate, he took his guitar with him to the porch; and there executed some musical fantasy (for he was a skilful musician), when the ideas would flow upon him as fresh as flowers after a summer's rain. Music was his invariable solace at such times. Indeed, Luther did not hesitate to say that, after theology, music was the first of arts. "Music," said he, "is the art of the prophets; it is the only other art which, like theology, can calm the agitation of the soul, and put the devil to flight." Next to music, if not before it, Luther loved children and flowers. That great, gnarled man had a heart as tender as a woman's.

ROTHSCHILD AND THE SEXTON.—The Jews have a saying that as Solomon was king of all the Jews, so Rothschild is the Jew of all kings. Rothschild, who recently visited Berlin, went to see the new, magnificent temple of the Israelites. The sexton, who did not know the visitor, but, as he was well dressed, expected a good "bakshish" for his services, showed him the building in all its details. On leaving the synagogue, Mr. Rothschild remarked to his guide, "It is a most beautiful and costly structure; I guess it must have cost about two hundred thousand thalers." "Oh," said the sexton, "I wish you had in your possession what the building cost over that amount, then you would be a rich man." Rothschild smiled, thanked the man for his good wish, and gave him a rich consideration for his services.

DAZZLING ARGUMENT.—"You teach," said the Empuror Trajan to Rabbi Joshua, "that your God is everywhere, and boast that he resides among your nation. I should like to see him." "God's presence is indeed everywhere," replied Joshua, "but cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try first to look at one of his ambassadors?" The emperor consented. The rabbi took him into the open air at noonday, and bade him look at the sun in its meridian splendor. "I cannot," said Trajan; "the sight dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"

SNAPPING AT A SCOLD.—A good woman had a bad neighbor who used to visit her for the purpose of getting up a quarrel. To get rid of her she resorted to a novel method. When the first hard word dropped the scold's lips, she looked at the fire, snapped the tongs and made no reply. The scold poured out a volley of abuse. The good woman snapped the tongs again. Another volley. Another *snap.* "Won't you speak?" said the scold. *Snap* went the tongs. "Speak!" said the scold. *Snap.* "Do speak or I shall burst," said the scold, and away she went, cured by the silent snapping of the tongs.

Moral.—It takes two talkers to make a quarrel.

HOW TO GET RID OF RATS.—It has been discovered that rats can be got rid of by covering the floor near the rat-hole with a thin layer of moist caustic potash; when the rats walk on this it makes their feet sore; these they lick with their tongues; it makes their mouths sore; and the result is, that they shun the locality not alone, but appear to tell all the neighboring rats about it, and eventually the house is abandoned by them, notwithstanding the neighborhood may be teeming with rats.

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